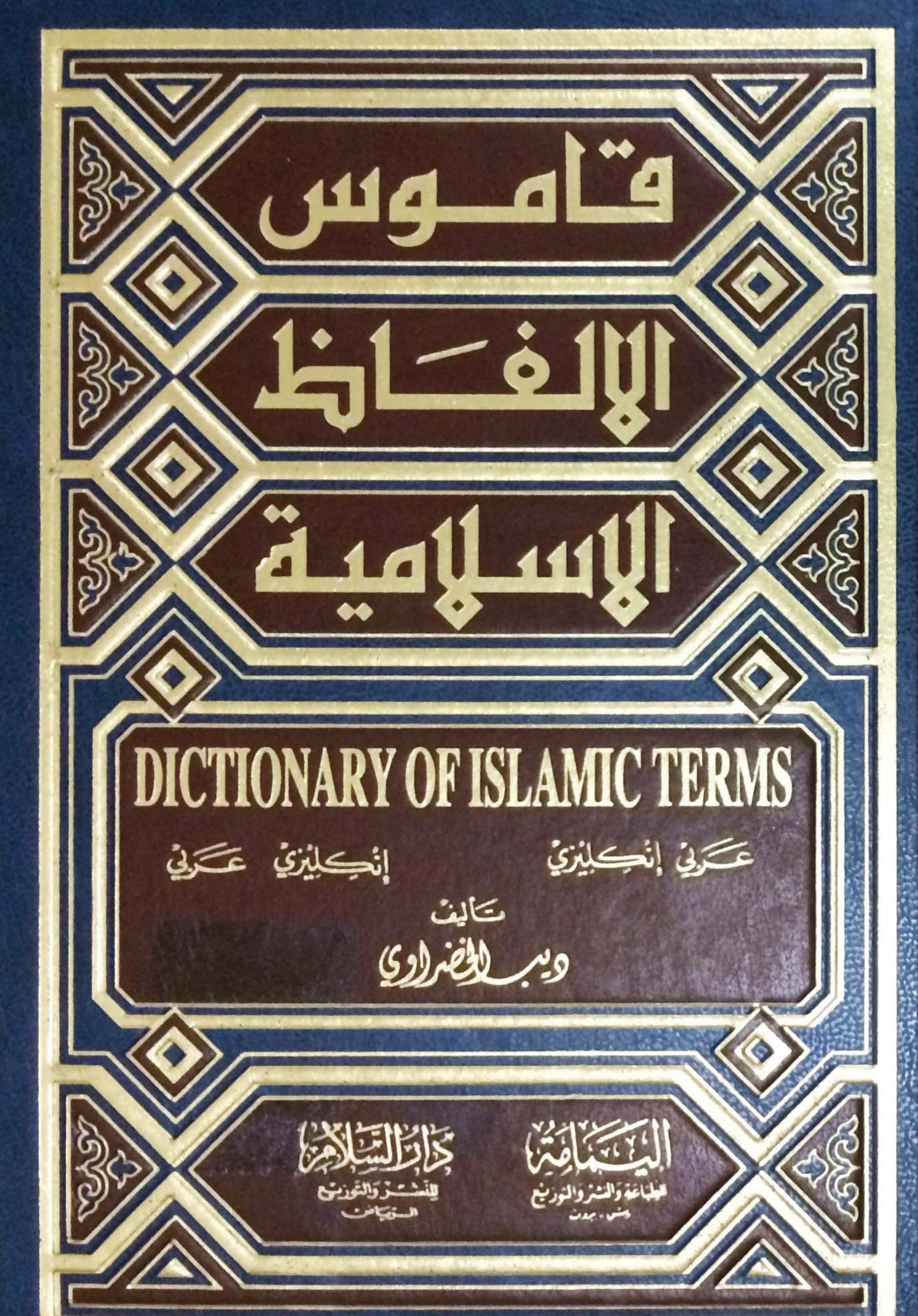

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إنكليزي عربي
تأليف
ديب الخضراوي
اليمامة
للطباعة والنشر والتوزيع
دمشق - بيروت
دار السلام
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الرياض



OF ISLAMIC TERMS

ENGLISH - ARABIC
ARABIC - ENGLISH

قاموس الألفاظ الإسلامية

BY

DEEB AL- KHUDRAWI

AL YAMAMAH
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الإهداء

إلى اللَّذَينِ أَسْدَيا لحياتي بعد وجودي أكبر معروف. . إلى اللَّذَينِ أيقظا في عقلي ما كان غافياً، وأضاءا في قلبي ما كان مظلماً، وأقاما في كياني ما كان منهدماً، إلى الوالدين الفاضلين اللَّذَينِ أحفظُ لهما ما حفظته منهما. . إليهما أهدي عصارةً مِنْ فكري. . وجهداً مِن عقلي لعلي بذلك أردُّ بعض الحق وأعترف ببعض الجميل الذي يطوق عنقي فأحاطاني بالحنان الدافق فكنت في كل أمري أقتدي بهما وأتحرك في فلكهما نجماً يقتبس من الشمس نورها ومن القمر ضياءه، طالباً بذلك رضاهما متوجهاً به إلى رضاء الله. . ولا أنسى وأنا في غمرة هذا النور والضياء والرضا من والديَّ الفاضلين أن أذكر الإنسان الذي هيأ لي الجو النفسي الملائم وأحاط جهدي بالرعاية والتشجيع ولا أنسى الأيادي الطاهرة التي ساهمت في إزالة العوائق والعقبات التي اعترضت طريقي الشائك في البحث المستمر المضني وهي ترعى خطواتي خطوةً خطوة، أَجَلْ لاأنسى، وأنا في غمرةِ شكري لوالديَّ الفاضلين، جهودَ زوجتي التي دفعت من حياتها وراحتها لتؤمِّن لهذا العمل أن يخرج بأقل جهد وبأيسر الطرق، وأينع الثمار.

وإلى كل من رمقني بعين الرضا وساهم في تكوين عقلي ونفسي وكياني. . !! إلى هؤلاء جميعاً أتوجه بهذا الإهداء يحتويه ويحيطه فضلُ اللهِ الذي أتوجه إليه بالشكر والامتنان فهو سبحانه صاحبُ الفضل الأول وصاحب المِنَّة العظمى على عباده فشكراً لله المنعم أولاً وآخراً وإلى الله يرجع الأمر كله. . واللهُ من وراء القصد وهو يهدي السبيل والحمد لله رب العالمين.

المـؤلف

كلمة شكر

وأخيراً أشكر الله سبحانه وتعالى الذي أمدني بثوب الصحة والعافية لاتمام هذا العمل، كما أشكر كل من ساهم بمساعدتي فيه وأخص بالذكر كلاً من الأساتذة التالية أسماؤهم:

- الأستاذ جمال الدين أسعد الجندي، مدرس مادة اللغة الإنكليزية في كليّة الدراسات العربية والإسلامية بدبي، الذي قام بمراجعة هذا العمل.
- الأستاذ وليد الأصفر الذي شجعني على البدء بهذا العمل والاستمرار فيه إلى نهايته، واستفدت كثيراً من ملاحظاته القيمة.
- الأستاذ الدكتور أحمد علي محمود، موجه مادة اللغة الانكليزية في منطقة رأس الخيمة التعليمية، الذي أفادني بملاحظاته القيمة.
- الأستاذ أحمد ترجمان الذي أفادني بملاحظاته اللغوية القيمة.
- الأستاذ منير عبد الفتاح الذي ساهم بقراءة وتدقيق هذا العمل قبل الطباعة.
- الأستاذ محمد نذير الخطيب، الذي استفدنا من ملاحظاته القيمة.

وفي الختام، لا يسعني إلا أن أقدم شكري الجزيل إلى صاحب دار اليمامة للطباعة والنشر والتوزيع الأستاذ عبد الرؤوف قدور، وإلى كل العاملين في هذه الدار على ما بذلوه من عمل طيب في إخراج هذا العمل.

we wish to acknowledge the American Lady Mrs Diane Humaidh for her help in reading and revising this work. Her hard work is very much appreciated.

المـؤلف



مقدمة

الحمد لله الذي خلق الإنسان علمه البيان، ثم جعل سبحانه للبيان لساناً وأقام الحجة عليه بأن جعل من آيات عظمته ومن دلائل قدرته اختلاف الأجناس والألوان ـ وكذا اختلاف الألسنة ـ فقال عز من قائل:

﴿ وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴾ [الروم: ٢٢].

ولما كانت اللهجاتُ ـ وكذا اللغات المختلفة آيةً من آيات الله ونحن المسلمين مأمورون بتوضيح آيات الله وتبيانها للناس، وجدتُ نفسي بدافع إيماني بالله ويقيني بآياته وعزمي على نشرها، وجدتني أُدلي بدلوي في بحر من بحور العلم، ولا أحسبني بمستطيعٍ خوضَ أعماقه فحسبي منه الوقوف على شاطئه العريض ارتشف بعضاً من كنوزه مِمَّن سبقني إليه، وحافزاً لمن يأتي من بعدي فيتم النقص الذي غفلت عنه أو قَصُرَتْ همتي وقلَّ علمي عن إتمامه ـ والكمال لله وحده والعصمة لأنبيائه ورسله ـ وتحضرني آية في كتاب الله تريحنا من مشقَّات الغرور وتحمينا، وهي قوله سبحانه:

﴿ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴾ [الكهف: ١٠٩].

فإنَّ علم الله لا نهاية له ولا آخر لشاطئه، ولما كنتُ أؤمن بأن تعلم لغة القرآن هي الأساس وأنها من الشروط التي لا تصح الصلاة إلا بها، وكذا فإني أؤمن بأن

نشر دين الله في أرجاء الأرض لا بد له من مخاطبة العقول، واللغة هي وسيلة الوصول إلى العقول وسبيل الاتصال بين الإنسان وأخيه الإنسان في مختلف بقاع المعمورة لنعرفه شرع الله. ولأننا نحن المسلمين لسنا نتحدث بلغة واحدة فحسب بل بلغاتٍ مختلفة ولما كان واقع العالم اليوم تشيع فيه لغة عالمية هي اللغة الانكليزية... ولما كان الواقع كذلك رأينا أن نخاطبه بما يعقل من لغة فيزداد الذين آمنوا إيماناً وتزول عن عقول غير المسلمين شكوكهم وظنونهم بالله بغير الحق وينزاح عن كواهلهم عبء الكفر ويتبدد عن عيونهم ظلام الضلال وينكشف الطريق وتأتلف القلوب جميعاً على عقيدة التوحيد ـ لا إله إلا الله محمد رسول الله ـ ولما كانت العربية هي الأساس وجدتني منقاداً بهدي الله ثم بتوجيهات أستاذنا الكبير الدكتور محمد سعيد رمضان البوطي، بأن يكون هذا العمل من العربية إلى الانكليزية وليس العكس: أي قاموس (عربي ـ انكليزي). فوجهني برأيه السديد إلى هذه الفكرة فجزاه الله عني خير الجزاء. وحتى يخرج هذا القاموس بثوب قشيب وإخراج مفيد فقد بذلت قصارى جهدي لأقتني معلوماتي عن كثير من المراجع القيمة وقد ساعدتني تلك المراجع المنوه عنها في نهاية هذا القاموس في تذليل الصعاب الكبيرة التي واجهتني وجعلتني أقضي ساعاتٍ طوالاً من ليل ونهار دون أن أشعر بتعب أو ملل. وإنني بتوفيق الله وهداه ثم بتوجيه المخلصين لدينه وبعد الاطلاع على كتاب الله العزيز والتعمق في آياته ثم الإطلاع على سنة نبيه ودراستها وكتب الفقه وسبر مفاهيمها ومصطلحاتها فقد أجمعت رأيي على أن أضمَّ بين دفتي هذا القاموس ألفاظاً ومفاهيم أوجزها بأسطر علَّها توضح ما يحويه هذا القاموس وما يضمه بين دفتيه من أسماء الله الحسنى إلى العبادات فأشرح فيه: ألفاظَ وأسماءَ وسورَ القرآن الكريم وما تختص به من ألفاظ، والسنة الشريفة ومفهومها، وما حواه الكتاب وما حوته السنة من أسماء الله الحسنى، وأسماء سور القرآن، وأسماء الأنبياء والرسل الكرام، والحدود والقصاص والتعازير، والحلال والحرام، والمعاملات، والعقود والزواج والطلاق والميراث، والعقيدة والعبادة والأخلاق، ومصطلحات الفقه ومصادر التشريع والغزوات... الخ.

وقد قمت بشرح مبسَّط للألفاظ الإسلامية التي تحتاج إلى شرح وذلك لتكتمل الفائدة ويعم النفعُ، حيث إن الفائدة تكتمل بشرح مدلول الكلمة فمثلاً: كلمة الحج ـ أو الزكاة ـ أو الصوم بدلاً من أن تكون مقتصرة على شرح معناها المجرد عن المدلول الأوسع فقد شرحنا معناها ومدلولها الواسع . . .

أما طريقة استخدام هذا القاموس وأسلوب استخراج معاني الكلمات منه، فإني سرت فيه على نهج «مختار الصحاح» وصنفته على منواله حيث تُرَدُّ الكلمة إلى أصلها الثلاثي أو الرباعي ثم يُبحث عنها في المادة التي بين قوسين.

فمثلاً إذا أردت أن تبحث عن كلمة «صحابي» فتردها إلى أصلها وهو (ص ح ب) وتبحث في الكلمات الموجودة بجانب (ص ح ب) فتجد «صحابي». أما الألفاظ المركبة فتجدها على الأغلب في اللفظ الأول ـ عدا سور القرآن الكريم ـ فإذا أردت أن تعرف اللفظ المركب (المصالح المرسلة) فتجدها في مصالح (ص ل ح) وليس في المرسلة (ر س ل)، وحتى تكتمل الفائدة من هذا العمل، رأينا أن يكون ذا وجهين أي من العربية إلى الإنجليزية ومن الإنجليزية إلى العربية.

والله هو المسؤول أن يجعله عملاً خالصاً لوجهه الكريم وثواباً لا ينقطع حين ينقطع عني العمل إلا من ثلاث مصداقاً لقول نبيه صلى الله عليه وسلم: «إذا مات الإنسان انقطع عمله إلا من ثلاثٍ: صدقة جارية أو علم ينتفع به أو ولدٍ صالحٍ يدعو له».

نفعنا الله به في قبورنا ويوم يقوم الأشهاد ولله الحمد أولاً وآخراً:

﴿ وَقُلِ ٱعْمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾ [التوبة: ١٠٥].

صدق الله العظيم

دمشق ـ الكسوة

1.9.2004

ديب الخضراوي

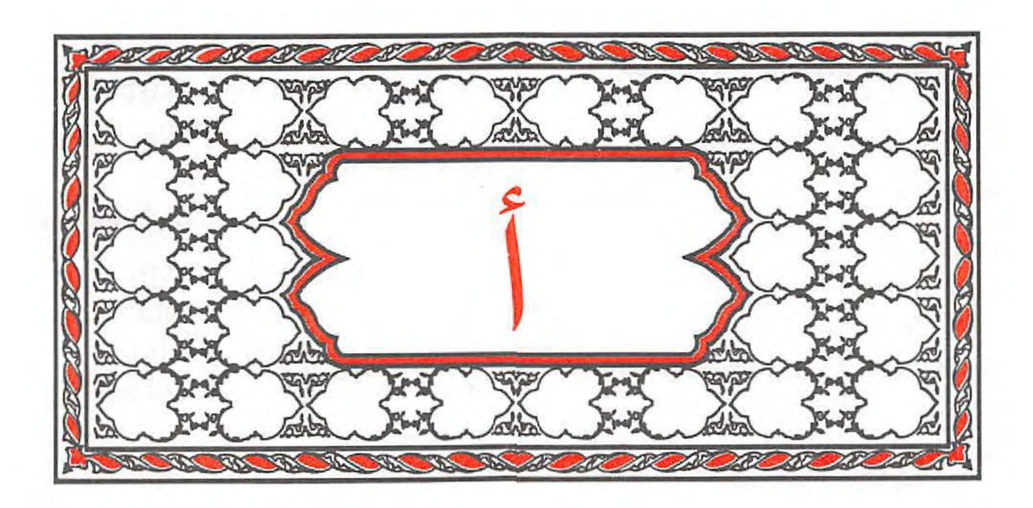
Transliteration

a	أ
ā	آ
b	ب
t	ت
th	ث
j	ج
ḥ	ح
kh	خ
d	د
ẓ	ذ
r	ر
z	ز
s	س
sh	ش
ṣ	ص
dh	ض
ṭ	ط
z	ظ

‘	ع
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	هـ
Consonant w	و
long vowel ū	و
diphthong au	و
consonant y	ي
long vowel ī	ي
diphthong ai	ي

short vowels:
(fatḥa) a
(kasra) i
(dhamma) u

✦ ✧ ✦



(أ ب ب) أَبًّا **[abban]**

That which the earth produces as food.

(أ ب د) أَبَدْ **[abad]**

Eternity; without end, as distinguished from Azal (أزل), without beginning.

أَبَدَ الدَّهر **[abada d-dahr]**

Forever.

أبَدِي **[abadi]**

Everlasting, eternal, endless.

أبَدِية **[abadiyah]**

Eternity, perpetuity.

أَبَدَ الآبدِين **[abada 'l-ābidīn]**

Forever and ever.

(أ ب ر) الإبار **[al- ibār]**

Pollination.

(أ ب ق) آبِق **[ābiq]**

A runaway slave, (absconding of slaves).

إِباق **[ibāq]**

The absconding of slaves.

(أ ب ل) أبابيل **[abābīl]**

Flocks (of birds).

ابليس see (ب ل س)

(أ ب ن) ابْنٌ see (ب ن ي)

اتقى see (و ق ي)

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: (fatḥa ـَ) = a؛ (kasra ـِ) = i؛ (dhamma ـُ) = u.

(أ ب ا) أبو بكر الصِّديق

[abū bakr aṣ-ṣidīq] He was the first khalifah, or successor of prophet Muhammad (p.b.u.h). He was the father of ‘ayishah, whom prophet Muhammad (p.b.u.h) married.

أبو حنيفة النعمان

[abū ḥanīfa an- Na‘mān]
He is the great Imām, and the founder of the ḥanafi school (maẓhab). He is regarded as the great oracle of Muslim Jurisprudence.

[abū dāwwūd] أبو داوود

Sulaimān Ibn al-Ash‘ath al-Sijistāni; born at al-Baṣrah A.H. 202, and died A.H. 275. The compiler of one of the six correct books of Traditions, called the sunan Abi Dāwwūd, which contains 5274 Traditions.

[abū ’l-Qāsim] أبو القاسم

«The father of qāsim». One of the surnames of prophet Muhammad (p.b.u.h).

[abū hurairah] أبو هريرة

One of the most constant attendants of prophet Muhammad (p.b.u.h), who from his peculiar intimacy has related more Traditions of the sayings and doings of the prophet than any other individual. He was nicknamed Abū Hurairah on account of his fondness of a kitten. He embraced Islam in the year of the expedition to Khaibar, A.H. 7 and died in al-Madinah, A.H. 59, aged 78.

[abū Yūsuf] أبو يوسُف

Known also as Ya‘qūb ibn Ibrāhim, Born at Koufa, A.h. 113, studied under the Imām Abū Hanifah, and is celebrated, together with the Imam Muhammad and the Imam Zufar, as disciples of the great Imam; from whose opinions, however, the three disciples not unfrequently differ.

[bi’abi anta] بأبي أنت

May I ransom you with my father.

[ubūwah] أُبوة

Fatherhood, paternity.

[ma’tam] (أ ت م) مَأتَم plur مَآتِم

Condolence, funeral ceremony, obsequies.

[āta ukulahu] (أ ت ى) آتى أُكُلَهُ

To bear fruit, to fructify.

[āta az-zakāh] آتَى الزَّكَاةَ

To give zakat, pay zakat.

[itā’az-zakāh] إيتاء الزَّكاة

Paying Zakat.

الذين أُوتوا الكتاب

Those who have been given the scripture (Jews and Christians).

[itāwah] الإتاوة: الخراج

A tax, or tribute on land. This was originally applied to a land tribute from non-Muslims.

[a<u>th</u>ar] (أ ث ر) أَثَرْ

Relating; handing down by tradition. Generally used for a hadi<u>th</u> related by one of the companions, as distinguished from one of the prophet's own.

[a<u>th</u>ar raj'i] أَثَر رجعي

Retrospective decree, retroactive effect.

[a<u>th</u>arah] أَثَرَة

Selfishness, egoism, self-seeking.

[ma'<u>th</u>ūr] مَأْثور

Transmitted, handed down.

[al-a<u>th</u>ar a<u>sh</u>-<u>sh</u>arīf] الأَثَر الشَّريف

The sacred relic. A hair of either the beard or moustache of prophet Muhammad (p.b.u.h), or foot-print of the prophet.

[qaul-ma'<u>th</u>ūr] قَول مَأثور

Proverb.

دعاء مأثور see (د ع ا)

[ī<u>th</u>ār] إيثار

Honouring another above oneself. Thinking of another's gain rather than one's own. altruism, preference.

[ā<u>th</u>imun] (n.) (أ ث م) آثِمٌ

One who commits sins (sinner), an evil doer. Sinful (Adj.).

[a<u>th</u>āmun] أَثَامٌ

Punishment of wickedness.

[a<u>th</u>ima] أَثِمَ

To sin, commit a sin, do wrong.

[i<u>th</u>mun] إِثْمٌ

A sin, guilt, iniquity, offense, misdeed, anything forbidden by the law.

[i<u>th</u>mun kabīr] إِثْمٌ كبير

Great sin.

[i<u>th</u>mun mubīn] إِثْمٌ مُبين

Manifest sin.

[a<u>th</u>īmun] أثيمٌ

Sinful, a wicked person, guilty.

[al-ā<u>th</u>imūn] الآثِمون

The sinful.

[ajja] (أ ج ج) أجَّ

To burn.

[ujāj] أُجاج

Bitter, salt (water).

[Ya'jūj wa Ma'jūj] يأجوج ومأجوج

Gog and Magog. The name stands for wild and lawless tribes who will break their barriers and swarm through the earth; This

will be one of the signs of the approaching Judgment. In the Holy Qur'an, «They said: O Zul-qarnain! The Gog and Magog (people) Do great mischief on earth».

﴿قَالُوا۟ يَـٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ﴾ [الكهف : ٩٤].

Also, in the Holy Qur'an, «Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill».

﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾ [الأنبياء: ٩٦].

[ājarahu Allah] (أ ج ر) آجَرَه الله

Reward him.

[ijārah] إجارة

Hire. It means the use and enjoyment of property for a time, includes hire rental, and lease. The hirer is termed ajīr. The person who receives the rent is the musta'jir.

[ajara] أَجَرَ

To pay wages.

[ajrun] أَجْرٌ

A reward.

[ajrun 'az̲īm] أَجْرٌ عظيم

Great reward.

أَجْرٌ غير ممنون
[ajrun ghair mamnūn]

Unfailing reward.

[ajrun kabīr] أَجْرٌ كبير

Great reward

[ajrun karīm] أَجْرٌ كريم

Generous reward.

[ajru al-mar'ah] أَجْرُ المرأة

Her dowry.

[ajru alākhirah] أَجْرُ الآخِرة

Reward of the Hereafter.

[al-musta'jir] المُستأجِر

The person who receives the rent.

[ujūr] أُجور

Wages.

[ajīr] أَجير

A term used in Islamic law for a person hired for service (laborer).

[ajl] (أ ج ل) أَجْل

A cause, the sake.

[min ajli z̤ālik] مِنْ أجلِ ذلك

On that account, for that reason, because of that, that is why, therefore.

[ajalun] أَجَلٌ

The appointed time of death, predetermined period.

[ajalun musamma] أَجَلٌ مُسَمًّى

Appointed term, appointed time.

[ila ajalin musamma] إلى أجَلٍ مُسَمًّى

For a limited period.

إلى أجَلٍ غير مُسَمًّى

[ila ajalin ghair musamma] For an indefinite period.

[ajjala] أَجَّلَ

To appoint a fixed term, to delay, postpone.

[mu'ajjal] مُؤَجَّل

Delayed, late, postponed, deferred, fixed in time.

[al-ājilah] الآجِلة

The life to come, the hereafter.

[uḥud] (أ ح د) أُحُد

A well - known mountain about three miles from al-Madinah. One of the great battles in the Islamic History took place at its foot. The battle is called ghazwatu Uḥud.

[iḥda 'l -ḥusnayyain] إحْدى الحُسْنَيَيْن

One of the best two, victory or martyrdom.

[aḥadu al-ajalain] أَحَدُ الأَجَلين

One of the two fixed terms (divorce or death).

[al-Aḥad] الأَحَد

«The One». One of the ninety - nine special attributes of Allah.

(أ خ ا) أخ بالرَّضاعة

[akh birradhā'ah] Foster - brother.

[akhun mina 'l-ab] أخٌ من الأب

Consanguine brother.

[akhun mina 'l-umm] أخٌ من الأم

Uterine brother.

[ikhā'] إخَاء

Brotherhood, brotherliness, fraternity.

[ukht birradhā'ah] أُخْت بالرَّضاعة

Foster - sister.

[ukht mina 'l-ab] أُخْت من الأب

Consanguine sister.

[ukht mina 'l-umm] أُخْت من الأم

Uterine sister.

[ukht shaqīqah] أُخْت شَقيقة

Full sister.

[ikhwa fi ddīn] إخْوة في الدِّين

Brethren in faith.

[at-ta'ākhi] التَّآخي

Fraternity.

[ākhiẓun] (أ خ ذ) آخِذٌ

One who takes.

[ittakhaẓa] اتَّخَذَ

To take, take to one's - self. In the Holy Qur'an, «They say: Allah has begotten a son, Glory be to Him».

﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ﴾

[البقرة: ١١٦].

[akhẓun] أَخْذٌ

The act of taking, punishment.

[akhaẓa] أَخَذَ

To take, receive.

أَخَذَ العلم عنه

[akhaẓa al'ilma 'anhu]
To study under someone.

[akhẓatun] أَخْذَةٌ

A punishment.

[yu'ākhiẓ] يُؤاخِذ

To punish.

[muttakhiẓun] مُتَّخِذٌ

One who takes.

[akhaẓahu bilḥusna] أَخَذَهُ بالحُسنى

To be friendly, be nice to someone.

[akhaẓahu biẓanbihi] أَخَذَهُ بذنبه

To punish someone for his offence.

[ākharu] (أ خ ر) آخَرُ

The last.

[ākhirah] آخِرة

Last, the last, the end, latter end.

[ta'khīru 'l-ṣalāh] تأخيرُ الصَّلاة

Delaying prayer.

[al-muta'akhirūn] المُتأخِرون

Later jurisprudents.

[Al-ākhir] الآخِر

The Last. One of the ninety - nine names or attributes of Allah. In the Holy Qur'an, «He is the First and the Last, the Evident and the Immanent (Bāṭin)».

﴿هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّـٰهِرُ وَٱلْبَاطِنُ﴾

[الحديد: ٣].

[al-ākhirah] الآخِرة

Judgment-Day, The next life as opposed to الدنيا.

The term embraces the following ideas:

1. That man is answerable to Allah.
2. That the Present order of existence will some day come to an end.
3. That when that happens, Allah will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy.
4. That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell.
5. That the real measure of success or failure of a person is not the extent of his prosperity in the Present life, but his success in the Next.

(أ د ب) تَأَدَّبَ بأدبه

[ta'addaba bi-adabihi]
To follow someone's moral example.

[ādam] (أ د م) آدَم

Adam, The first prophet, the first man, father of human beings.

[ādami] آدَمي

Human, humane.

[al-adam] الأَدَم

Tanned skin.

[adā'] (أ د ا) أَدَاء

Payment; performing (prayers).

[adā'u ad-dain] أَدَاءُ الدَّين

Loan payment, repayment.

[adā'u aṣ-ṣalāh] أَدَاءُ الصَّلاة

Performance of prayer.

[adā'u al-yamīn] أَدَاءُ اليمين

Oath-taking.

[addā] أدَّى

To cause to come, to pay back.

[addā al-ḥajj] أدّى الحج

Perform pilgrimage (Hajj).

[addā aṣ-ṣalāh] أدّى الصلاة

Perform prayer.

[addā al-'umrah] أدّى العُمْرَة

Perform 'umrah.

[aẓān] (أ ذ ن) أَذَان

«Announcement», The call or summons to congregational prayers proclaimed by the Mu'aẕẕin. It is in Arabic as follows:

«الله أكبر - الله أكبر - الله أكبر - الله أكبر، أشهد أن لا إله إلا الله - أشهد أن لا إله إلا الله، أشهد أن محمداً رسول الله - أشهد أن محمداً رسول الله، حي على الصلاة - حي على الصلاة، حي على الفلاح - حي على الفلاح، الله أكبر - الله أكبر، لا إله إلا الله».

which is translated:-
«Allah is most great! Allah is most great! Allah is most great! Allah is most great! I testify that there is none has the right to be worshipped but Allah! I testify that there is none has the right to be worshipped but Allah! I testify that Muhammad is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! come to prayer! come to prayer! come to salvation! come to salvation! Allah is most great! Allah is most great! There is none has the right to be worshipped but Allah!" In the Aẓān in the early morning (Fajr), after the words, «come to salvation!» is added «prayer is better than sleep! prayer is better than sleep».

«الصَّلاةُ خَيْرٌ مِنَ النَّوم، الصَّلاةُ خَيْرٌ مِنَ النَّوم».

استأذَنَ [ista'ẓana]

To ask permission.

استئذان بالدخول

[isti'ẓān bi-ddukhūl]
Permission to enter suddenly or abruptly into any person's house or apartments.

أَذَّنَ [aẓẓana]

To call to prayer.

تأَذَّنَ [ta'aẓẓana]

To cause a proclamation to be made, cause to be declared.

مِئذَنة plur. مآذِن [mi'ẓanah]

Minaret.

مُؤَذِّن [mu'aẓẓin]

A call-maker who pronounces the aẓan loudly calling people to come and perform the ṣalat (prayer).

بإذن الله [bi'iẓni Allah]

If Allah choose, Allah willing.

المأذون [al-ma'ẓūn]

One who is authorized with limited legal rights.

المأذون الشَّرعي

[al-ma'ẓūn ash-shar 'i] The one who perfoms marriage ceremonies (authorized registrar).

الأذان الأول [al-aẓānu al-awwal]

First call, first Aẓān, first call to prayer.

(أ ذ ى) آذى [āẓa]

To injure, annoy, offend.

أذى [aẓa]

Injury, ill-treatment, offence, annoyance.

(أ ر ب) الإربة [al-irbah]

Need, desire.

غير أُولي الإربة من الرجال

«Free of physical needs».

(أ ر ث) إرْث [irth]

Inheritance, heritage.

(أ ر خ) أَرَّخَ [arrakha]

To date, to write the history of something.

مُؤَرِّخ [mu'arrikh]

Historian, historiographer, chronicler, annalist.

(أ ر ش) الأرْش [al-arsh]

Compensation given in case of Someone's injury caused by another person.

(أ ر ض) أرضُ الحرب [ardhu alḥarb]

War land. The land of the non-Islamic state in which there are not any covenants with the Islamic state.

أرضُ الحوز [ardhu al-ḥauz]

The land whose owners died and there are no inheritors, so it is reverted to the public treasury of a Muslim state.

أرضٌ مشاع **[ar<u>dh</u>un ma<u>sh</u>ā‘]**

Publicly-owned land.

أرضُ العذاب **[ar<u>dh</u>u al- ‘aẓāb]**

The land of punishment. The place in which Allah punished some of his servants because of their astraying from the right path.

الأرضُ الخراجية

[al-ar<u>dh</u>u al-<u>kh</u>arājiyah]
The non-Islamic land which was conquered by force, but left to its owners and they were ordered to pay <u>kh</u>arāj.

الأرضُ العشرية

[al-ar<u>dh</u>u al- ‘i<u>sh</u>riya] The land owned by Muslims who pay zakah upon its fruits.

الأرضُ المقدَّسة

[al-ar<u>dh</u>u al-muqad-dasa]
The holy land.

الأرضُ الموات **[al-ar<u>dh</u>u al-mawāt]**

The land which has got no owner at all, also there is no beneficial use in it.

(أ ر ك) أريكة plur **أرائك**

[arīkah, arā’ik] couch.

(أ ر م) إرَم **[iram]**

Mujahid said, «Iram was an ancient nation who were the first people of ‘Ad.» Qatadah bin Di‘āmah and As-Suddi both said, «Verily, Iram refers to the House of the Kingdom of ‘Ad». This latter statement is good and strong. In suratu al-fajr, Allah says, «Saw you not how your Lord dealt with ‘Ad? Iram of the pillars». They used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Their prophet Hud reminded them of this blessing, and he directed them to use this power in the obedience of their Lord Who had created them, but they denied his call. Therefore, Allah saved Hud and those who believed with him from among them, and He destroyed others with a furious violent wind. In the Quran: «Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them?».

﴿ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴾

[الحاقة : ٧ـ٨] .

[asara] (أ س ر) أَسَرَ

To captivate, capture, take prisoner.

[asrā] أَسْرى

Captives, prisoners of war.

[ma'sūr] مَأسور

Captivated.

[assasa] (أ س س) أَسَّس

Found, lay foundations.

[asafun] (أ س ف) أَسَفٌ

Grief.

[asifa] أَسِفَ

To be grieved.

[yā asafi] يا أسفي

«O my grief!» or «How great is my grief!».

[āsin] (أ س ن) آسِن

Corruptible, impure, polluted. In Qur'an: «Of incorruptible water».

﴿ مِّن مَّآءٍ غَيۡرِ ءَاسِنٖ ﴾[محمد: ١٥] .

[asana] أَسَنَ

To be putrid and stinking (water).

[itasa bi] (أ س ا) ائتسى بـــ

To follow someone's example, imitate, copy, pattern after, take after, model after, be guided by.

[uswah] أُسْوَة

An example. Ar-Rāghib says it is the condition in which a man is

[āzara] (أ ز ر) آزَرَ

To make strong, to support, uphold.

[āzara] آزَرَ

Abraham's father.

[izār] إزار

A sheet worn below the waist.

[azrun] أَزْرٌ

Back, strength.

['itazara] ائْتَزَرَ

To wear or wrap oneself in a loincloth.

[mu'āzarah] مُؤازَرَة

Support, aid, backing.

[azza] (أ ز ز) أَزَّ

To make a loud crash, incite.

[azzun] أَزٌّ

An instigation.

[āzifah] (أ ز ف) آزِفة

The approaching day, the day of judgment.

[azifa] أَزِفَ

Approach, to draw near.

[azal] (أ ز ل) أَزَل

Eternity (without beginning).

[azali] أَزَلي

Eternal.

[azaliyah] أَزلية

Eternity.

in respect of another's imitating him. In Qur'an: «You had in the Messenger of Allah a good example».

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

[الأحزاب: ٢١].

[uswa bi] أُسْوَة بـــ

Following the model or pattern of, along the lines of; in the same manner as, just as, like.

[uswa ḥasana] أُسْوَة حَسَنَة

Excellent example, good example.

[iṣrun] (أصر) إصْرٌ

A covenant, burthen, burden, sin.

[awāṣir] أواصِر

Ties, bonds.

[aṣl wa-far'] (أ ص ل) أصل وفروع

Cause and effect, fundamental and derivative principle.

[uṣūl] أُصُول plural of أصْل

«Roots» The roots or fundamentals of the Islamic religion, as opposed to (فروع) branches.

[uṣūl al-islām] أُصول الإسلام

Principles of Islam.

[uṣūl al-fiqh] أُصول الفقه

The four foundations of Islamic jurisprudence, i.e, Qur'an, sunnah, Qiyās (analogy) and Ijmā' (consensus).

[ista'ṣala sha'fatahu] استأصَلَ شأفته

To eradicate something, eliminate something radically.

[al-aṣīl] الأَصيل

Late afternoon (before sunset), The time between 'Aṣr and Maghrib.

[uffin] (أ ف ف) أُفٌّ

Fie!.

«Fie on you both!» أُفٌّ لَكُمَا

[āfāq] (أ ف ق) آفَاق plur of أُفق

Tracts or regions of the earth. In the Holy Qur'an «We will show them our signs in the (furthest) regions (of the earth), and in their own souls».

﴿ سَنُرِيهِمْ ءَايَٰتِنَا فِي ٱلْآفَاقِ وَفِيٓ أَنفُسِهِمْ ﴾

[فصلت: ٥٣].

[al-āfāqi] الآفاقي

Coming from a distant country or region (outside Haram regions).

[ufuq] أُفُق

The horizon.

[afaka] (أ ف ك) أَفَكَ

To lie, cause to tell lies, or put on a false appearance.

[ifkun] إفْكٌ

A falsehood, slander, lying invention, lying, false.

[ifkun mubīn] إفْكٌ مبين

Obvious lie.

[ifkun muftara] إفْكٌ مُفْتَرَى

Invented falsehood.

[affāk] أَفَّاكٌ

A great liar.

[al-mu'tafikāt] المُؤْتَفِكات

The cities which were overthrown as Sodom and Gomorrah,to whom Lūt preached in vain to desist from their abomination.

[āfil] (أ ف ل) آفِلٌ

That which sets.

[afala] أَفَلَ

To set (the sun).

[ākilun] (أ ك ل) آكِلٌ

One who eats (eater).

[ākilu r-riba] آكِلُ الرِّبا

Usurer.

[akala ḥaqqahu] أَكَلَ حَقَّهُ

To encroach upon someone's rights.

[akala ar-riba] أَكَلَ الرِّبا

To take usurious interest.

[aklu ar-ribā] أَكْلُ الرِّبا

Devouring usury.

[aklu al-mudhṭar] أَكْلُ المُضْطَر

Eating out of necessity.

[akkālun] أَكَّالٌ

Greedy, a great eater.

[alā] (أ ل ا) ألا

Is it not? Are there not?

[illā] إلاَّ

Unless, except, if not.

[alata] (أ ل ت) أَلَتَ

To diminish, defraud. In the Qur'an: «And we will not defraud them of any of their works».

﴿ وَمَآ أَلَتۡنَٰهُم مِّنۡ عَمَلِهِم مِّن شَيۡءٖ ﴾ [الطور: ٢١].

[Elias] (أ ل س) الياس

(Prophet). Elias is the same as Elijah, whose story is found in the old Testament. Elijah lived in the reign of Ahab (B.C. 896-874) and Ahaziah (B.C.874-872), kings of the (northern) kingdom of Israel or Samaria. He was a prophet of the desert, like John the Baptist (yaḥyiah). Both Ahab and Azariah were prone to lapse into the worship of Baal, the sun-god worshipped in Syria.
In the Qur'an: «So also was Elias among those sent (by us)».

أ = a؛ آ = ā؛ ب = b؛ ت = t؛ ث = th؛ ج = j؛ ح = ḥ؛ خ = kh؛ د = d؛ ذ = ẕ؛ ر = r؛ ز = z؛
س = s؛ ش = sh؛ ص = ṣ؛ ض = dh؛ ط = ṭ؛ ظ = ẕ؛ ع = ‘؛ غ = gh؛ ف = f؛ ق = q؛ ك = k؛ ل = l؛

﴿ وَإِنَّ إِلۡيَاسَ لَمِنَ ٱلۡمُرۡسَلِينَ ﴾

[الصافات : ١٢٣] .

[allafa] (أ ل ف) أَلَّفَ

To unite, join together, reconcile (with) بين .

[ulfah] أُلفة

Familiarity, intimacy, love, union, harmony.

[ta'ālufun] تآلُفٌ

Harmony, familiarity, intimacy, mutual affection, concord.

[muta'ālif] مُتآلِف

Harmonious.

المؤلفة قلوبهم

[al-mu'allafah qulūbuhum]
There are several types of Al-Mu'allafah Qulūbuhum. There are those who are given Zakah to embrace Islam. For instance, the prophet of Allah (Blessings of Allah and peace be upon him) gave something to Safwan bin Umayyah from the war spoils of Hunain, even though he attended it while a Mushrik. Safwan said, «He kept giving me until he became the dearest person to me after he had been the most hated person to me». (Sahih Muslim). Some of Al-Mu'allafah Qulābuhum are given from Zakah so that they become better in Islam and their heart firmer in faith. For instance, the prophet gave some of the chiefs of the Tulaqā' a hundred camels each after the battle of Hunain, saying, «I give a man (from Zakah) while another man is dearer to me than him, for fear that Allah might throw him on his face in the fire of Jahannam». (Fatḥ Al-Bāri). It is recorded in the two ṣaḥīhs that Abu Sa'id said that 'Ali sent the Messenger of Allah a gold nugget still in its dirt from yemen. The Prophet divided it between four men: Al-Aqra' bin Ḥabis, 'Uyaynah bin Badr, 'Alqamal bin 'Ulathah and Zayd Al-Khair, saying, «To draw their hearts closer». (Fatḥ Al-Bāri). Some people are given because some of his peers might embrace Islam, while others are given to collect Zakah from surrounding areas, or to defend Muslim outposts.

[īlāfun] إيلاف

A compact, uniting together, familiarity.

[al-il] (أ ل ل) الإل

Relationship, Allah, compact.

[alif lām mīm] (أ ل م) آلم

See المقطعات

[alamun] أَلَمٌ

Pain.

[alīmun] أَليمٌ

Painful.

[ilāh] (أ ل ه) إله

Ilāh is an Arabic word that means:
(1) One who is worshipped.
(2) One whose existence is beyond the comprehension of human mind.
(3) One who is worthy of unlimited love and reverence, and
(4) One who is not subjected to any of the senses of a person, and is hidden from him. Thus the word Ilāh carries as its translation «the Worshipped One».

[ilāhi] إلهي

Divine, Godly, of God.

[yā ilāhi] يا إلهي

O my God!

[ulūhiyah] أُلوهية

Divine power; divinity.

[allāhumma] اللهم

O Allah! A form of invocation.

[allaha] أَلَّهَ

To deify, make a god of, raise to the status of a god.

[ulliha] أُلِّهَ

To be deified.

[ta'allaha] تألَّهَ: أَلَّهَ نَفْسَهُ

To deify oneself.

[ta'līh] تأليه

Deification.

[Allah] الله

Allah is the name of the creator of the universe.

[Allah 'azza wajalla] اللهُ عَزَّ وَجَلَّ

Allah, The Great and Almighty; Allah, to whom belongs might and majesty.

[tallāhi] تاللهِ

By Allah!

[wa-llāhi] واللهِ: باللهِ

By Allah!

[li-llāhi] للهِ

To Allah!

[ālā'un] (أ لا ا) آلاءٌ

Benefits, favours. In The Qur'an: «Then which of favours of your Lord will you deny?»

﴿ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

[الرحمن: ١٣].

[īlā'un] إيلاءٌ

Oath of desertion, vow of continence.

(أ م ر) آمِرٌ بالمعروف

[āmirun bilma'rūf] Enjoiner of good.

[i'tamara bi'amrihi] ائْتَمَرَ بأمره

To carry out someone's orders.

[imārah] إِمَارَة

Emirate, position or rank of an Emir; princely bearing or manners.

[amārah] أَمَارَة

Sign, indication, symptom, mark.

[amara] أَمَرَ

Ordain.

[amrun] أَمْرٌ

Ordainment.

[amara bilma'rūf] أَمَرَ بالمعروف

Enjoin the right.

[amrun bilma'rūf] أَمْرٌ بالمعروف

Enjoining good actions, enjoining what is right, advocating good.

[amr illāhi] أَمْر إلهي

Divine Imperative.

[awāmir] أَوامِر

Commandments, injunctions.

[amīr] أمير

Emir, commander, ruler, It includes the various high offices in a muslim state.

[amīru al-mu'minīn] أميرُ المؤمنين

Emir of the Faithful, caliph, the commander of the believers.

الأمر بالمعروف والنهي عن المنكر

[al-amr bilma 'rūf wannahyu 'an al-munkar] Enjoining what is right, and forbidding what is wrong. The injunction to recommend good and to denounce evil. In the Qur'an: «You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong».

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ ﴾

[آل عمران: ١١٠].

[al-āmiru an-nāhi] الآمِرُ النَّاهي

Absolute master, vested with unlimited authority.

[al-amru wannahi] الأَمْرُ والنَّهي

Commanding and prohibitory decrees. Command and interdiction.

[al-isti'mār] الإسْتِئمار

Counsel.

[ta'ammul] (أ م ل) تَأَمُّل

Consideration, contemplation.

(أ م م) أُمٌّ بالرضاعة

[ummun birradhā'a] Foster-mother.

[ummu salama] أُمُّ سَلَمَة

One of the wives of the prophet. The widow of Abū Salamah, to

m = م ؛n = ن ؛h = هـ ؛w = و ؛y = ي ؛ū = و (long vowel)؛ au = و (diphthong)؛ ī = ي (long vowel)؛ ai = ي (diphthong). Short vowels: (fatḥa ـَ) = a؛ (kasra ـِ) = i؛ (dhamma ـُ) = u.

[ummah] أُمَّة

A people, a nation, a race. The word occurs about forty times in the Qur'an.

[ummatu ibrāhīm] أُمَّةُ إبراهيم

The people of Abraham (Ibrāhīm).

[ummatu 'isā] أُمَّةُ عيسى

The people of Jesus.

[ummatu muhammad] أُمَّةُ مُحمد

The people of Muhammad (p.b.u.h).

[imām, a'immah] إِمَام .plur أَئِمَّة

Muslims use the term in the following senses:
(1) The Imām, or khalifah, of the Muslim people.
(2) The shi'ahs apply the term Imam to the twelve leaders of their sect whom they call the true Imāms.
(3) The Imām, or leader, of any system of law.e.g. Abū Ḥanīfah.
(4) The Imām or the leader of a group of Muslims in ritual prayer (ṣalāh).

[imāmah] إِمَامَة

Imamate, function or office of the prayer leader; leading position.

[imāmiyyah] إِمَامِيَّة

«The followers of the Imām».

whom she had born several children. Abū Salamah was killed at Uḥud, and prophet Muhammad (p.b.u.h) married his widow.

[ummu al-qura] أُمُّ القُرى

«Mother of villages». A name given to Makkah.

[ummu al-kitāb] أُمُّ الكِتاب

«The mother of the book». A title given to the first Sūra of the Qur'an (Fātiḥa).
The expression also signifies the «Original Book» or the «Preserved Tablet» (al-Lawḥu al-Maḥfūẓ). The expression has also been used to refer to the verses of the Quran embodying commandments couched in unambiguous phraseology.

أُمُّ المؤمنين plur أُمهات المؤمنين

[ummu al-mu'minīn plur. ummahātu al- mu'minīn]
Wives of the prophet Muhammad (p.b.u.h).

[ummu-al-walad] أُمُّ الولد

A term used in Islamic law for a female slave who has born a child to her master, and who is consequently free at his death.

أَمَّ القوم في الصلاة

[amma al-qawma fi aṣ-ṣalāh]
To lead in prayer.

[ma'man] مَأمَنٌ

A palce of security.

[ma'mūn] مَأْمُون

Secured, safe, trustful.

[amān] أَمَان

Protection given by a Muslim conqueror to those who pay Jizyah.

[fī amān Allah] في أمان الله

In Allah's protection.

[amānah] أَمَانة

The trust or the moral responsibility or honesty, and all the duties which Allah has ordained.

[ista'mana] اسْتأْمَنَ

To seek protection, ask for security or safety.

[al-musta'man] المُسْتَأمَن

«One who seeks security». One who is, being a foreigner, and not a Muslim, enters Islamic territory, and claims safe conduct and immunity from hostilities.

[ammana] أَمَّنَ

To say Amen.

[mu'min] مُؤْمِن

plur. مؤمنون [mu'minūn] Believer (one who believes).

The chief sect of the shi'ahs, namely, those who acknowledge the twelve Imāms.

[ma'mūm] مَأْمُوم

Follower.

الإمام مُحمد: عبد الله بن الحسن

[al-imām Muhammad] known as Imām Muhammad. Born at Wāsit, a city in Arabian Iraq, A.H. 132, He studied under the great Imām Abū Ḥanīfah, and had also studied under Imām Mālik for three years. He is celebrated as one of the disciples of the Imām Abū Ḥanīfah, from whom he occasionally differs.

[āmana] (أ م ن) آمَنَ

To have faith in, believe.

[āmina] آمِنَة

Prophet Muhammad's mother.

[āmīn] آمِين

Amen! O Allah, accept our invocation. It is always used at the conclusion of Sūratu'l -fātiḥah, or first chapter of the Qur'an.

[amnun] أَمْنٌ

Security.

[amina] أَمِنَ

To be secure, trust.

[amanah] أَمَنَة

Security.

['utumina] اؤتُمن

To be entrusted with the custody of anything.

[mu'taman] مُؤتَمَن

Trustee.

[īmān] إِيْمان

Belief, Faith. The Arabic word Īmān, which we have rendered in English as Faith, literally means «To know, to believe, and to be convinced beyond the least shadow of doubt». Faith, thus, is firm belief a rising out of knowledge and conviction. And the man who knows and reposes unshakeable belief in the Unity of Allah, in His Attributes, in His law and the Revealed Guidance, and in the Divine code of reward and punishment is called Mu'min.

إيمانٌ بالملائكة

[īmānun bilmalā'ikah] Belief in angels.

[Al-Mu'min] المُؤْمِن

The Faithful, the Granter of security. One of the ninety- nine names or attributes of Allah.

[al-mu'minūn] المُؤمنون

The Believers, the faithful.

سورة المؤمِنُون

[Sūratu al-mu'minūn] Chapter of Believers.

[al-amīn] الأَمين

«Faithful» is the title which was given to Prophet Muhammad (p.b.u.h) when a youth, on account of his fair and honourable bearing, which won the confidence of the people.

[al-īmān bilghaib] الإيمان بالغيب

The belief in the invisible world.

[ānasa] (أ ن س) آنسَ

To render familiar.

[anisa] أَنِسَ

To be familiar.

[insun] إِنْسٌ

Mankind, human beings, man.

[anas ibn mālik] أَنَس بن مالك

The last of the companions of Prophet Muhammad (p.b.u.h), He was a distinguished companion who had the honor of serving the prophet (p.b.u.h.) for many years.

[ista'nasa] اسْتَأْنَسَ

To be familiar.

[musta'nisun] مُسْتَأنِسٌ

One who is familiar.

[al-insān] الإنسان

Man.

[sūratu al-insān] سورة الإنسان

A sūrah's title in the Holy Qur'an, called also sūratu 'd – Dahr (No. 76).

[anifa] (أ ن ف) أَنِفَ

To turn up the nose at, to go before.

[ānuk] (أ ن ك) آنُك

Lead.

[ānā'] (أ ن ا) آناء

Hours.

[ānā'a al-lail] آناءَ الليل

The hours of the night, throughout the night.

آناءَ اللَّيل وأطراف النَّهار

[ānā'a al-lail wa'aṭrāfa nnahār]

By day and by night, day and night, around the clock.

[āniyatu aẓ-ẓahab] آنيةُ الذَّهب

Gold vessels.

[āniyatu al-fidha] آنيةُ الفضة

Silver vessels.

[inā'] إِناء

Vase, pot, utensil.

[al-ihāb] (أ ه ب) الإهَاب

Untanned leather, skin.

[ahl] (أ ه ل) أَهْل

People, a family or household, kin.

[ahlu al-bait] أهْلُ البيت

«The people of the house» A term used in the Qur'an and in the Hadith for prophet Muhammad's household.

[ahlu ath-tharwa] أَهْلُ الثروة

The rich, the wealthy.

[ahlu al-jannah] أَهْلُ الجنة

People of paradise.

[ahlu al-ḥarb] أَهْلُ الحرب

The unbelievers who have not got any covenant between them and Muslims.

أَهْلُ الحل والعقد

[ahlu al-ḥal wal 'aqd]

Influential people, those in power (representatives of the people).

[ahlu aẓ-ẓimmah] أَهْلُ الذّمة

Protected people who adhered to their old faith. The people with whom a compact or covenant has been made, and particularly the kitābis, or the people of the book, i.e. Jews and Christians, who pay Jizyah. An individual of this class- namely, a free non - Muslim subject of a Muslim state, who pays jizyah, and in return the Muslims are responsible for his security, personal freedom, and religious toleraton - is called Ẓimmi.

[ahlu ar-ra'i] أَهْلُ الرأي

People of opinion.

[ahlu as-sunnah] أَهْلُ السنة

The Sunnis, the Sunnites, the adherents of the sunnah, the

people of the path. The followers of the Qur'an and the sunnah.

[ahlu ash-shirk] أهْلُ الشرك

The idolators, the polytheists.

[ahlu aṣ-ṣuffah] أهْلُ الصُّفة

Many companions of the prophet Muhammad (p.b.u.h) left their homes, stayed to learn Islam in Madinah. Although they had nothing for their boarding or lodging, still they preferred to be near the holy prophet (p.b.u.h). They were called ahlu aṣ-ṣuffah.

[ahlu al- 'ahd] أهْلُ العهد

«The people of the covenant» The people who are connected with the Islamic state with a covenant.

[ahlu al-fasād] أهلُ الفساد

Wicked people.

[ahlu al-kitāb] أهلُ الكتاب

«The people of the Book» A term used in the Qur'an for Jews and Christians, as believers in a revealed religion.

أهْلُ الكهف = أصحاب الكهف.

[ahlu al-kahf] see أصحاب الكهف

[ahlu al-madar] أهلُ المَدَر

Sedentary-dwellers.

[ahlu al-ma 'āṣi] أهلُ المعاصي

The sinners.

[ahlu an-nār] أهلُ النار

The inhabitants of Hell-fire.

[ahlu al-wabar] أهلُ الوبر

Nomads.

[ahlu al-athar] أهلُ الأثر

Traditionalists, scholars who work in the field of Traditions (Hadith).

[ahlu al-injīl] أهلُ الإنجيل

Christians, the people of the Gospel.

[āba illa Allah] (أ و ب) آبَ إلى الله

He came back to Allah.

[illa Allahi al-ma'āb] إلى اللهِ المآب

To Allah is the coming back.

[awaba] أوَبَ

To return back.

[awwābun] أوَّابٌ

Repentant, One who frequently returns, One who turns seriously to Alllah.

[awwaba] أوَّبَ

To say the praises of Allah by saying (سُبحان الله), Subḥāna Allah.

[iyyāb] إياب

The act of returning.

[ayūb] أيوب

Job. The prophet Ayūb (job). Allah tells us about Ayūb (Job),

[āl] آل

«Offspring or posterity» Used in Muslim works for the offspring of prophet Muhammad (p.b.u.h).

[āla-ibrahīm] آلَ إبراهيم

The family of Abraham.

[āla rasūl Allah] آلَ رسول الله

Prophet Muhammad's family, prophet Muhammad's household.

[āla 'imrān] آلَ عمران

«The family of Imrān». The title of the third chapter of the Qur'an.

[āla lūṭ] آلَ لوط

The family of Lūt.

[āla-mūsa] آلَ موسى

Moses's family.

[āla-hārūn] آلَ هارون

Aaron's family.

[ta'wīl] تأويل

Interpretation, exegesis.

[ta'wīlī] تَأويلي

Interpretative, interpretive, explanatory.

[ulū] (أ و ل و) أولو

Owners of, possessors of, holders of, masters of, people of.

and the trials that struck him, affecting his wealth, children and physical health. Allah says in the Quran, «And (remember) Ayūb, when he cried to his Lord: «verily, distress has seized me, and you are the most Merciful of all those who show mercy». [21: 83]. «So we answered his call, and we removed the distress that was on him, and we restored his family to him, and the like thereof along with them as a mercy from Ourselves and a reminder for all those who worship Us». [21: 84].
Ayūb had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him, the Prophet of Allah, Ayūb, upon him be peace, had the utmost patience, and he is the best example of that.

[āfah, āfāt] آفات plur. آفة (أ و ف)

Evil, blight.

[āla] (أ و ل) آلَ

To return, to become.

أُولو الحل والعقد

[ulū- 'l-ḥall wa-'aqd] Masters of solving and binding. Influential people, those in power.

[ulū- 'l-'azm] أُولو العزم

«The possessors of constancy. A tittle given to certain prophets in the Qur'an (Noah, Abraham, Moses, Jesus and Muhammad) in the Qur'an «Therefore patiently persevere, as did (all) apostles of inflexible purpose».

﴿ فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ ﴾ [الأحقاف : ٣٥] .

[ulu 'l-irba] أُولو الإربة

Those in need.

[ulu 'l-arḥām] أُولو الأرحام

Relatives.

[ulu 'l-albāb] أُولو الألباب

Men of understanding, those gifted with understanding hearts.

[ulu 'l-amr] أُولو الأمر

Those in authority, rulers, those responsible.

[ulātu ḥamlin] أُولاتُ حَمْلٍ

Pregnant women.

[al-awwalūn] الأولون

The ancients.

الأولون والآخرون

[al-awwalūn wal-ākhirūn] The ancients and the moderns.

[ma'wa] (أ و ى) مَأوى

A place of abode, mansion. In the Quran : «But as for him who feared standing befor his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode».

﴿ وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ ۝٤٠ فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ ﴾ [النازعات : ٤٠-٤١] .

[ayyada] (أ ي د) أَيَّدَ

To strengthen, to support.

[aykah] (أ ي ك) أَيْكَة

Grove.

أصحاب الأيكة see (ص ح ب) .

[ayāma] (أ ي م) أيامى

plur. Of أَيِّمٌ [ayyimun] An unmarried man or woman, whether single or widowed, widows, widowers.

[ayama] أَيَم

To be unmarried.

[ayama] أَيم (آم من زوجته)

To lose one's wife, become or be a widow.

[aymu Allah] أيْمُ الله

By Allah! I swear by Allah!

[ayyama al mar'a] أَيَّمَ المرأة

To widow, cause to become a widow.

[ayyim] أَيِّم: أرمَل

Widower.

[ayyim] أَيِّم: أرْمَلَة

A woman who already has had a sexual experience, she may be a widow or a divorced.

(أ ي ن) أَيَّانَ **[ayyāna]**

When? In the Qur'an: «They ask you about the (final) Hour-when will be its appointed time?».

﴿ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴾

[النازعات: ٤٢].

(أ ي ه) آية **[āyah, āyāt]** آيات pulr.

Verse, sign, miracle, mark.
In the Quran the word (āyah) has been used in four different senses: (1) sign or indication; (2) the phenomena of the universe (called āyāt of Allah for the reality to which the phenomena point is hidden behind the veil of appearances): (3) miracles performed by the Prophet: and (4) individual units (i.e. verses) of the Book of Allh.

آيةُ الفرائض: المواريث

[āyatu 'l-farā'i<u>dh</u>]
Verse (āyah) of inheritance.

[āyah nāsi<u>kh</u>ah] آية ناسخة

Quranic verse (āyah) which abrogates and supersedes another verse (abrogated verse).

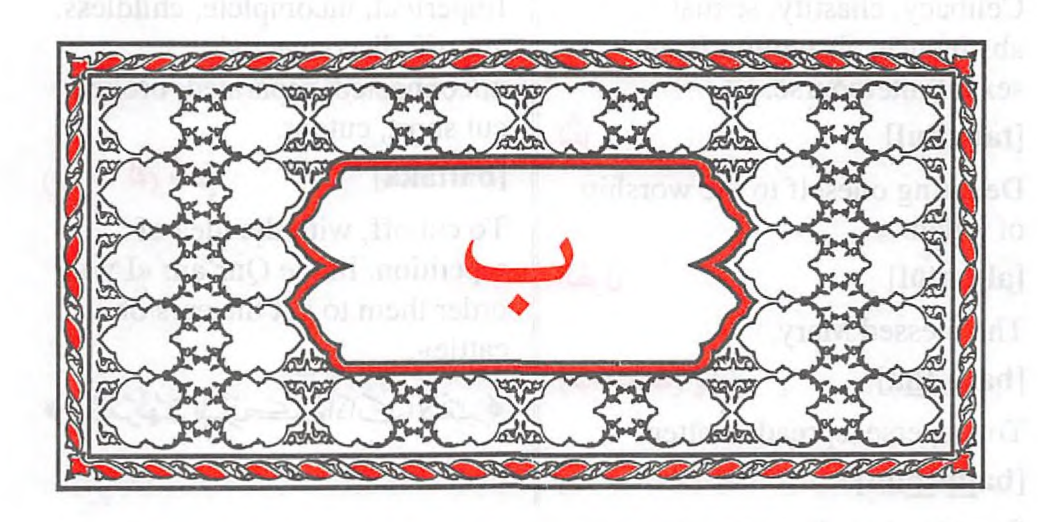
[āyātu Allah] آياتُ الله

Signs of Allah.

آي الذكر الحكيم

[āy aẓ-ẓikr al-ḥakim] Verses (āyāt) of the Holy Qur'an.

✦ ✧ ✦



[bi’r] (ب أ ر) بِئْر

Well.

[bi’r zamzam] بِئْر زَمْزَم

The well of zamzam in Mecca near ka‘aba.

[bi’r ma‘ūnah] بِئْر مَعُونة

The well of Ma‘ūnah. A celebrated spot, four marches from Mecca, where a party of prophet Muhammad’s companions were slain by the Banu ‘Āmir and Banu Sulaim.

[bi’sa] (ب أ س) بِئْسَ

To be bad, miserable.

[bi’sa ar-rajul] بِئْسَ الرَّجل

What a bad man!

[bā’isun] بائِسٌ

Miserable, wretched.

[al-ba’s] البَأْس

Severity, force, strength.

[al-ba’sā’] البَأْسَاء

(Bodily) misfortune.

في البأساء والضَّراء

[fi alba’sā’i wa dh-dharrā’] In suffering and adversity.

[lā tabta’is] لا تَبْتَئِس

Be not grieved. In the Qur’an: «So grieve no longer over their (evil) deeds».

﴿ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴾

[هود: ٣٦].

[abtar] (ب ت ر) أَبْتَر

Imperfect, incomplete, childless, cut off, disconnected, unconnected, separated, broken, cut short, cutout.

[battaka] (ب ت ك) بَتَّك

To cut off, with the idea of repetition. In the Qur'an: «I will order them to slit the ears of cattle».

﴿وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ﴾

[النساء: ١١٩].

[batala] (ب ت ل) بَتَلَ

To cut off, separate.

[batūl] بَتُول

Virgin, maid.

[batūliyah] بَتُولية

Maidenhood, virginity.

[tabattala] تَبَتَّلَ: تَرَكَ الزَّواج

To live in celibacy, live in chastity.

[tabattala ila Allah] تَبَتَّل إلى الله

To devote himself to Allah whole - heartedly. In the Qur'an: «But keep in remembrance the name of your Lord and devote yourself to Him whole-heartedly».

﴿وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾

[المزمل: ٨].

[tabattul] تَبَتُّل

Celibacy, chastity, sexual abstinence, abstention from sexual intercourse.

[tabattul] تَبَتُّل

Devoting oneself to the worship of Allah.

[al-batūl] البَتُول

The blessed Mary.

[ba<u>th</u>-<u>th</u>a] (ب ث ث) بَثَّ

To disperse, spread, scatter.

[ba<u>th</u>-<u>th</u>un] بَثٌّ

Sorrow, spreading, propagation.

[mab<u>th</u>ū<u>th</u>] مَبْثوثٌ

Scattered, spread abroad.

[munba<u>th</u>un] مُنْبَثٌّ

Scattered abroad.

[bajasa] (ب ج س) بَجَسَ

To let water flow.

[inbajasa] انْبَجَسَ

To burst forth (water), flow, outpour.

[mubajjal] (ب ج ل) مُبَجَّل

Respected, venerable.

[tabjīl] تَبْجيل

Veneration, reverence, respect.

[al-baḥīrah] (ب ح ر) البَحيرة

A slit-ear she-camel. A number of Arab pagan superstitions are

أ = a، آ = ā، ب = b، ت = t، ث = <u>th</u>، ج = j، ح = ḥ، خ = <u>kh</u>، د = d، ذ = ẓ، ر = r، ز = z

س = s، ش = <u>sh</u>، ص = ṣ، ض = <u>dh</u>، ط = ṭ، ظ = <u>z</u>، ع = ʿ، غ = <u>gh</u>، ف = f، ق = q، ك = k، ل = l

[bakhsun] بَخْسٌ

Reduced (price), diminution.

[bakha'a] (ب خ ع) بَخَعَ

To kill one's self with grief.

[bākhi'un] باخِعٌ

One who frets himself to death. In the Qur'an: «Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message».

﴿ فَلَعَلَّكَ بَٰخِعٌ نَّفۡسَكَ عَلَىٰٓ ءَاثَٰرِهِمۡ إِن لَّمۡ يُؤۡمِنُواْ بِهَٰذَا ٱلۡحَدِيثِ أَسَفًا﴾ [الكهف : ٦] .

[bakhila] (ب خ ل) بَخِلَ

To be avaricious.

[bukhlun] بُخْلٌ

Miserliness, avarice, greed, cupidity.

[bakhīlun] بَخيلٌ

Miser, greedy, avaricious.

[bada'a] (ب د أ) بَدَأَ

To create, make a new.

[bada'a 'l-khalq] بَدَأَ الخَلْق

Originate creation.

[bad'u 'l-khalq] بَدْءُ الخَلْق

Beginning of creation.

[mabda', mabādi'] مَبْدَأ: مبادِئ

Principle, origin, essential.

referred to the pagan mind, not understanding the hidden secrets of nature, attributed certain phenomena to divine anger and were assailed by superstitions fears which haunted their lives. If a she-camel or other female domestic animal had a large number of young, she (or one of her offspring) had her ear slit and she was dedicated to a God, such an animal was a baḥīrah.

[al-bukhāri] (ب خ ر) البُخاري

Abu 'Abd 'llah Muhammad Ibn Isma'il al- Bukh ri. He was born at Bukhārah, A.H. 194 and died at khartang near Samarkand, A.H.256. He compiled Ṣaḥīhu 'l-Bukhāri which is considered to be the first of the kutubu-'s-sittah, or «six correct» books of Traditions received by the sunnis. Al-Bukhāri was very clever and well known all over the Islamic countries. He travelled to Baghdād, Al-Baṣra, Al-koufa, Mecca, Al- Madinah, Syria and Eygpt to search for knowledge.

[ṣaḥīhu al-bukhāri] صحيح البخاري

see (ص ح ح) .

[bakhasa] (ب خ س) بَخَسَ

To diminish, decrease, reduce, underestimate.

[mubdi'] مُبْدِئ

Founder, Creator.

[Al-Mubdi'] المُبدِئ

«The Producer or Beginner». One of the ninety-nine names or attributes of Allah.

[badr] (ب د ر) بَدْر

A place about 150 k.m. to the south of Al-Medina where the first great battle in Islamic History took place between the early Muslims and the infidels of Quraish.

[al-badrī] البَدْري

A badr warrior.

[ghazwatu badr] غزوة بدر

See غزوة

[bada'a] (ب د ع) بَدَعَ

To innovate, to produce something new.

[ibtada'a] ابْتَدَعَ

To bring forward a novelty.

[bid'ah] بِدْعَة

A novelty or innovation in religion; heresy. Bid'ah is what the people invent in religion and it is not related by the prophet or his companions.

[mubtadi'] مُبْتَدِع

An inventor, a broacher of a new opinions.

[Al-Badī'] البديع

«The Originator, the Incomparable» One of the ninety-nine names or attributes of Allah.

[baddala] (ب د ل) بَدَّلَ

To substitute, change one thing for another.

[tabādul as-salām] تبادُل السلام

Exchange of greetings (peace be upon you) «السلام عليكم».

[badanah] (ب د ن) بَدَنَة

A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Mecca.

[bazzara] (ب ذ ر) بَذَّرَ

To dissipate, squander.

[mubazzir] مُبَذِّر

A spendthrif, wastrel, squanderer.

[tabzīr] تَبْذير

Extravagance, wastefulness, prodigality, dissipation, squandering.

(ب ذ ل) بَذَلَ نفسه دون

[bazala nafsahu dūna]
To devote oneself to.

[bazlu az-zāt] بَذْلُ الذات

Devotedness, self-devotion.

(ب ذ ا) بَذاءة [baẓā'ah]

Obscenity, ribaldry, foulness (of language).

[baẓī'] بَذيء

To be obscene, of bad morals.

(ب ر أ) أبْرَأَ ذِمَّتَهُ

[abra'a ẓimmatahu] To clear someone or oneself from guilt, exonerate someone or oneself.

[bara'a] بَرَأَ

To create.

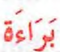
[barra'a] برَّأَ

To absolve, acquit, clear, release.

[tabarra'a] 

To free one-self, clear one-self. In the Qur'an: «we are free (from them and turn) to you».

﴿ تَبَرَّأْنَا إِلَيْكَ ﴾ [القصص : ٦٣] .

[barā'ah] 

«Immunity, or security» A tittle given to the 9th chapter of the Qur'an, called also Sūratu 'l-tawbah, «The chapter of Repentance». It is the only sūrah without the introductory form, «In the name of Allah, the Merciful, the Compassionate».

﴿ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴾

[bari'a min] بَرِىءَ مِنْ

To be innocent of, guiltless of.

[barī'un] بريءٌ

Innocent. In the Qur'an: «Verily I am innocent of that which you associate (with God)».

﴿ بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ﴾ [هود : ٥٤] .

[bariyyah] بَرِيَّة

A creature, creation.

[Al-Bāri'] البارِئ

«The Maker, the Inventor» One of the ninety-nine special names of Allah. In the Qur'an: «He is God, the Creator, the Evolver, the Bestower of forms. To Him belong the Most Beautiful Names».

﴿ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴾ [الحشر : ٢٤] .

[al-mubāra'ah] المُبارَأة

«Mutual discharge». A term used in the law of divorce when a man says to his wife, «I am discharged from the marriage between you and me» and she consents thereto. It is the same as khul' (خُلْع) .

[al-ibrā'] الإِبْراء

Acquittal, absolution, release, release of a debtor from his liabilities, remission of debt.

الاسْتِبْراء مِنَ النجاسة

[al-istibrā' mina annajāsa]
To clean dirt after evacuation.

[istibrā'u al-ḥaml] اسْتِبْراء الحمل

Ascertaining emptiness of the womb of any conception.

[baraja] (ب ر ج) بَرَجَ

To display, show, play up her charms (woman), to adorn herself, make herself pretty (woman).

[attabarruj] التَّبَرُّج

The dazzling display. In the Qur'an: «And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance».

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾ [الأحزاب : ٣٣].

[sūratu al-burūj] سُورَةُ البُرُوج

It is the title of the 85th sūrah of the Qur'an (Towers).

[mubarriḥ] (ب ر ح) مُبَرِّح

Violent, intense, severe.

(ب ر د) بَرْداً وسلاماً

[bardan wa salāman] Cool and safe.

[barra] (ب ر ر) بَرَّ

To be pious, to be reverent, devoted.

بَرَّ بالقسَم أو بالوعد

[barra bilqasam au bilwa'd]
To carry out, fulfill (something, a promise, an oath).

بَرَّ اللهُ حَجَّ فُلان: قَبِلَهُ

[barra Allāhu ḥajja fulān]
To accept his hajj.

[barra al-wālidain] بَرَّ الوالدين

To be kind to the parents.

[birru al-wālidain] بِرُّ الوالدين

Dutifulness to parents, kindness to parents. In the Qur'an: «And kind to his parents, and he was not overbearing or rebellious».

﴿وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا﴾ [مريم : ١٤].

[bārrun] بَارٌّ

Pious.

[barriyyah] بَرِيَّة

Creation, creature.

[mabrūr] مَبْرُور

Accepted into the grace of the Lord, blessed.

[Al-Barru] البَرُّ

One of the nintey-nine special names of Allah. In its ordinary sense it means «pious», or «good». As applied to God, it means «The Beneficent One».

[al-birru] **البِرُّ**

Righteousness.

[al-birubilyamīn] **البِرُّ باليمين**

Fulfilment of Oath.

[al-abrār] **الأبْرار**

The righteous. In the Qur'an: «As for the righteous, they will be in Bliss».

﴿ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴾ [المطففين: ٢٢].

[baraza] **(ب ر ز) بَرَزَ**

To go forth, to be manifest, to emerge.

[bārizun] **بارِزٌ**

One who goes forth.

[bārizatun] **بارِزَةٌ**

In an extended form, like a plain.

[mubārazah] **مُبارزة**

Competition, contest, duel, fencing.

[al-birāz] **البِراز**

Feces, stool.

[al-barzakh]. **(ب ر ز خ) البَرْزَخ**

(1) A thing that intervenes between any two things; a bar; an obstruction; or a thing that makes a separation between two things. It is used in the Qur'an in two places. «Before them is a partition till the day they are raised up».

﴿ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴾ [المؤمنون: ١٠٠].

«Between them is a barrier which they do not transgress».

﴿ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴾ [الرحمن: ٢٠].

(2) The interval between the present life and that which is to come. The condition of believers in the grave is held to be one of undisturbed rest, but that of unbelievers one of torment.

[bariṣa] **(ب ر ص) بَرِصَ**

To be leprous.

[abraṣ] **أَبْرَص**

Leprous.

[al-baraṣ] **البَرَص**

Leprosy.

[tabarra'a] **(ب ر ع) تَبَرَّعَ**

To contribute, give, donate, to undertake (voluntarily).

[tabarru'] **تَبَرُّع**

Gift, donation, contribution.

[mutabarri'un] **مُتَبَرِّعٌ**

Volunteer, contributor, donor.

[barq] **(ب ر ق) بَرْق**

Lightning.

[burāq] **بُراق**

An animal bigger than a donkey and smaller than a horse on

which the prophet Muhammad (p.b.u.h) went for the Isrā' and the Mi'rāj (the ascent of the Prophet to the heavens).

[istabraq] اسْتَبْرَق

Heavy brocade, thick silk. In the Qur'an: «And they will wear green garments of fine silk and heavy brocade».

﴿ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ ﴾ [الكهف : ٣١].

[burqu'] (ب ر ق ع) بُرْقُع

The veil or covering (worn by women, long, leaving the eyes exposed) used for the seclusion of women when walking out of doors.

[bāraka] (ب ر ك) بَارَكَ

To bless.

بَارَكَ اللهُ فيك

[bārakah Allāhu fīka] Allah bless you.

[barakah, barakāt] بَرَكة: بركات

Blessings.

[barakātu Allāh] بَرَكَاتُ الله

The blessings of Allah.

[tabāraka] تَبَارَكَ

To be blessed.

[tabāraka Allāhu] تَبَارَكَ اللهُ

Glory to Allah.

[mubārak] مُبَارَك

Blessed.

[juz' tabārak] جُزء تَبَارَك

The 29th portion of the Holy Qur'an.

[mubrim] (ب ر م) مُبْرِم

One who fixes a plan.

[ibrāhīm] (ب ر ه م) إبراهيم

Prophet Abraham is distinguished in Muslim theology with the title of «Friend of Allah». This does not of course mean that he was anything more than a mortal. But his faith was pure and true, and his conduct was firm and righteous in all circumstances. He was the fountain and origin of the three streams of religious thought, which were afterwards crystallised in the institutions of Moses, Jesus and Muhammad, the chosen one. like Mustafa, Abraham had three qualities in a pre-eminent degree, which are **(1)** he was long-suffering with other people's faults, **(2)** his sympathies and compassion were wide, and **(3)** for every difficulty or trouble he turned to Allah and sought Him in prayer. In the Qur'an: «For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah».

أ = a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẕ، ر = r، ز = z

س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = ẓ، ع = '، غ = gh، ف = f، ق = q، ك = k، ل = l

﴿إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ﴾ [هود: ٧٥].

[sūratu Ibrāhīm] سورة إبراهيم

Chapter of Abraham (No. 14).

[bariyyah] (ب ر ا) بَرِيَّة

Creation, creature.

[ibtizāz] (ب ز ز) ابْتِزاز

Blackmail.

[al-bazz] البَزّ

Clothes.

[al-buzūgh] (ب ز غ) البُزُوغ

Rise.

[basara] (ب س ر) بَسَرَ

To do anything out of season, to be of an austere countenance, to frown, lower.

[bāsirun] باسِرٌ

Austere and dismal-Looking.

[al-busr] البُسْر

Unripe date.

[bassun] (ب س س) بَسٌّ

A crumbling to dust. In the Qur'an: «And the mountains shall be crumbled to atoms».

﴿وَبُسَّتِ ٱلْجِبَالُ بَسًّا﴾ [الواقعة: ٥].

[basaṭa] (ب س ط) بَسَطَ

To expand, extend, enlarge, stretch.

[basaṭa ar-rizq] بَسَطَ الرزق

Enlarge provision.

[basṭun] بَسْطٌ

Extension, expansion.

[basṭatun] بَسْطَةٌ

Increase of stature.

[bāsiṭun] باسِطٌ

One who stretches out.

[Al-Bāsiṭ] الباسِط

One of the ninety-nine special names of Allah. It means «He who spreads, or stretches out».

[basaqa] (ب س ق) بَسَقَ

To be tall.

[bāsiqun] بَاسِقٌ

Tall (as a palm-tree).

[basula] (ب س ل) بَسُلَ

To be brave, fearless, intrepid.

[basālah] بَسَالة

Courage, intrepidity.

[istibsāl] اسْتِبْسال

Death defiance.

[basmala] (ب س م ل) بَسْمَلَ

To say in the Name of Allah, the Compassionate, the Beneficent.

[al-basmalah] البَسْمَلَة

The Utterance of «In the name of Allah, the Compassionate, the Merciful».

بسم الله الرحمن الرحيم

[bismi Allah ar-raḥmān ar-raḥīm] «In the name of Allah, the Compassionate, the Merciful». This is used at the commencement of meals, putting on new clothes, beginning any new work. It occurs at the head of every sūrah in the Qur'an, with the exception of the 9th sūrah (sūratu attawbah).

بسم الله، الله أكبر

[bismi Allāh, Allāhu akbar] «In the Name of Allah, Allah the Most Great». Used at the time of slaughtering of animals, at the commencement of a battle.

[bash-shara] (ب ش ر) بَشَّرَ

To announce good news or bad news. In the Qur'an: «Then announce to them a painful punishment».

﴿ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴾ [التوبة : ٣٤].

[bāshara] بَاشَرَ «زوجته»

To have sexual intercourse with, make love to, go to bed with, sleep with, copulate with.

[istabshara] اسْتَبْشَرَ

To rejoice, especially in good news.

[basharun] بَشَرٌ

A man, men, human beings.

[bushra] بُشْرى

«Good news». A word used in the Traditions for the publication of Islam.

[bashīr] بَشِيرٌ

A bearer of good tidings, messenger.

[bushrākum] بُشْراكم

Good news to you.

[bashariyyah] بَشَرِيَّة

Mankind, human race.

[tabshīr] تَبْشِير

Missionary activity, evangelization, preaching of the Gospel.

[tabshīrī] تَبْشِيري

Missionary.

[mubash-shir] مُبَشِّر

Missionary, evangelist, preacher, one who usually announces joyful news.

[mustabshir] مُسْتَبْشِر

One who rejoices.

[al-basharah] البَشَرَة

Outer skin.

[al-mubāsharah] المُبَاشَرَة

Physical cause, sexual intercourse.

[al-mubash-shirāt] المُبَشِّرات

Harbingers of rain (surah 30), kinds of winds in the Qur'an. In the Qur'an: «Among His signs is this, that He sends the winds, as heralds of Glad Tidings».

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ ﴾

[الروم: ٤٦].

[baṣura] (ب ص ر) بَصُرَ

To see, look at, understand.

[abṣara] أَبْصَرَ

To see, consider, cause to see.

[baṣṣara] بَصَّرَ

To make to see, make manifest.

[baṣīrun] بَصِيرٌ

Seeing, One who sees or understands, keen.

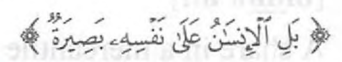
[baṣīrah] بَصيرة

«Penetration» The sight of the heart as distinguished from the sight of the eye (baṣar). This term is used to express that enlightenment of the heart «Whereby the spiritual man can understand spiritual things with as much certainty as the natural man sees objects with the sight of the eye» The word occurs twice in the Qur'an «Say thou: This is my way, I do invite into Allah, on evidence clear as the seeing with one's eyes».

﴿ قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ عَلَىٰ بَصِيرَةٍ ﴾

[يوسف: ١٠٨].

«Nay, man will be evidence against himself».



[القيامة: ١٤].

[tabṣirah] Matter for contemplation, enlightenment. تبْصِرَة

[tabaṣṣur] تَبَصُّر

Penetration, clear-sightedness, consideration.

[mubṣir] مُبْصِر

One who sees, that which renders evident.

[al-baṣar] البَصَر

Seeing. It is an attribute of Allah. He sees all things, even the steps of a black ant on a black stone in a dark night.

[Al-Baṣīr] البَصِير

One of the ninety-nine special names of Allah. It frequently occurs in the Qur'an, and means «The All-seeing one». In the Qur'an «He is the one who hears and sees (all things)».

[buṣāq] (ب ص ق) بُصاق

Spit.

m = م ;n = ن ;h = هـ ;w = و ;y = ي ;(long vowel) ū = و ;(diphthong) au = و ;(long vowel) ī = ي ;(diphthong) ai = ي. Short vowels: (fatḥa ـَ) a = ;(kasra ـِ) i = ;(dhamma ـُ) u =.

[bidh‘] (ب ض ع) بِضْع

A small number, between three and Nine.

[bidh‘ sinīn] بِضْع سنين

A few years.

[bidhā‘ah] بِضاعة

A share in a mercantile adventure. Property entrusted to another to be employed in trade.

[ibdhā‘] ابْضَاع

Mandate for the management of affairs; partnership in a limited company.

[mustabdhi‘] مُسْتَبْضِع

Manager, managing agent.

[al-budh‘] البُضع

Sexual intercourse, wedlock.

[al-istibdhā‘] الاسْتِبْضاع

Sexual intercourse.

نِكاحُ الاستِبْضاع

[nikāḥu al-istibdhā‘] see (نكاح).

[baṭara] (ب ط ر) بَطَرَ

To split.

[biṭrun] بِطْرٌ

Carelessness, insolent.

[baṭasha] (ب ط ش) بَطَشَ

To lay hold, take or seize by force, to attack with violence.

[baṭshun] بَطْشٌ

Force, violence.

[baṭshatun] بَطْشَةٌ

Force, power.

[abṭala] (ب ط ل) أَبْطَلَ

Invalidate.

[abṭala aṣ-ṣalāh] أَبْطَلَ الصلاة

Invalidate prayer.

[bāṭil] بَاطِل

That which is false (falsehood), void.

[mubṭil] مُبْطِل

Nullification.

[buṭlān] بُطْلان

Nullity, voidness, invalidity, ineffectiveness, vanity, uselessness.

[buṭlān al-‘aqd] بُطْلان العقد

Voidness of the contract.

مُبْطِلاتُ الصلاة

[mubṭilātu aṣ-ṣalah]

Nullifications of prayer.

[mubṭilātu aṣ-ṣawm] مُبْطِلاتُ الصوم

Nullifications of fasting.

مُبْطِلاتُ الوضوء

[mubṭilātu al-wudhū’]

Nullifications of ablution.

[baṭana] (ب ط ن) بَطَنَ

To hide, concealed.

[biṭnah] بطْنَة

Over eating, gluttony.

[biṭānah] بطانة

An intimate friend. In the Qur'an: «O you who believe! Take not as (your) Biṭanah (advisors, friends) those outside your religion (pagans, Jews, Christians, and hypocrites).

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ﴾ [آل عمران: ١١٨].

[bāṭin] باطِن

That which is hidden, inner part, inside, interior.

[bāṭinan] بَاطناً

Inwardly, secretly.

[al-baṭn] البَطْن

Abdomen, belly.

[Al-Bāṭin] الباطِن

«The knower of the Hidden». One of the ninety-nine special names of Allah. Bāṭin: That which is within, as opposed to that is evident in things outside. Allah has both these qualities. His signs are everywhere evident in the whole universe. But He is also imminent within us and in the soul of all good things.

(ب ع ث) بَعَثَ من الموت

[ba'atha mina 'l-maut]

To resurrect (from death).

بَعْثٌ بعد الموت

[ba'thun ba'da al-maut]

Resurrection after death.

بِعْثَةُ محمد (صلى الله عليه وسلم)

[bi'thatu Mumhammad]

Mission of prophet Muhammad (peace be upon him).

[bā'ithun] باعثٌ

Motive, reason, cause.

[Al-bā'ith] الباعث

«The Resurrector». One of the ninety-nine special names of Allah. It means «He who awakes» The Awakener in the Day of Resurrection.

[al-ba'th] البَعْث

The Resurrection.

[Yaumu al-ba'th] يوم البعث

see يوم

[ba'thara] (ب ع ث ر) بَعْثَرَ

To scatter, turn upside down.

[ba'īr] (ب ع ر) بَعير

Camel (see also إبل).

[ba'lun] (ب ع ل) بَعْلٌ

Spouse, husband, consort. Land or plants thriving on natural

water supply (sky water). «Lord» The chief deity worshipped by the syrophonician nations. It is known to the Muslims as an idole worshipped in the days of the prophet Elisha (Illias).

[baghata] (ب غ ت) بَغَتَ

To come upon suddenly, to come unexpectedly upon.

[baghadha] (ب غ ض) بَغَضَ

To hate.

[bughdh] بُغْض

Hatred, hate, detestation.

[baghghadha] بَغَّضَ

To make someone hate something or someone, make hateful to.

[bagh-dhā'] بَغْضاء

Violent hatred.

[tabāghadhū] تَباغَضوا

Hate one another.

[bagha] (ب غ ي) بَغَى

To transgress, pass beyond bounds, to wrong, oppress, tyrannize, treat unjustly or badly, be unjust or oppressive.

[ibtagha] ابْتَغى

To desire, covet, seek, wish, aim at.

تَباغى القَوْمُ: ظَلَمَ بَعْضُهُم بَعْضاً

[tabāgha al-qawm] To wrong or oppress one another, be unjust or unfair to one another, do wrong or injustice to one another.

[baghyun] بَغْي

Injustice, injury, oppression, wrong.

[baghiyun] بَغِيّ

A harlot, prostitute, adulteress.

[baghyan] بَغْياً

In an insolent manner.

[bighā'] بِغاء

Prostitution, whoredom, harlotry.

[bāghin, bughāt] باغٍ: بُغاة

A legal term for a person, or a body of people, who withdraw themselves from obedience to the rightful Imām. In case of rebellion, the Imām must first call the rebels to his allegiance and show them what is right, and if they refuse to obey, he must use force of arm.

(ب ق ر) سورة البقرة

[sūratu al-baqara] «The cow» The title of the second sūrah of the Holy Qur'an.

(ب ق ع) بَقِيْعُ الغَرْقَد

[baqī'u al-gharqad] Or for shortness al-Baqī' (البقيع). The burying-ground at Al-Madinah. It is sunnah to visit the graves in the Baqī' cemetery (Jannātu al-Baqī'), including the graves of

[ibkār] إِبْكار

The morning.

[al-bakārah] البكارة

Virginity.

[al-bukr wal-āṣāl] البُكر والآصال

Morning and Evening.

[bakkah] (ب ك ك) بَكَّة

Name of Mecca.

[bukmun] (ب ك م) بُكْمٌ

Dumb.

[bukā'] (ب ك ى) بُكاء

Weeping and lamentation over the graves of the dead is clearly forbidden by Islam.

[al-balad] (ب ل د) البَلَد

The sacred territory of Mecca. A title given to the 90th sūrah, in which the word occurs.

[al-baladu al-ḥarām] البَلَدُ الحرام

Mecca.

[al-baldah] البَلْدَة

«The city» A name sometimes used in the Ḥadīth (Traditions) for Mecca.

[bilādu al-islām] بلاد الإسلام

The countries of Islam. A term used in Islamic law for Muslim countries. It is synonymous with the term Dāru 'l-Islam.

many companions of the prophet Muhammad (Blessings of Allah and peace be upon him), and to greet them and make supplication for them, as the prophet (p.b.u.h) used to visit their graves and to make supplication for them.

[Al-Bāqī] (ب ق ي) الباقي

One of the ninety-nine special names of Allah. It means «He who remains» The Everlasting One.

الباقيات الصالحات

[al-bāqiyātu aṣ-ṣāliḥāt]
The good works.

[dāru al-baqā'] دارُ البقاء

see دار

[tabkīt] (ب ك ت) تَبْكيت

Blame, reproach, rebuke.

تَبْكيتُ الضمير

[tabkītu adh-dhamīr] Remorse of conscience.

(ب ك ر) بَكَّرَ بالصلاة

[bakkara biṣ-ṣalāh] To attend prayer from the beginning.

[bikrun] بِكْرٌ

A virgin.

[bukratan] بُكْرَةً

In the morning, early in the morning.

[sūratu al-balad] **سورة البلد**

see البلد.

[iblīs] **إبْليس**

The Devil, Satan. Iblees was one of the Jinn. In the Qur'an: «Not so Iblīs, he refused to be among those who prostrated».

﴿ إِلَّآ إِبۡلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّـٰجِدِينَ ﴾
[الحجر: ٣١]

Apparently Iblīs arrogance had two grounds:
(1) That man was made of clay while he was made of fire,
(2) that he did not wish to do what others did.
Both grounds were false:
(1) because man had the spirit of Allah breathed into him,
(2) because contempt of the angels who obeyed Allah's word does not show Iblis's superiority.

[mublisun] **مُبْلِسٌ**

Seized with despair.

(ب ل غ) بَلَغَ أَشُدَّهُ

[balagha ashuddahu] To attain full maturity, come of legal age; to reach its climax.

[balagha al-ḥulum] **بَلَغَ الحُلم**

Come of age (puberty).

بَلَغَ من العمر عِتيا

[balagha mina al-'umri 'itiyyan]
To attain very old age; to be far advanced in years.

[ballagha ar-risālah] **بَلَّغَ الرِّسالة**

Proclaim the message.

[balāgh] **بلاغ**

A warning.

[bulūgh] **بُلوغ**

The puberty of a boy is established as soon as the usual signs of manhood are known to exist. The puberty of a girl is established in the same way. When a boy or a girl approaches the age of puberty and they declare themselves adult, their declaration must be credited and they then become subject to all the laws affecting adults, and must observe all the ordinances of the Muslim Faith.

[balīgh] **بَليغ**

Affecting, eloquent.

[tablīgh] **تَبْليغ**

Conveyance, transmission, delivery.

[tablīghu ar-risālah] **تَبْليغُ الرِّسالة**

Proclamation of the Message.

[yamīn bālighah] **يمين بالغة**

Inviolable oath.

[ibn ḥarām] ابن حرام

Illegitimate son.

[ibn labūn] ابن لبون

Two-year old-camel, entering on the third year.

[ibn mājah] ابن مَاجه

Al - Ḥāfiz̲ Abu'bdullah Muhammad ibn yazīd Al-Quzwiny. His Father's surname is Majah. He was born (A.H. 209) in Quzwin. He travelled to Iraq, Hijaz, Egypt and Syria. Al-sunan (his greatest book) is one of the most authentic collections of Hadith.

[ibn maryam] ابن مريم

The son of Mary ('Īsa).

[ibn makhādh] ابن مَخاض

One-year old-camel.

[ibn as-sabīl] ابن السبيل

Ibn As-Sabīl (Wayfarer) is a term used for the needy traveller in a land, where he does not have what helps him continue his trip. This type has a share in the zakat for what suffices him to reach his destination, even if he had money there. But, if this traveller happen to be rich in his country and he can find someone to lend him the money he needs, then Zakat is not to be given to him.

[bilāl] (ب ل ل) بلال

The first Mu'azzin or caller to prayer appointed by prophet Muhammad (p.b.u.h). He was an Abyssinian slave who had been ransomed by Abū Bakr.

[abla] (ب ل ى) أبْلى

To try by experiment.

[ibtala] ابْتَلى

To prove by trial or examination, try either by prosperity or adversity, test.

[ibtilā'] ابْتلاء

Trial, tribulation, affliction.

[bala] بَلَى

Yea, surely, verily, on the contrary.

[balā'an] بلاءً

Trial, test, Misfortune.

[al-balwa] البلوى

Trial.

[banān] (ب ن ن) بَنَان

The tips of the fingers.

[bana bi'ahlihi] (ب ن ى) بَنَى بأهله

He went into his wife (man).

[bana 'alaiha] بَنَى عليها

To consumate the marriage with a woman.

[ibn ādam] ابن آدم

(Son of Adam) man, human being.

[ibnatu al-ibn] ابْنَةُ الإبن

Son's daughter.

ابْنَةُ أخ بالرَّضاع

[ibnatu akh bi r-radhā'] Foster niece.

[ibnatu az-zawjah] ابْنَةُ الزوجة

Step-daughter.

[bint labūn] بِنْت لبون

A female camel two years old. The proper age for a camel given in zakāt for camels from 36 in number up to 45.

[bint makhādh] بِنْت مَخَاض

«The daughter of a pregnant». A female camel passed one year; so called because the mother is again pregnant. This is the proper age for a camel given in Zakāt, for camels from 25 in number up to 35.

[tabanna] تَبَنَّى

To adopt as a son.

[bunuwwah] بُنُوَّة

Sonship, filiation.

بَنَويّ: منسوب إلى الابن أو الابنة

[banawi] Filial.

[bunyān] بُنْيان

A building.

[bunyānun marṣūṣ] بُنيان مرصوص

Cemented structure.

[banū ādam] بَنو آدم

The children of Adam.

[banū isrā'il] بَنو إسرائيل

«The children of Israel». It is a term that frequently occurs in the Qur'an. «And remember we took a covenant from the children of Israel (to this effect) worship none but Allah».

﴿وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِيٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ﴾ [البقرة: ٨٣].

[banū umayyah] بَنو أُميه

The dynasty of khalīfas who reigned from A.H. 41 (A.D. 661) to A.H 132 (A.D. 750), descended from Mu'āwiyah, who was the great grandson of Umaiyah of the Quraish tribe. Mu'āwiyah, the son of Abū Sufyān established his capital at Damascus after the death of Ali.

[banū al-'allāt] بنو العَلاَّت

Sons of the same father and different mother.

[banū al-muṣṭaliq] بنو المُصْطَلِق

An Arabian tribe in the time of prophet Muhammad (p.b.u.h.).

[banū al-akhyāf] بنو الأخْياف

Half brothers (father's side).

[banū al-a'yān] بنو الأعْيان

Brothers (same father and mother).

[attabanni] التَّبَنِّي

Adoption, An adopted son, or daughter, of known descent, has no right to inherit from his, or her, adoptive parents and their relatives, the filiation of this description is forbidden in Islam. In the Holy Quran: «Allah has not made for any man two hearts inside his body. Neither has he made your wives whom you declare to be like your mother's backs, your real mothers nor has He made your adopted sons real sons. That is but your saying with your mouths. But Allah says the truth, and he guides to the way».

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔي تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ﴾[الأحزاب : ٤] .

[buhtān] (ب ه ت) بُهْتان

A false accusation; calumny. Anything secretly spoken of an absent person which is calculated to injure him, and which is true, is called ghibah, a false accusation being expressed by buhtān.

[bahaja] (ب ه ج) بَهَجَ

To make joyful.

[bahjah] بَهْجة

Beauty, delight.

[bahīj] بَهيج

Beautiful, delightful, happy.

[bahala] (ب ه ل) بَهَلَ

To supplicate, pray humbly (to Allah).

[ibtahala ila Allah] ابْتهَل إلى الله

To supplicate to Allah.

[ibtihāl] ابْتِهال

Supplication, prayer, call for help from Allah.

[al-mubāhalah] المُباهَلة

It means that every opposing party says: the curse of Allah is upon the wrong- doer of us.

[bahīmah] (ب ه م) بَهيمة

Beast.

[bahīmatu al-an'ām] بَهيمةُ الأنعام

Brute beasts.

[bā'a] (ب و أ) بَآءَ

To bring back, bring down, take upon one's -self, to draw one's -self. In the Qur'an: «He draws on himself the wrath of Allah».

﴿فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ﴾

[الأنفال: ١٦] .

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: ـَ = a (fatḥa)؛ ـِ = i (kasra)؛ ـُ = u (dhamma).

[bā'a biẓanbihi] بَآءَ بذنبه

To acknowledge one's fault.

[bawwa'a] بَوَّأَ

To prepare a dwelling for, locate any one.

[tabawwa'a] تَبَوَّأَ

To make possession of, occupy a dwelling, provide a dwelling for one's-self fault.

[mubawwa'un] مُبَوَّأٌ

A place for dwelling in.

(ب و ب) بابُ الكعبة

[bābu al - ka'bah] It is the door of the ka'bah. The pilgrims invoke Allah's Blessing while standing here. It is also a place known for acceptance of invocation.

[abwābu al-jannah] أبوابُ الجنة

Gates of Paradise.

[abāḥa] (ب و ح) أَبَاحَ

To permit, allow, legalize, legitimize, make lawful, authorize, to justify.

[ibāḥah] إباحَة

Permission, allowance, authorization.

[ibāḥī] إباحِي

licentious, libertine, lewd, bawdy.

[ibāḥiyah] إباحية

A sect of libertines who consider all things lawful. Libertinism.

[istabāḥa] اسْتَبَاحَ: عَدَّهُ مُبَاحاً

To deem lawful or permissible, to permit, legalize, legitimize.

[istabāḥa] اسْتَبَاحَ: دَنَّسَ

To violate, desecrate, profane, defile.

[istabāḥa damahu] اسْتَبَاحَ دَمَهُ

To proscribe, outlaw, declare killing someone lawful.

[istabāḥa mālahu] اسْتَبَاحَ مَالَهُ

To seize, appropriate, confiscate, expropriate.

[istibāḥa] اسْتِبَاحَة: إجازة

Permission, legalization.

[istibāḥa] اسْتِبَاحَة: تدنيس

Violation, desecration.

اسْتِبَاحَةُ دَمِ فُلان

[istibāḥatu dami fulān] Proscription, outlawing.

اسْتِبَاحَةُ مالِ فُلان

[istibāḥatu māli fulān] Seizure, appropriation, confiscation, expropriation.

[mubāḥ] مُباح

Allowed, lawful, permissible. A term used in Islam for an action which a person may do or let alone, being attended with neither praise nor blame.

[bawārun] (ب و ر) بَوَارٌ

Perdition.

أ = a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẓ، ر = r، ز = z

س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = z، ع = ʻ، غ = gh، ف = f، ق = q، ك = k، ل = l

دار البوار (دور) see

[bā'iqah] (ب و ق) بائِقَة

Injustice, evil.

[bawwaqa] بَوَّقَ: نَفَخَ فِي البوق

To trumpet, blow the horn or trumpet, sound the bugle.

[al-bawl] (ب و ل) البَول

Urine.

(ب ي ت) بيت الحمد

[baitu al-ḥamd] «The House of Praise». An expression which occurs in the Traditions. When the soul of a child is taken, Allah says, «Build a house for my servant in Paradise and call it a house of praise».

[baitu al-Khalā'] بيتُ الخلاء

Water closet.

[baitu az-zawjiya] بَيْتُ الزَّوجيَّة

Marital house, conjugal home.

[baitu aṭ –ṭā'ah] بيتُ الطاعة

Husband's house, the house in which the judge decides that the wife should live with her husband.

[baitu al-maqdis] بيتُ المَقْدِس

Bait literally means "house": a mosque is frequently calld Baitullāh (the House of Allah). Baitu-al-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islam; the first and the second being Al-Masjid-al-Ḥaram at Mecca and the mosque of the Prophet at Al-Madinah, respectively.

[baitu Allah] بيتُ الله

«The House of Allah». A name given to the Meccan mosque (al-masjidu 'l-ḥarām). Also, every mosque.

[baitu al-māl] بيتُ المال

«The House of property» The public treasury of a Muslim state. The sources of income are:
(1) Zakat.
(2) The fifth of all spoils and booty taken in war.
(3) The produce of mines and of treasure.
(4) Property for which there is no owner.
(5) The Jizyah.

تَبْييتُ النية في الصوم

[tabyyitu an-niyya fi aṣ-ṣawm] Premeditate to keep fast, or intention of fast.

[al-baitu al-ḥarām] البيتُ الحرام

«The ka'abah», «The sacred House» A name given to the Meccan mosque (Al-Masjidu 'l-Ḥaram).

[al-baitu al-'atīq] البيتُ العَتيق

The ka'abah, the ancient House.

[al-baitu al-ma'mūr] البيت المعمور

Allah's House over the seventh heaven.

[al-khaiṭu al-abyadh] الخيط الأبيض

see (خ ي ط).

(ب ي ع) باعَ الدنيا بالآخرة

[bā'a ad-dunia bil ākhirah]
He bought this world in exchange of the other.

[bāya'a] بَايَعَ

To make a contract with, properly, by striking hands. Give the pledge of allegiance.

بُويع له بالخلافة

[būyi'a lahu bil khilāfah]
He was recognized as caliph.

[bai', buyū'] بَيْع: بُيوع

A sale, in the language of the law, signifies an exchange of property for property with the mutual consent of parties.

[bai'u attalji'ah] بيعُ التلجئة

Simulated sale, protective sale.

[bai'u attawliyah] بَيعُ التولية

Release at cost price.

[bai'u al-ḥaṣa] بَيعُ الحَصاة

The sale of pebble. When the seller says to the buyer, «I sell you the goods which the pebble falls on with a certain sum of money». It is forbidden in Islam.

[bai'un bil khiyār] بَيعٌ بالخيار

Optional sale.

[bai'u as-salam] بيعُ السَّلَم

A contract involving an immediate payment of the price, and admitting a delay in the delivery of the articles purchased. The word salam used in the Hadith is generally ṣalaf. In a sale of this kind, the seller is called musallam ilaihi; the purchased, musallam-fihi.

[bai'u aṣ-ṣarf] بيعُ الصَّرْف

It is defined to be an exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations, the definition is generally correct (see ص ر ف).

[bai'u al-āriyah] بيعُ العارية

It is a kind of sale by which the owner of 'Ariyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates.

[bai'u al-'urbūn] بيعُ العربون

Earnest sale. That the buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price. On the other hand, if the buyer rejected the

One would pay the price of a she-camel which was not yet born but would be born by the immediate offspring of an extant she- camel.

[bai'u an-najash] بيعُ النَّجَش

Offering a high price for something without having the intention to buy it but just to cheat somebody else who really wants to buy it. Such a person may agree with the seller to offer high prices before the buyers to cheat them. The seller may falsely tell the buyer that he (i.e. the seller) has previously bought the goods at a certain price which is in reality higher than the actual price.

[bai'u al-wadhī'ah] بيعُ الوضيعة

Resale at a loss.

[bai'u al-istiṣnā'] بيعُ الاستصناع

Sale in the form of a contract for manufacture.

[bai'atu ar-ridhwān] بيعة الرضوان

The oath and pledge taken by the Ṣahābah (companions) at Al-Ḥudaibiyah in the year 6A.H. to fight Quraish in case they harmed 'uthman who had gone to negotiate with them and reported to have been taken captive.

goods, the paid money would be to the seller.

[bai'u al-gharar] بيعُ الغَرَر

The sale of what is not present; e.g. unfished fish.

بيعُ المُخاضَرة

[bai'u al-mukhādharah]

The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

[bai'u al-muzābanah] بيعُ المُزابنة

The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still uncut.

[bai'u al-muzāyadah] بيعُ المُزايدة

Public sale.

[bai'u al-muqāyadhah] بيعُ المقايضة

It is described as a sale of things for things, and corresponds nearly with barter; but the word «thing» ('ayn) is here opposed to obligations, and muqāyadhah is therefore properly an exchange of specific for specific things.

[bai'u al-malāqīḥ] بيعُ الملاقيح

A kind of sale practised in the pre- Islamic period of ignorance.

بيعةُ العقبة الأولى والثانية

[bai‘atu al- ‘aqaba al-ūla waṯẖ-ṯẖāniyah] Al- ‘AQABAH is a sheltered glen near Mina, celebrated as the scene of the two pledges, the first and second pledge of al-‘Aqabah. The first pledge was made by twelve men when they plighted their faith to prophet Muhammmad (p.b.u.h) thus: «We will not worship any but one God; we will not steal; nor commit adultery; nor kill our children; nor will we slander our neighbour; and we will obey the prophet of God». The second pledge was a few months after the first pledge, when seventy - three men and two women came forward, one by one, and took an oath of loyalty to the prophet. Prophet Muhammad (p.b.u.h) named twelve of the chief of these men, and said: Moses chose from amongest his people twelve leaders. Ye shall be sureties for the rest, even as were the Apostles of Jesus; and I am surety of my people. And the people answered, Amīn.

[al-bai‘u al-bāt] **البيعُ البات**

Absolute sale.

[al-bai‘u al-bāṭil] **البيعُ الباطل**

Vain Sale (That Muslim sells unlawful things e.g wine, pigs...).

[al-bai‘u an-nājiz] **البيعُ الناجِز**

Final Sale.

[al-bī‘ah] **البِيْعَة**

Church (christian), synagogue (Jew).

[al-bai‘ah] **البَيْعَة**

Contract of sale.

[al-bai‘ah] **البَيْعَة: مُبايعة**

Homage, pledge of allegiance. A pledge given by the citizens to their Imām (Muslim ruler) to be obedient to him according to the Islamic religion.

[al-mutabāyi‘ān] **المُتبايعان**

The two parties. The seller and buyer.

[abāna] **(ب ي ن) أَبانَ**

To make manifest, to articulate distinctly.

[istabāna] **اسْتَبانَ**

To be manifest.

[bānat] **بَانَتْ**

Be divorced.

[bayyinah] **بَيِّنة**

An evident testimony or demonstration.

[mubīn] **مُبين**

Manifest, obvious.

[al-bayān] **البَيان**

Speaking fluently and eloquently, occurs once in the Qur'an «He created man, He has taught him distinct speech».

﴿ خَلَقَ ٱلْإِنسَـٰنَ ۝٣ عَلَّمَهُ ٱلْبَيَانَ ﴾ [الرحمن: ٣ـ٤].

[al-bayyinah] **البَيِّنة**

«The Evidence» A title given to the 98th surah of the Qur'an, in which the word occurs.

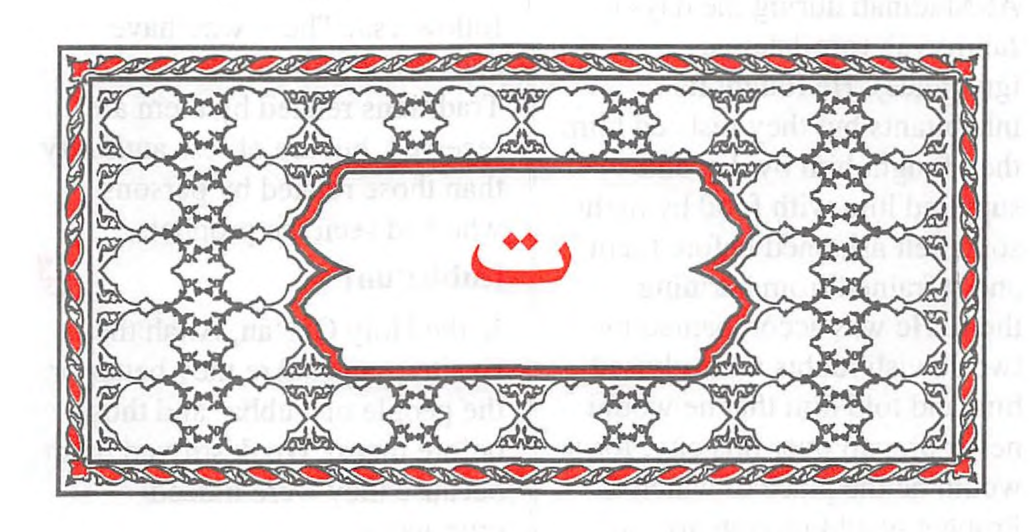
[al-bayyināt] **البَيِّنات**

Clear signs.

✦ ✧ ✦

long) ī = ي ;(diphthong) au = و ;(long vowel) ū = و ;y = ي ;w = و ;h = هـ ;n = ن ;m = م

.u = (dhamma ـُ) ;i = (kasra ـِ) ;a = (fatḥa ـَ) :Short vowels .(diphthong) ai = ي ;(vowel



By; preposition prefixed (ت ا) ت as a form of oath to the word الله as تالله «By God».

[tabba] (ت ب ب) تَبَّ

To cut off, perish, be destroyed.

[tabābun] تَبابٌ

Loss, destruction, perdition, eternal damnation.

[tatbībun] تَتْبِيبٌ

A loss.

[tabara] (ت ب ر) تَبَرَ

To break, destroy.

[tabbara] تَبَّرَ

To break in pieces.

[tabārun] تَبارٌ

Destruction.

[tatbīrun] تَتْبِيرٌ

Utter destruction.

[mutabbarun] مُتَبَّرٌ

Destroyed, broken up.

[atba'a] (ت ب ع) أَتْبَعَ

To follow, follow up, make to follow, to pursue, continue.

[ittaba'a] اِتَّبَعَ

To follow, follow up.

[ittaba'a hawāhu] اِتَّبَعَ هَوَاهُ

Follow one's lusts.

[taba'un] تَبَعٌ

A follower.

[taba‘u attābi‘īn] تَبَعُ التابعين

«The followers of the followers». Those who have conversed with the Tābi‘ūn. Traditions related by them are received, but are of less authority than those related by persons who had seen the prophet.

[tubba‘un] تُبَّعٌ

In the Holy Qur‘an, Allah the Exalted says, «Are they better or the people of Tubba‘ and those before them? We destroyed them because they were indeed criminals».

﴿ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴾ [الدخان : ٣٧] .

They Tubba‘ were Arab descendants of Qaḥtan, just as these people (Quraish) were Arab descedants of Adnan. Among the people of Himyar, who are also known as Saba’, when a man became their king, they called him tubba‘, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans. But it so happened that one of the Tubba‘ left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Hirah. It is agreed that he passed through Al-Madinah during the days of Jahiliyyah (pre-Islamic ignorance). He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he retreated and took them (the two rabbis) with him to Yemen. When he passed by Mecca, he wanted to destroy the Ka‘bah, but they told him not to do that either. They told him about the significance of this house, that it had been built by Ibrahim Al-Khalil peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed Tawaf around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him. At that time, the religion of Musa,

peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.
'Abdur-Razzaq recorded that Abu Hurairah, may Allah be pleased with him, said, (the Messenger of Allah said: «I do not know whether Tubba' was a Prophet or not»).

[tabī'un] تبيعٌ

One year old (cow).

[tabī'ah] تَبيعة

One year old (cow).

[al-ittibā'] الإتّباع

Adoption of the legal views of a maẓhab (school).

[attābi'ūn] التّابعون

plur. Of تابعي.

Attābi'i is one who has met or accompanied any companion of the Prophet (Blessings of Allah and peace be upon him).

[attabi'ah] التَّبِعة

Responsibility, consequence.

[attatābu'] التتابُع

Doing the second action after the first action without separation.

(ت ر ب) تِرْبٌ: أتْراب

[tirbun plural atrāb] of the same age.

[turbah plural turab] تُرْبَة: تُرَب

Burial ground, tomb, grave, graveyard, cemetery.

[matrabah] مَتْرَبَة

Poverty.

[Tarā'ib] تَرَائب

Plur. Of تريبة A breast-bone.

[atrafa] (ت ر ف) أَتْرَفَ

To bestow the good things of this life.

[tarifa] تَرِفَ

To enjoy the good things of this life.

[tarif] تَرِفْ

Opulent, sumptuous, luxurious.

[mutraf] مُتْرَف

Living in ease and luxury, sumptuous.

(ت ر ك) تَرِكة: تَرِكات

[tarikah plural tarikāt] A legacy, a bequest, an inheritance.

[tāsu'ā'] (ت س ع) تاسوعاء

The ninth day of the month of Muḥarram.

[ta'sun] (ت ع س) تَعْسٌ

Destruction. In the Qur'an: «But

those who reject (Allah) for them is destruction».

[tafatha] (ت ف ث) تَفَثَ

To perform the sacred rites at Mecca; also, to cleanse.

[tafathun] تَفَثٌ

The superfluous growth on one's body, such as nails, hair, etc. which it is not permitted to remove in Iḥrām. These may be removed on the 10th day, when the Hajj is completed, that is the rite of completion. In the Qur'an: «Then let them complete the rites prescribed for them».

﴿ ثُمَّ لْيَقْضُوا تَفَثَهُمْ ﴾ [الحج : ٢٩].

[attālid] (ت ل د) التَّالِد

Hereditary.

[al-'itlāf] (ت ل ف) الإتلاف

Destruction.

[talā] (ت ل ا) تَلا

Recite, read.

[tilāwah] تِلاوة

«Reading». The reading of the Qur'an (recitation).

(ت م م) اتْمامُ الصف (في الصلاة)

[itmāmu aṣ-ṣaf fi aṣ-ṣalāh] Row completion.

تميمة plur. تمائم

[tamīmah, tamā'im] Amulet.

It is forbidden in Islam.

[attuhmah] (ت ه م) التُّهمة

Accusation.

[tāba] (ت و ب) تابَ

To repent towards Allah.

[tāba ila Allah] تابَ إلى الله

To turn to Allah in repentance.

تابَ اللهُ عليه: غفر له

[tāba Allāh 'alaihi] To forgive, pardon.

[istatāba] اسْتَتابَ

Ask one to repent.

[istatābahu] اسْتَتابَهُ

Ask him to repent.

[tā'ib] تائب

One who repents, repenter, penitent.

[tawb] تَوْب

Repentance.

[tawbah] تَوْبَة

(1) Repentance (The turning of the heart from sin, intending not to do it again).
(2) Al-Tawbah, a title of the 9th sūrah of the Qur'an. In the Qur'an «He is the one that accepts Repentance from His servants».

﴿ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ ﴾

[الشورى : ٢٥].

[tawwāb] **تَوَّاب**

Repentant.

[attawbah an-naṣūh] **التوبة النصوح**

«Sincere repentance» A term used for repentance of the heart, as distinguished from that only of the lips.

[Attawwāb] **التَّوَّاب**

The Accepter of Repentance. One of the ninety-nine names or attributes of Allah.

[sūratu attawbah] **سورةُ التوبة**

Chapter of Repentance (No.9).

[at-tawrāt] **(ت و ر) التَّوراة**

Torah, the Bible, the old Testament. The Torah is the Book that Allah sent down to Mosa, son of 'Imrān.
It contains guidance for people as well as the Divine Commandment: In the Holy Quran, Allah says, «But how do they come to you for a decision while they have the Torah, in which is the decision of Allah; yet even after that they turn away. For they are not believers».

﴿ وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوْرَىٰةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ ذَٰلِكَ وَمَآ أُوْلَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴾ [المائدة: ٤٣].

The Torah also contains the glad tidings about the coming of our Prophet Muhammad (Blessings of Allah and peace be upon him). In the Holy Quran, Allah says, «Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Torah and the Injeel».

﴿ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ ﴾ [الأعراف: ١٥٧].

And the Torah describes the believers as follows:
«Muhammad is the Messenger of Allah. And those who are with him are against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allah and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Torah. But the description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds, forgiveness and

a mighty reward».

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا﴾

[الفتح : ٢٩].

(ت ي ع) التَّيعة **[attī'ah]**

40 sheep.

(ت ي ن) التين **[attīn]**

«The fig» The title of the 95th surah of the Qur'an, the opening words of which are: «I swear by the fig and by the olive».

﴿وَٱلتِّينِ وَٱلزَّيْتُونِ﴾ [التين : ١].

(ت ي ه) تاهَ **[tāha]**

To stray, to wander about distractedly.

تائه: ضال **[tā'ih]**

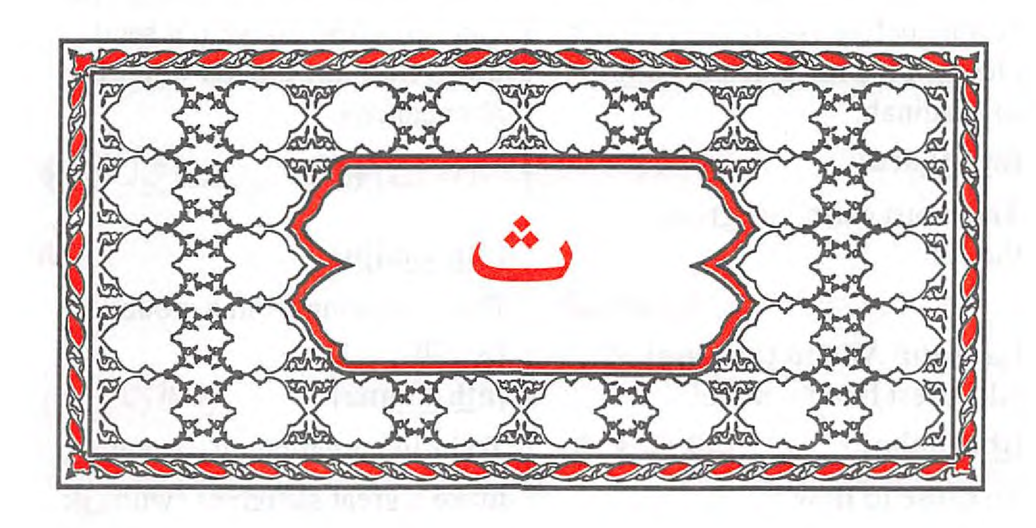
Straying, wandering, stray, astray.

تِيه: ضلال **[tīh]**

Straying, going astray, deviation.

✦ ✧ ✦

أ = a ؛ آ = ā ؛ ب = b ؛ ت = t ؛ ث = th ؛ ج = j ؛ ح = ḥ ؛ خ = kh ؛ د = d ؛ ذ = ẕ ؛ ر = r ؛ ز = z ؛
س = s ؛ ش = sh ؛ ص = ṣ ؛ ض = dh ؛ ط = ṭ ؛ ظ = ẓ ؛ ع = ' ؛ غ = gh ؛ ف = f ؛ ق = q ؛ ك = k ؛ ل = l ؛



(ث أ ب) التثاؤب **[attathā'ub]**

Yawning.

(ث أ ر) ثأر **[tha'r]**

Revenge.

(ث ب ت) اثْباتُ الوفاة

[ithbātu al-wafāt]
Ascertainment of death.

ثابت **[thābit]**

Confirmed; verified, e.g, (حديث ثابت) confirmed Hadith.

ثَبَات **[thabāt]**

Steadiness, firmness, constancy.

ثُبوت **[thubūt]**

Factual establishment (of an occurence).

ثُبوت الشهر **[thubūtu ash-shahr]**

The factual determination of the beginning of a lunar month (Hijri month).

الإثْبات **[al-ithbāt]**

Positiveness, proof.

(ث ب ر) ثَبَرَ **[thabara]**

To keep back, lose, perish.

ثُبُور **[thubūr]**

Destruction.

نادى بالويل والثبور

[nāda bi-l-wail wath-thubūr]
To wail, burst into loud laments.

(ث ج ج) ثَجَّ **[thajja]**

To flow.

[thajjāj] ثَجَّاج

Pouring forth abundently. In the Qur'an: «And do we not send down from the clouds water in abundance».

﴿وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا﴾ [عم: ١٤].

[ath-thajju] الثَّجُّ

Blood flowing from a wounded person.

[ath-khana] (ث خ ن) أَثْخَنَ

To inflict great many casualties, make a great slaughter (with فِي); slay in great numbers.

أَثْخَنَ فِي العدو

[ath-khana fi-l-'aduw]
To inflict great many casualties on the enemy.

أثخنَه بالجراح

[ath-khanahu biljirāḥ]
To weaken someone by inflicting wounds. To inflict mortal wounds on him.

[al-ith-khān] الإثْخان

Massacre.

[tharaba] (ث ر ب) ثَرَبَ

To blame.

[tathrib] تَثْرِيب

Blame, censure, rebuke, reproach, reproof.

[yathrib] يَثْرِب

Ancient name of Madinah in Arabia before Islam, the prophet changed the name from Yathrib to Madinah.

[ath-thara] (ث ر ي) الثَّرَى

The moist earth, the ground, the soil.

طَيَّبَ اللهُ ثراه

[ṭayyaba Allāhu tharāhu] May Allah rest him in peace!

[thaghaba] (ث غ ب) ثَغَبَ

To cause to flow.

(ث غ ر) ثَغْر Plur ثغور

[thaghr, thughūr] Frontiers, inlets, ports.

[thāqib] (ث ق ب) ثاقِب

Shinning.

النَّجمُ الثاقب

[an-najmu ath-thāqib] The star of piercing brightness.

[thaqifa] (ث ق ف) ثَقِفَ

To find, catch, take, gain the mastery over.

ثقافة إسلامية

[thaqāfah islāmiyyah] Islamic culture.

[athqala] (ث ق ل) أَثْقَلَ

To grow heavy, weigh down.

أ = a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẓ، ر = r، ز = z،
س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = z̲، ع = '، غ = gh، ف = f، ق = q، ك = k، ل = l،

ثِقْلٌ plural أثْقالٌ

[thiqlun, athqālun]
A burden.

ثَقُلَ
[thaqula]

To be heavy, grievous, to be a grievous matter.

تَثاقَلَ
[tathāqala]

To slacken, slack, tarry, to be slow, sluggish, dull.

تَثاقُلٌ
[tathāqulun]

Sluggishness, dullness, laziness, slowness.

مُتَثاقِل
[mutathāqil]

Sluggish.

مِثْقال
[mithqāl]

A special kind of weight (used for weighing gold).

مثقالَ حبةٍ من خردل

[mithqāla ḥabbatin min khardal] The weight of a mustard seed.

مِثقالَ ذرةٍ
[mithqāla ẓarratin]

The weight of an atom, an atom's weight.

مِثقال ذرةٍ خيراً

[mithqāla ẓarratin khairan]
An atom's weight of good.

مِثقال ذرةٍ شراً

[mithqāla ẓarratin sharran]
An atom's weight of evil.

مُثْقَل fem. مُثْقَلة

[muthqal, muthqalah]
Burdened. In the Qur'an «If one heavily laden should call another to (bear) his load».

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا﴾ [فاطر : ١٨].

الثَّقَلان
[ath-thaqalān]

The humans and the jinns.

(ث ل ب) مَثْلَبَة
[mathlabah]

Short-coming, defect.

(ث ل ث) ثَلَثَ
[thalatha]

To take a third part of anything.

ثُلاث
[thulāth]

Three by three, in threes, or three Pairs . In the Qur'an «Having two and three and four Pairs of wings».

﴿أُوْلِيٓ أَجْنِحَةٖ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَۚ﴾ [فاطر : ١].

الثالوث
[ath-thālūth]

The Trinity. The Christians made the Trinity consist of Allah, al-Masīḥ, and Maryam. In other words Trinity means Father, son and holy spirit. Al-Baidāwi refers to a view taken of the Trinity, by some Christians in his day, who explained it to be, Ab, Father, or the Essence of Allah; Ibn, son, or the knowledge of Allah; and Ruḥū'l-

Quds, the life of Allah.

In the Holy Quran, Allah says, «Surely, they have disbelieved who say: "Allah is the Messiah ['Isa (Jesus)], son of Maryam (Mary)". But the Messiah said: "O children of Israel! Worship Allah, my Lord and your Lord". Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Ẓalimūn (polytheists and wrong-doers) there are no helpers».

﴿ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ ﴾ [المائدة : ٧٢].

«Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)". But there is no Ilāh (God) (none who has the right to be worshipped but one Ilāh (God, Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them».

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَـٰثَةٍ ۘ وَمَا مِنْ إِلَـٰهٍ إِلَّآ إِلَـٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴾ [المائدة : ٧٣].

«Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-forgiving, Most Merciful».

﴿ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾ [المائدة : ٧٤].

«The Messiah (Jesus), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother (Mary) was a Ṣiddīqah (she believed in the Words of Allah and His Books). They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayāt (proofs, evidences, signs) clear to them; yet look how they are deluded away (from the truth)».

﴿ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْـَٔايَـٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴾ [المائدة : ٧٥].

أ = a؛ آ = ā؛ ب = b؛ ت = t؛ ث = th؛ ج = j؛ ح = ḥ؛ خ = kh؛ د = d؛ ذ = ẓ؛ ر = r؛ ز = z؛
س = s؛ ش = sh؛ ص = ṣ؛ ض = dh؛ ط = ṭ؛ ظ = ẓ؛ ع = ، ؛ غ = gh؛ ف = f؛ ق = q؛ ك = k؛ ل = l؛

Allah states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that 'Isa is Allah. Allah is far holier than what they attribute to Him. They made this claim in spite of the fact that 'Isa made it known that he was the servant of Allah and His Messenger. The first words that 'Isa uttered when he was still a baby in the cradle were, «I am 'Abdullah (the servant of Allah)». He did not say, «I am Allah», or, «I am the son of Allah». Rather he said, «Verily, I am a servant of Allah, he has given me the scripture and made me a Prophet».

﴿ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴾

[مريم: ٣٠].

Until he said, «And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the straight path».

﴿ إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴾[آل عمران: ٥١].

[at-tathlīth] التثليث

The doctrine of the Trinity. See الثالوث.

[thalla] (ث ل ل) ثَلَّ

To perish.

[thullatun] ثُلَّةٌ

A crowd, number of people, multitude of men. In the Qur'an «A number of people from those of old, and a few from those of later times».

﴿ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝١٣ وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ ﴾

[الواقعة: ١٣-١٤].

[thamūd] (ث م د) ثمود

Name of an ancient tribe of pagan Arabians, destroyed for their impiety. They were addicted to class arrogance. They oppressed the poor. The prophet Ṣāliḥ preached to them and put forward a wonderful she-camel as a symbol of the rights of the poor, but they ham-strung her. They were destroyed in a mighty calamity, an earthquake accompanying a terrible thunderstorm. In the Qur'an «But the Thamūd, they were destroyed by a terrible storm of thunder and lightning!».

﴿ فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴾

[الحاقة: ٥].

[al-ithmid] الإثْمِد

Antimony.

(ث ن ى) أثْنى على [athna 'ala]

To praise.

ثَنَى [thana]

To bend, fold, double.

مَثْنى مَثْنى [mathna mathna]

Two and two.

ثانِيَ اثنَيْن [thāniya ithnain]

The second of a pair.

ثنيات الوداع [thaniyyāt al-wadā']

A place at Madina.

الثَّناء [ath-thanā']

Praise.

الثَّنِي [ath-thani]

Five year old camel, two year old cow, one year old sheep.

المثاني [al-mathāni]

A name given either to the whole Qur'an, or to those passages which are frequently repeated; some interpret it to mean the first chapter (Al-fātiḥa), others interpret it to mean the seven long chapters. The most likely interpretation is (Al-fātiḥa). In the Qur'an «And we have bestowed you the seven oft-repeated (verses) and the Grand Qur'an».

﴿ وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِي وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴾[الحجر : ٨٧].

(ث و ب) أثابَ [athāba]

To reward with, give as a recompense.

ثابَ [thāba]

To return.

ثابَ إلى الله [thāba ila Allah]

To turn back to (Allah) in repentance.

ثابَ إلى رُشْدِهِ [thāba ila rushdihi]

To recover one's senses, come to one's senses.

مَثابة [mathābah]

A place of resort.

ثَواب [thawāb]

Recompense, reward.
A major thrust of Islamic teachings is that man should be concerned with the ultimate recompense that he will receive for his deeds. Some of these good or bad deeds might be recompensed in some measure in the present world. However, what is of basic importance is the Next World where the righteous will enjoy lasting bliss and the wicked will suffer lasting punishment.

ثَوابُ الآخرة [thawābu al-ākhirah]

The Hereafter reward.

ثَوابُ الدنيا [thawābu ad-dunya]

This life reward.

أ = a؛ آ = ā؛ ب = b؛ ت = t؛ ث = th؛ ج = j؛ ح = ḥ؛ خ = kh؛ د = d؛ ذ = ẓ؛ ر = r؛ ز = z؛

س = s؛ ش = sh؛ ص = ṣ؛ ض = dh؛ ط = ṭ؛ ظ = z؛ ع = '؛ غ = gh؛ ف = f؛ ق = q؛ ك = k؛ ل = l؛

[mat<u>**th**</u>**ūbah]** مَثُوبة

A reward, recompense (bestowed by Allah for good deeds).

[<u>**th**</u>**ayyib]** ثَيِّب

A legal term for a woman who departs from her husband, whether through divorce or the death of her husband, after the first connection (widow, divorce'e).

[a<u>**th**</u>**-**<u>**th**</u>**ayyibu az-zāni]** الثَّيِّبُ الزاني

Married adulteress.

[atta<u>**th**</u>**wip]** التثويب

Repeating the phrase, «As-salātu <u>kh</u>airun mina'n-nawm», «Prayer is better than sleep» (الصلاةُ خيرٌ من النوم) in the Aẓān for the early morning prayer (fajr).

[<u>**th**</u>**awr]** (ث و ر) ثَور

A well-known mountain in Mecca.

[<u>**th**</u>**awa]** (ث و ي) ثوى

To abide in a place.

[<u>**th**</u>**āwin]** ثاوٍ

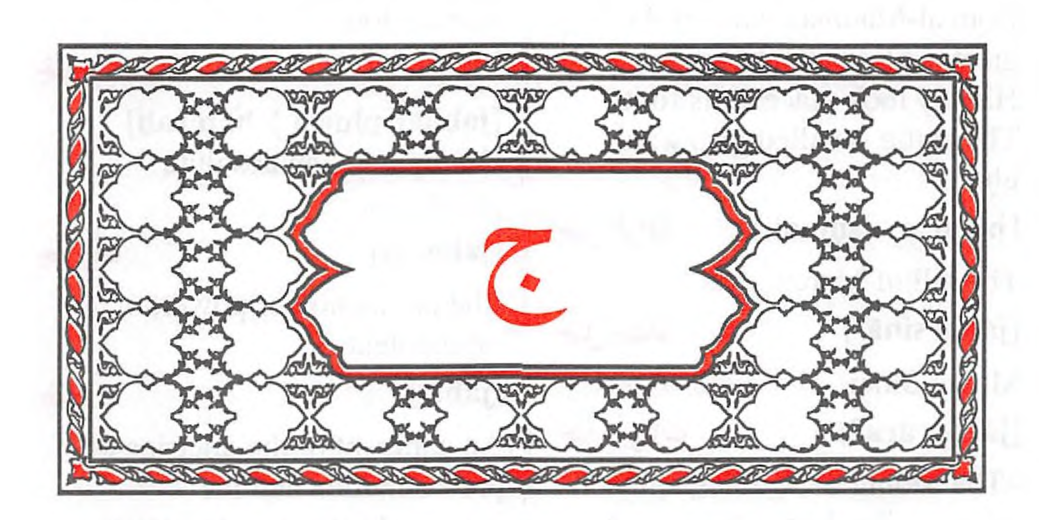
A dweller.

[ma<u>**th**</u>**wan]** مَثْوىً

A dwelling, abode. In the Qur'an: «Make his abode honourable».

﴿أَكْرِمِي مَثْوَىٰهُ﴾ [يوسف: ٢١].

✦ ✧ ✦



[al-jabbu] الجَبُّ

That is, when the husband has been by any cause deprived of his organ of generation. This condition is called majbūb. In this case the wife can obtain instant divorce.

[jibt] (ج ب ت) جِبْت

An idol, false deity.

(ج ب ر) جَبَرَ خاطِرَهُ

[jabara khāṭirahu] To console, comfort, to treat someone in a conciliatory or kindly manner.

[tajabbara 'ala] تَجَبَّرَ على

To show pride, haughtiness towards anyone.

[ja'ara] (ج أ ر) جَأَرَ

To supplicate Allah with groaning insistently.

[jabba] (ج ب ب) جَبَّ

To cut off, efface, cancel, nullify, make null and void.

[jubb] جُب

Well.

[jubbah] جُبَّة

A long outer garment, open in front, with wide sleeves.

[majbūb] مَجْبوب

A complete eunuch, as distinguished from khaṣi (خصي), or one who is simply castrated.

[jabr] جَبْر

Decree of fate, compulsion, completion.

جَبَّار: جبابرة

[jabbār plural jabābirah]
Omnipotent, an absolute sovereign.

[jabarūt] جَبَروت

The possession of power, of omnipotence.

[jabri] جَبْري

An adherent of the doctrine of predestination and the inescapability of fate; fatalist.

[jibrīl] جِبْريل

The Angel Gabriel, the angel of revelations, who carried Allah's message to the Messengers. There are some names of this Angel such as Rūḥu 'l-Quds (The Holy spirit), and ar-Ruḥu 'l-Amīn (The faithful spirit).

[Al-Jabbār] الجَبَّار

«The Supreme Power». One of the ninety-nine names or attributes of Allah.

[al-jubrān] الجُبْران

Completing.

[al-jabriyah] الجَبْرِيَّة

Predeterminism, The deniers of free will.

[jabal uḥud] (ج ب ل) جَبَل أُحُد

A mountain about three miles from al-Madinah. One of the great battles in the Islamic History took place at its foot. The battle is called ghazwatu uḥud.

[jabal ar-raḥmah] جبلُ الرحمة

The hill of Mercy.

[jabal sīnā'] جبل سيناء

Mount Sinai.

[jabal 'arafāt] جبل عرفات

«The Mount of Arafāt», situated twelve miles from Makkah; the place where the pilgrims stay on the ninth day of the pilgrimage and perform the mid-day and afternoon prayers, and hear the khuṭbah or sermon. Hence it is a name given to the ninth day of the month Zu 'l-Ḥijjah.

[jabal mūsa] جبل موسى

The Mount of Moses; Mount Sinai.

(ج ب ن) جَبَّانة: جَبَّانات

[jabbānah, jabbānāt]
Cemetery.

[al-jabhah] (ج ب ه) الجَبْهة

Forehead.

[ijtaba] (ج ب ا) اجْتَبَى

To choose.

[jibāyah] جباية

Levying (of taxes), collection of (taxes).

[jath-tha] (ج ث ث) جَثَّ

To cut off.

[ijtath-tha] اجْتَثَّ

To tear up, root up.

[jathama] (ج ث م) جَثَمَ

To lie with the breast on the ground.

[jāthim] جَاثِم

One lying on his breast.

[jatha] (ج ث ى) جَثَا

To kneel.

[jāthin] جاثٍ

Kneeling. The attitude of kneeling amongst Muslims consists of placing the two knees on the ground and sitting on the feet behind. In surah 45 in the Qur'an: «And thou shalt see each nation kneeling, each nation summoned to its book».

﴿ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَٰبِهَا ﴾ [الجاثية: ٢٨].

[juthuw] جُثو

Kneeling position.

[al-jāthiyah] الجاثية

«The kneeling», A title given to the 45th surah of the Qur'an.

[Sūratu 'l-Jāthiyah] سورةُ الجاثية

see الجاثية

[jaḥada] (ج ح د) جَحَدَ

To deny, refuse, reject, disbelieve.

[jāḥidun] جاحِدٌ

Denier, infidel, unbeliever.

[juḥūd] جُحُود

Unbelief, denial, rejection.

[ijḥāf] (ج ح ف) اجْحاف

Prejudice, injustice, unfair dealing.

[mujḥif] مُجْحِف

Prejudiced, unjust, unfair.

[al-juḥfah] الجُحْفَة

The miqāt of the people of Shām.

[jaḥīm] (ج ح م) جَحيم

Hell, hell-fire, any fiercely burning fire.

[jaḥīmi] جَحيمي

Hellish.

[jadath] (ج د ث) جَدَث: أجداث

A grave, a sepulchre.

[jadd] (ج د د) جَدّ

Grandfather.

[jaddun mina al-'ab] جَدٌّ من الأب

True grandfather.

[jaddun mina al-'um] جَدٌّ من الأم

False grandfather.

m = م، n = ن، h = هـ، w = و، y = ي، ū = و (long vowel)، au = و (diphthong)، ī = ي (long vowel)، ai = ي (diphthong). Short vowels: a = (fatḥa ـَ)، i = (kasra ـِ)، u = (dhamma ـُ).

[ajdād] أجْداد

Grandparents.

[mujaddid] مُجَدِّد

Reformer.

[al-jadād] الجَداد

Cutting the dates.

[al-jadīdān] الجَديدان

Day and Night.

[jada‘a] (ج د ع) جَدَعَ

To cut off.

[ajda‘] أجْدَع

Mutilated (by having the nose, or the like, cut off).

[shāt jad‘ā’] شاة جَدْعاء

Mutilated sheep.

[yujaddif] (ج د ف) يُجَدِّف: على الله

To blaspheme.

[at-tajdīf] التجديف: على الله

Blasphemy.

(ج د ل) جَادَلَ في الله

[jādala fi Allah] Dispute about Allah.

[jidāl] جِدال

A dispute, argument, debate, controversy.

[jadal] جَدَل

Argument, dispute, controversy, discussion.

[jadalan] جَدَلاً

In a contentious manner. In the Qur'an: «They only propounded this to thee in the hope of a dispute».

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ﴾ [الزخرف: ٥٨].

[jadali] جَدَلي

Controversial, disputatious.

[mujādil] مُجادِل

Disputant, opponent in dispute.

[al-mujādilah] المُجَادِلة

«She who disputed», The title of the 58th Surah of the Qur'an, in which the expression occurs: «God has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband». which refers to the wife of Aus ibn aṣ-Ṣamit, whose husband divorced her by saying: "thou art to me as the back of my mother". This formula was known as Ẕihār. That wife came to Prophet to ask whether the divorce was lawful.

[sūratu al-mujādilah] سورة المُجادِلة

see المُجادِلة

[jaẓẓa] (ج ذ ذ) جَذَّ

To hasten.

[juẓāẓ] جُذاذٌ

A broken piece. In the Qur'an:

«So he broke them to pieces, (All) but the biggest of them».

﴿ فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَّهُمْ ﴾ [الأنبياء: ٥٨].

[majẓūẓ] مَجْذوذ

Broken. In the Qur'an: «A gift without break» The felicity will be uninterrupted, unlike any joy or happiness which we can imagine in this life and which is subject to chances and changes, as our daily experience shows.

[al-jaẓa'ah] (ج ذ ع) الجَذَعَة

Six month (and more) old sheep, and four year old he-camel.

[al-juẓām] (ج ذ م) الجُذام

Leprosy.

[jaẓa] (ج ذ ا) جَذا

To stand firm.

[jaẓwah] جَذْوة

A burning coal or firebrand.

[al-jarīb] (ج ر ب) الجَريب

(A measure of corn), jarib = 48 ṣā'=132 litre = 1366,04 square metre.

[jaraḥa] (ج ر ح) جَرَحَ

To wound, gain, acquire for one's-self.

[jarraḥa] جَرَّحَ: طَعَنَ في صِحَّةِ كذا

To challenge (as false), contest, call into question.

[jarraḥa] جَرَّحَ: دَحَضَ

To invalidate, refute, disprove.

[jarraḥa] جَرَّحَ: قَدَحَ

To defame, slander, calumniate.

[jaraḥa ash-shāhid] جَرَّحَ الشاهد

To invalidate the witness.

[ijtaraḥa] اجْتَرَحَ

To endeavour to acquire. In the Qur'an: «Those who seek to do evil».

﴿ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ ﴾ [الجاثية: ٢١].

[jāriḥ] جارِح

Injuring, wounding, hurting, predatory.

[jawāriḥ] جوارِح

(1) Extremities (of the body), limbs.
(2) Birds of prey.

[bikuli jawāriḥihi] بكلِ جَوارِحه

With might and main, with all his strength.

[jawāriḥ aṭ-ṭair] جَوارِح الطير

Predatory birds.

[tajrīḥ] تَجْريح: قَدْح

Defamation, slander, libel, calumniation.

[tajrīḥ] تَجْريح: طَعْنٌ في

Challenge, contestation.

[tajrīḥ] تَجْريح: دَحْض

Invalidation, refutation.

[al-majrūḥ] المجروح

Who is suspected of irreligiousness and his relation is not accepted in the field of Tradition (Hadith).

(ج ر د) جَرَّدَ نفسه عن

[jarrada nafsahu 'an] To free oneself from.

[jarād] جَراد

Locusts. They are lawful food for Muslims.

[al-jarīd] الجريد

Palm-leaf stalk.

[jarīrah] (ج ر ر) جريرة: جرائر

Sin, crime.

[jaraza] (ج ر ز) جَرَزَ

To cut off.

[juruz] جُرُز

Dry (ground), bare of herbage.

[tajarra'a] (ج ر ع) تَجَرَّعَ

To sip.

[jarafa] (ج ر ف) جَرَفَ

To carry off the whole of anything.

[jurfun] جُرُفٌ

«A wasted river-bank». A place three miles from al-Madinah.

[jarama] (ج ر م) جَرَمَ

To commit a crime, to drive one (into sin).

[lā jarama] لا جَرَمَ

No doubt, undoubtedly, without doubt, unquestionably.

[jarrama] جَرَّمَ

Inculpate, incriminate.

[mujrim] مُجْرِم: مجرمون

Sinner, criminal.

[jarīmah] جريمة

Crime. In Islam, the crime is the act which is punished either by «Ḥad or Ta'zīr».

[jarīmatu as-sariqah] جريمةُ السرقة

Crime of theft. The punishment of theft is cutting off the right hand.

[jarīmatu al-qatl] جريمةُ القتل

Murder.

[jara] (ج ر ي) جَرَى

Run, flow.

[jāriyah] جارية

Female slave, slave-girl.

[majra] مَجْرى

The course of a ship.

[majrāha] مَجْراها

During her course.

[al-jāriyah] الجارية

Running, a ship. In the Qur'an: «We, when the water (of Noah's flood) overflowed beyond its limits, carried you (mankind), in the floating (Ark)».

﴿ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴾

[الحاقة: ١١].

[yujzi'] (ج ز أ) يُجْزِىء

To be enough.

[juz'] جُزْء

One of the thirty portions into which the Qur'an is divided.

[al-'ijzā'] الإجْزَاء

Substitution.

الجزئيات والكليات

[al-juz'iyātwal-kulliyāt]

The particular and general aspects, the minor and the major issues.

[jazūr] (ج ز ر) جَزور

Slaughter camel.

[jazīratu al-'arab] جزيرةُ العرب

The area which is situated on the east of the Red sea, and extending as far as the Arab Gulf, Arabia, Arabian peninsula.

[jaza'a] (ج ز ع) جَزَعَ

To Pass over.

[jazi'a] جَزِعَ

To be impatient.

(ج ز ل) أجْزَلَ له العطاء

[ajzala lahu al-'aṭā'] To give generously, openhandedly.

(ج ز م) الجَزْم في الأذان

[al-jazm fi al-aẓān] To put the silent sign (sukūn) at the end of its words.

[jaza] (ج ز ي) جَزَى

To satisfy, recompense for good or evil, give as a reward.

[jāza] جَازَى

To reward.

[jāzin] جازٍ

One who makes satisfaction for another.

[jazā'] جَزاء

Compensation, satisfaction, retribution, reward.

[jazā'u al-'iḥsān] جزاء الإحسان

The reward for good.

جَزَاكَ اللهُ خَيْراً

[jazāka Allāhu khairan] May Allah bless you for it!

[jizyah] جزية

Head-tax imposed by Islam on the people of the scriptures and other people who have a revealed book (Non-Muslims) when they are under Muslim rule.

In the Holy Quran, Allah says, «Fight against those who believe not in Allah, nor in the Last Day, nor Forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the people of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued».

﴿ قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ وَهُمۡ صَٰغِرُونَ ﴾[التوبة : ٢٩].

[al-jazā'u al-'awfa] الجزاءُ الأوفى

Complete reward.

[jasadun] (ج س د) جَسَدٌ

A body. In the Our'an: «A calf in a bodily shape».

﴿ عِجۡلٗا جَسَدٗا ﴾[الأعراف : ١٤٨].

[jasuma] (ج س م) جَسُمَ

To have a large body.

[jismun] جِسمٌ

A body.

[al-ji'rānah] (ج ع ر) الجِعْرانة

A place, a few miles away from Mecca. The prophet distributed the war booty of the battle of Hunain there, and from there he assumed the state of Iḥrām to perform 'umrah.

[Ju'l] (ج ع ل) جُعل: جُعالة

The hire or reward of labour. An extraordinary pay or donation. In the language of the law, a reward for bringing back a fugitive slave.

[ju'lu al-jawf] جُعْلُ الجوف

Another name for Dawmatu 'l- Jandal, a place near Tabuk.

[ja'ā'il] جَعائل

Wages.

[jafa] (ج ف ا) جَفا

To treat harshly.

[tajāfa] تجافى

To be removed from.

[jufā'an] جُفاءً

Froth. In the Qur'an «It passes off like froth».

﴿ فَيَذۡهَبُ جُفَآءٗ ﴾[الرعد : ١٧].

[jalbaba] (ج ل ب) جَلْبَبَ

To put on a Jilbāb.

[jilbāb] جِلبَاب

A large outer covering worn by a Muslim woman.

[jalada] (ج ل د) جَلَدَ

Scourge, lash, whip, lace.

[jaldatun] جَلْدَةٌ

Scourge, lash.

[al-jald] الجَلْد

Lashing (blow with a rod), Scourging.

(ج ل س) مَجْلِس: مجالِس

[majlis plural majālis] A place of sitting or assembly.

[majlisu al-bai‘] مَجْلِسُ البيع

The place of contracting. It changes in case of standing and going.

[majlisu ash-shūra] مَجْلِسُ الشورى

Advisory council.

[al-jilsah] الجِلْسة

Manner of sitting, sitting.

[al-julūs] الجُلوس

Sitting. The Traditionists are very particular in describing the precise position in which prophet Muhammad (p.b.u.h) used to sit. For example, Ibn ‘Umar says: «I saw him sit with his knees up and the bottom of his feet on the ground and his arms round his legs». Jabir says: «I saw him sitting reclining upon a pillow which was put under his arm».

[khiyāru al-majlis] خيارُ المجلس

See (خ ي ر)

[jalal] (ج ل ل) جَلَل

Important, significant.

[jalāl] جَلال

Being glorious or mighty, Magnificence.

[jalālu Allah] جلالُ الله

His Glory, Magnificence.

[jallālah] جَلاَّلَة

The animal which eats dungs or feces.

[jalīl] جَليل

Lofty, exalted, sublime, dignified, venerable.

[al-jalālān] الجلالان

«The two jalāls». A term given to two commentators of the name of Jalālu ’d- dīn, whose joint work is called the tafsiru ’l- jalālain; the first half of which was compiled by the Sheikh Jalālu ’d-dīn al-Mahalli and the rest by Jalālu ’d-dīn aṣ-ṣuyūṭi.

ذو الجلال see (ذو)

[jalā] (ج ل ا) جَلا

To be clear and manifest.

[jallā] جَلَّى

To make manifest, reveal. In the Qur’an: «By the day as it shows up (the Sun’s) glory».

﴿ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا﴾ [الشمس : ٣].

long) ī = ي ؛(diphthong) au = و ؛(long vowel) ū = و ؛y = ي ؛w = و ؛h = هـ ؛n = ن ؛m = م

.u = (dhamma ـُ) ؛i = (kasra ـِ) ؛a = (fatḥa ـَ) :Short vowels .(diphthong) ai = ي ؛(vowel

[jama'a] (ج م ع) جَمَع

To collect.

[jam'u al - ḥadīth] جَمْعُ الحديث

Collection of the Traditions.

[jam'u az-zakāt] جَمْعُ الزكاة

Collection of the Zakat.

[jam'u al-qur'ān] جَمْعُ القرآن

Collection of the Qur'an.

[jum'ah] جُمْعَة

Friday. The Day of Assembly, on which Muslims assemble in the Jāmi', Masjid or chief mosque, and do two rak'ahs of prayers and listen to the oration, or khuṭbah at the time of mid-day prayer. According to the traditions, «Friday is the best day on which Adam was taken into paradise and turned out of it, the day on which he repented and on which he died. It will also be the Day of Resurrection». There is also a certain hour on Friday (Known only to Allah) on which a Muslim obtains all the good he asks of the Almighty.

صلاة الجمعة see صلاة

[sūratu 'l-jum'ah] سورة الجمعة

Chapter of Friday (No.62).

[jāmi'u az-zakāt] جامِعُ الزكاة

Collector of Zakat.

[tajalla] تَجلَّى

To appear in glory.

[jamaḥa] (ج م ح) جَمَحَ

To be refractory.

[jāmidah] (ج م د) جامدة

That which is firmly fixed or motionless.

[jumāda al-'awla] جُمادى الأولى

The fifth month of the Islamic year.

جُمادى الثانية

[jumāda ath-thāniyah] The sixth month of the Islamic year.

(ج م ر) جَمْرة: جِمار

[jamrah plural jimār] A small stone-built pillar in a walled place. There are three Jamarahs situated at Mina (al-Ūla, the first; al-wusta, the middle; and al-'aqabah, the last). One of the ceremonies of Hajj is to throw pebbles at these Jamarahs on the four days of 'Id-al-Adha at Mina.

[jamratu al-'aqabah] جَمْرَةُ العقبة

One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Mecca.

[al-istijmār] الاستِجْمار

Purification by stone.

رمي الجمار see (ر م ي)

Islamic community.

[jawāmi'u al-kalim] جوامعُ الكلم

Short rich expressions

[al-ijmā'] الإجماع

Ijmā' is the third foundation of Islamic legislation. Ijmā' is the consent of all Muslim Mujtahidūn on a legal question. A Mujtahid is a Muslim divine of the highest degree of learning, a title usually conferred by Muslim rulers. Ijmā' has two kinds: Ijmā' Qauli (إجماع قولي), in which every Mujtahid should declare the legal question. Ijmā' sukūti (إجماع سكوتي), when the majority of the Mujtahidūn signify their tacit assent to the opinions or the minority by «Silence», without objection.

[bil-ijmā'] بالإجماع

Unanimously, as one man, with one accord.

[Al-jāmi'] الجامِع

The Collector. One of the ninety-nine names or attributes of Allah.

[al-jāmi'u al-azhar] الجامعُ الأزهر

Al-Azhar Mosque and is a University in Cairo.

[al-jāmi'u al-'umuwi] الجامعُ الأموي

Omayad Mosque.

[jāmi'u az-zaitūnah] جامِعُ الزيتونة

Large mosque and university in Tunnis.

[jāmi'u al-qarawiyin] جامعُ القرويين

Mosque and college in Fes (Morocco).

[jimā'] جِماع

Sexual intercourse.

[ajma'a] أجْمَعَ

To agree together, to agree upon.

[ijmā' sukūti] إجماع سكوتي

See إجماع

[ijmā' qawli] إجماع قولي

See إجماع

[ijmā'u ar-ra'i] إجماعُ الرأي

Unanimous resolution on something.

[ijmā'u aṣ-ṣaḥābah] إجماعُ الصحابة

Consensus of the companions.

[ijmā'u al-fuqahā'] إجماع الفقهاء

Consensus of Jurists.

[ajma'ūn] أجمعون

All, the whole.

[jam' iyah khairiyah] جمعية خيرية

Charitable organization or association.

[mujtama 'islāmi] مجتمع إسلامي

الجمع بين الصلاتين

[al-jam‘ baina aṣ-ṣalātain]
Combination of two prayers on a journey. «In the time of Zuhr prayer, the afternoon prayer is observed. Similarly, at the time of the sunset prayer the ‘Ishā’ prayer is also combined along with it». Again, you can delay the sunset prayer to be combined and observed with the ‘Ishā’ prayer.

الجمعية التشريعية

[al-jam‘iyah attashri‘iyah]
The legislative assembly.

المسجد الجامع see مسجد

[jamma] (ج م م) جَمَّ

To abound.

[jammun] جَمٌّ

Much, abundant.

[al-jammā’] الجَمَّاء

Hornless cow or sheep.

[al-jumhūr] (ج م ه ر) الجمهور

The majority.

[janaba] (ج ن ب) جَنَبَ

To turn aside, cause to turn from or avoid.

[ajnaba] أجْنَبَ

Become junub see جُنُب.

[ijtanaba] اجْتَنَبَ

To turn aside, avoid.

[junub] جُنُب

Ceremonially impure. Junub is a person who is in a state of janābah. One suffers from ritual impurity, he or she can not perform some religious ritual like prayer, fast, etc.

[janābah] جَنَابة

A state of major ritual impurity. It is caused by the menses, the coitus and the childbirth.
A Muslim in such a state is not allowed to pray or do other kinds of worship unless and until he/she performs Ghusl.

[janaḥa] (ج ن ح) جَنَحَ

To incline.

[janaḥa lissilmi] جَنَحَ للسلم

Incline towards peace.

[junḥah] جُنْحَة

Misdemeanor, sin.

[junāḥ] جُناح

A sin, a blame. In the Qur’an: «If they both decide on weaning, By mutual consent, and after due consultation, there is no blame on them».

﴿فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا﴾[البقرة: ٢٣٣].

[lā junāḥa ‘alaihim] لا جُناحَ عَليهم

No blame on them.

(ج ن د) جُند: جنود

[jund plural junūd] An army, troops, forces, companions.

[junūdu iblīs] جُنودُ إبليس

Hosts of Satan.

جُنودٌ مُجَنَّدة

[junūdun mujannadah]
Recruited troops.

جنود السماوات والأرض

[junūdu as-samāwāti wal 'ar<u>dh</u>]
Forces of the heavens and the earth.

[janāzah] (ج ن ز) جَنازة

A term used both for the bier, and for the Funeral service of a Muslim, also for the corpse itself.

صلاة الجنازة see صلاة

[janafa] (ج ن ف) جَنَفَ

To decline, to go astray from (The right way).

[janifa] جَنِفَ

To deviate (from the truth).

[janafun] جَنَفٌ

A swerving from the right way, injustice.

[mutajānifun] مُتَجانِفٌ

Inclining to (evil).

[janna] (ج ن ن) جَنَّ

To cover.

[jinnun] جِنٌّ

Jinn are an independent species of creation about which little is known except that unlike man, who was created out of earth, the jinn were created out of fire. But like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience or disobedience to Allah.

[jānnun] جَانٌّ

An unseen creature.

[junnah] جُنَّة

A covering.

[jinnah] جِنَّة

Madness, unseen creatures.

[jannah plural jannāt] جَنَّة: جَنَّات

A garden, paradise.

[jannatu al-<u>kh</u>uld] جَنَّةُ الخُلد

The garden of Eternity.

[jannātu 'adn] جَنَّاتُ عدن

The gardens of Eden.

[jannātu al-firdaws] جَنَّاتُ الفردوس

The gardens of paradise.

[jannātu al-ma'wa] جَنَّاتُ المأوى

The gardens of Abode.

[jannātu an-na'īm] جَنَّاتُ النعيم

The gardens of bliss.

[junūn] جُنون

Insanity.

[majnūn] مَجْنون

Possessed.

[janīn] جَنين

A foetus.

[suratu al-jinn] سورة الجن

Chapter of Jinns (No.72).

(ج ن ي) جناية: جنايات

[jināyah plural jināyāt] The legal term for all offences committed against persons, such as murder, wounding, drowning, etc.

[jinā'i] جنائي

Criminal.

[tajannin] تَجَنٍّ

Incrimination, accusation, cruel means of treatment.

[majni 'alaihi] مَجْني عليه

Harmed, injured, aggrieved party, victim of a crime.

محكمة الجنايات see محكمة

القانون الجنائي see قانون

[jāhada] (ج ه د) جَاهَدَ

To fight, especially against the enemies of Islam. Strive for Allah's sake.

[jāhada bi-mālihi] جَاهَدَ بماله

Strive with one's wealth.

[jāhada bi-nafsihi] جَاهَدَ بنفسه

Strive with one's person.

[mujāhid] مُجاهد

A warrior in the cause of Islam.

[jahada] جَهَدَ

To be diligent.

[Jahdun] جَهْدٌ

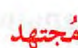
A striving with might and main. In the Qur'an: «Their most binding oaths».



[النور: ٥٣].

[juhdun] جُهْدٌ

Power, ability. In the Qur'an «They find nothing (to give) but the fruit of their labour».



[التوبة: ٧٩].

[mujtahid] مُجتهد

An independent religious person who does not follow religious opinions except with proof from the Qur'an and the prophet's sunnah.
The mujtahid should have the following features:
(1) The knowledge of the Qur'an and sunnah.
(2) The knowledge of Ijmā' (consensus).
(3) The knowledge of Arabic.
(4) The knowledge of the

أ= a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẓ، ر = r، ز = z،
س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = z، ع = '، غ = gh، ف = f، ق = q، ك = k، ل = l،

fundamentals of fiqh.
(5) The knowledge of abrogative and abrogated verses of the Qur'an.
(6) Islam.
(7) Sane.
(8) Intelligence.

[jihād] جهاد

Jihad means to struggle to the utmost of one's capacity. A man who exerts himself physically or mentally or spends his wealth in the way of Allah is indeed engaged in Jihād. But in the language of the Shari'ah this word is used particularly for a war that is waged solely in the name of Allah against those who practise oppression as enemies of Islam. This supreme sacrifice of life devolves on all Muslims. If, however, a section of Muslims offer themselves for Jihād, the community as a whole is absolved of its responsibility. But if none comes forward, everybody is guilty. This concession vanishes for the citizens of an Islamic state when it is attacked by a non- Muslim power. In that case everybody must come forward for Jihād. If the country attacked has not enough strength to fight back, then it is the religious duty of the neighbouring Muslim countries to help her. If even they fail, then the Muslims of the whole world must fight the common enemy. In all such cases, jihād is as much a primary duty of the Muslims concerned as are the daily prayers or fasting.

[jihādu an-nafs] جهادُ النفس

Strife against self.

[al-ijtihād] الاجتهاد

An independent judgment in legal question, based on the interpretation and application of the four foundations (uṣūl) as opposed to (taqleed) تقليد

individual judgment. This method of attaining to a certain degree of authority in searching into the principles of jurisprudence is sanctioned by the Traditions:-
The prophet wished to send a companion named Mu'āẓ to al-yemen as a judge. On appointing him he said: «O Mu'āẓ, by what rule will you act? He replied, By the law of the Qur'an. But if you find no direction therein? Then I will act according to the sunnah of the prophet. But what if that fails? Then I will make an Ijtihād, and act on that. The prophet raised his hands and said, praise be to Allah who

guides the messenger of His prophet in what He pleases».

[bābu al-ijtihād] باب الاجتهاد

The gate of interpretation, the door of the exercise of judgment.

اجتهاد في المذهب

[ijtihād fi al-maẓhab] Authority in the judicial systems founded by the Mujtahidūn of the first class.

اجتهاد في المسائل

[ijtihād fi al-masā'il] Authority in cases which have not been decided by the authors of the four systems of jurisprudence.

اجتهاد في الشرع

[ijtihād fi ash-shar'] Absolute independence in legislation.

الجهاد في سبيل الله

[al-jihād fi sabil Allah] Fighting in the cause of Allah.

[al-jihādu al-aṣghar] الجهاد الأصغر

Or «the lesser jihād» which is against infidels.

[al-jihādu al-akbar] الجهاد الأكبر

Or «The greater jihād» which is against one's own lusts.

[jāhara bi] (ج ه ر) جاهَرَ بـ

To declare publicly, state openly, say in public, reveal, disclose.

[jahara] جَهَرَ

Speak aloud.

[jahara bil-qirā'a] جَهَرَ بالقراءة

To read aloud.

[jahrun] جَهْرٌ

Loud speaking, open and public speaking, publicness, publicity.

[jahran] جَهْراً

Openly, publicly, in public.

[jahratan] جَهْرَةً

Openly, visibly, manifestly.

[jihāran] جهاراً

In public, openly.

[mujāharatan] مُجاهَرةً

Frankness, candor (of one's words).

[jahīr] جَهير

Strong (voice).

[jihāz] (ج ه ز) جِهاز

(1) The wedding trousseau of a Muslim wife. Those vestments and furniture which a bride brings to her husband's house, and which ever remain the property of the wife.
(2) The word is also used for the shroud of a dead Muslim.

[jahasha] (ج ه ش) جَهَشَ

To sob, break into sobs.

[ajhasha bil-bukā'] أجْهَشَ بالبكاء

To be on the verge of tears, struggle with tears, to break into tears.

أ = a؛ آ = ā؛ ب = b؛ ت = t؛ ث = th؛ ج = j؛ ح = ḥ؛ خ = kh؛ د = d؛ ذ = ẓ؛ ر = r؛ ز = z؛
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[jahila] (ج ه ل) جَهِلَ

To be ignorant.

[jahl] جَهْل

«Ignorance». A term used by Muslims for an ignorance of religious truths.

[jahlun basīt] جَهْلٌ بسيط

Simple ignorance.

[jahlun murakkab] جَهْلٌ مركب

Complicated ignorance, or confirmed error.

['an jahlin] عن جَهْلٍ

Out of ignorance.

[jāhil] جاهِل

One who is ignorant.

[jāhiliyah] جاهلية

Non-Islamic state (pre-Islamic state). Condition of the pagan Arabs before the time of the prophet Muhammad (p.b.u.h). The attitude of treating human life either wholly or partly as independent of the directives of Allah.

[tajāhala] تَجَاهَلَ

To feign ignorance.

[jahālah] جَهَالة

Ignorance.

[jahūl] جَهُول

Very ignorant and foolish.

[al-jāhiliyūn] الجاهِليون

The ignorant. Those in the time of ignorance (jāhiliyah), before Islam.

[al-jahmiyah] (ج ه م) الجَهميَّة

The followers of Jahim Ibn Ṣafwān.

[jahannam] (ج ه ن م) جَهَنَّم

Hell, Name of fire in which Allah punishes people in the Day of Judgment. For according to the Qur'an, all Muslims will pass through the regions of Hell. «Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished».

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴾[مريم: ٧١].

(ج و ب) أَجَابَ دُعَاءَهُ

[ajāba du'ā'ahu] Fulfil his invocation.

[istajāba] اسْتجَابَ

To respond (لِ), to answer.

[istijābah] اسْتِجَابَة

Hearing, answering (of a prayer), granting.

[istijābali] اسْتِجَابَة لِـ

In compliance with.

[mujīb] مُجيب

One who returns an answer.

[Al-Mujīb] المُجيب

«The one who answers to» (a prayer). One of the ninety-nine names or attributes of Allah.

[jā'iḥah] (ج و ح) جائحة

Calamity, disaster.

[tajwīd] (ج و د) تجويد

Art of reciting the Qur'an. Qur'an reading (in accordance with established rules of pronunciation and intonation). The science of reading the Qur'an correctly.

[jīd] جِيْد

A neck.

[al-jūdi] الجودي

A name of the Mount, upon which the ark of Noah rested. Mentioned in the Qur'an, Surah46: «And it (the ark) settled on Al-judi».

[ajāra] (ج و ر) أجَارَ

To protect, deliver from punishment.

[istajāra] اسْتَجَارَ

To ask for protection.

[jā'ir] جائِر

Unjust, unfair, oppressor.

[jawr] جَور

Injustice, oppression, tyranny.

[mujīr] مُجير

Protector.

[al-jiwār] الجِوار

Protection, neighbourhood.

[al-jawāri] الجَواري

Ships, women slaves.

[al-jawrab] (ج و ر ب) الجورب

Stocking.

[ajāza] (ج و ز) أجاز: أقَرَّ

To endorse, approve, validate.

[ajāza] أجَاز: خوَّل

To authorize.

[ajāza] أجَازَ: سَمَحَ

To permit, allow, admit, legalize, legitimize, make lawful.

[ijāza] إجَازة

Permission, allowance, authorization, legalization, legitimization.

[jawwaza] جَوَّزَ

To declare anything lawful.

[jāwaza] جاوَزَ

To pass on or over.

[jā'iz] جائِز

Permissible, lawful, legal.

[al-jawāz] الجَواز

Permissibility, admissibility, lawfulness.

[istajāza] اسْتَجَازَ: طلب الإجازة

To request or ask for permission, authorization, approval, license.

[istajāza] اسْتَجَازَ: عَدَّهُ جَائزاً

To consider permissible, allowable, lawful.

[jāsa] (ج و س) جاسَ

To search, explore.

[jū'] (ج و ع) جُوع

Hunger.

[jawf] (ج و ف) جَوف

The belly, the interior.

[jālūt] (ج و ل) جالوت

Goliath. Although he was a giant leader, David (Dawood) killed him. In the Qur'an: «By Allah's will, they routed them; and David slew Goliath».

﴿ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ﴾[البقرة: ٢٥١].

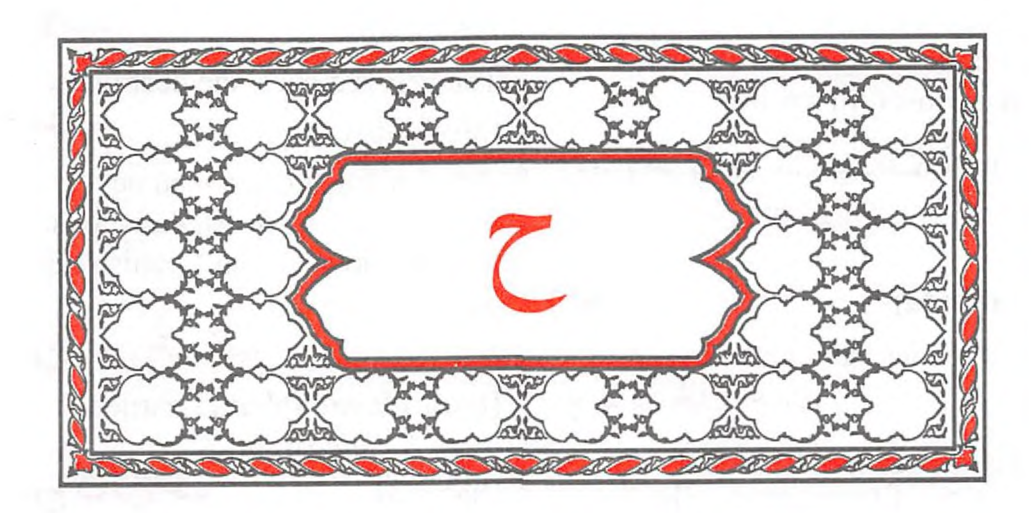
[jaish] (ج ي ش) جيش

Army.

[jīfah] (ج ي ف) جيفة

Corpse.

✦ ✧ ✦



(ح ب ب) حَبَّ **[ḥabba]**

To love.

حَبٌّ **[ḥabbun]**

Grain, corn.

حُبُّ الخيرِ للناس

[ḥubbu al-khairi linnās]
Benevolence, charitableness.

[ḥubbu al-fadhā'il] حُبُّ الفضائل

Love of virtues.

[ḥubbun fi Allah] حُبٌّ في الله

Love for Allah's sake.

حَبَّةٌ **[ḥabbatun]**

One grain.

مَحَبَّةٌ **[maḥabbatun]**

Love.

أَحَبُّ **[aḥabbu]**

More beloved, more pleasing, preferable.

اسْتَحَبَّ **[istaḥabba]**

To love, prefer.

مُستَحَب **[mustaḥab]**

Recommendable, desirable but not compulsory, (said of acts whose neglect is not punished by Allah, but whose performance is rewarded). Also, Mustaḥab, that which prophet Muhammad (p.b.u.h) and his companions sometimes did and sometimes omitted.

حَبيب **[ḥabīb]**

Beloved.

[mutaḥābb] مُتَحابّ

Loving one another.

[al-aḥbāb] الأحباب

The beloved ones, the dear ones.

[al-ḥabībiyah] الحَبيبية

Who hold that one friend never injures another, so Allah, who is a God of love, doesn't punish his own creation.

(ح ب ر) حَبْر: أحبار

[ḥabr plural aḥbār] Learned man. A (Jewish) priest.

[ḥabasa] (ح ب س) حَبَسَ

To restrain, hinder, shut up.

[ḥabs] حَبْس

Imprisonment, detention.

[ḥubs] حُبْس

Any bequest for pious purposes. A term used in Islam for waqf. Anything devoted to the service of Allah.

[iḥtabasa al-maṭar] احْتَبَسَ المَطَرُ

To be withheld, be overdue, fail to set in.

[al-aḥbāsh] (ح ب ش) الأحباش

The Abyssinians, Ethiopians.

[al-ḥabashah] الحبشة

Abyssinia, Ethiopia.

[ḥabiṭa] (ح ب ط) حَبِطَ

To be vain, fruitless, to perish (فِي or عَنْ) In the Qur'an «If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (All spiritual good)».

﴿وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ﴾[المائدة : ٥] .

[aḥbaṭa] أحْبَطَ

To render vain, make fruitless.

(ح ب ك) حُبُك: حبائك

[ḥubuk plural ḥabā'ik] A way of track; especially, the paths of the stars. In the Qur'an «By the sky with (its) numerous paths».

﴿وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ﴾[الذاريات : ٧] .

The study of the numerous regular orbits of the planets and irregularly regular orbits of comets, and the various motions, visible or invisible, of the fixed stars or revolving stars, form in themselves a network of knowledge or science, of a highly technical nature, the highest astronomy or mathematics can only barely reach its fringe. But these have all a fixed plan and purpose under Allah's dispensation. In them variety leads to unity.

so that) they return to the obedience of Allah».

﴿ فَقَٰتِلُواْ ٱلَّتِى تَبۡغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ ﴾

[الحجرات: ٩].

[ḥatf] (ح ت ف) حَتْف

Death.

[ḥath-tha] (ح ث ث) حَثَّ

To excite, to urge.

[ḥathīthan] حَثيثاً

Quickly. In the Qur'an «He draws the night as a veil over the day, each seeking the other in rapid succession».

﴿ يُغۡشِى ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثًا ﴾

[الأعراف: ٥٤].

[ḥajaba] (ح ج ب) حَجَبَ

To cover, shut out.

[ḥajb] حَجْب

A legal term in the Islamic law of inheritance, signifying the cutting off of an heir from his portion.

[ḥijāb] حِجاب

(1) Woman's veil. A long dress prescribed for Muslim women to cover their whole body from head to feet.
(2) A partition or curtain. A term used for the seclusion of women enjoined in the Qur'an: «And

[ḥabal] (ح ب ل) حَبَلْ

Pregnancy.

[ḥabl] حَبْل

A rope, vein, compact, or covenant.

[ḥablu al-warīd] حَبْلُ الوريد

Jugular vein.

[muḥābāh] (ح ب ا) مُحاباة

Favoritism.

[ḥatta] (ح ت ت) حَتَّى

Even to, up to, down to, as far as, until, in order that. In the Qur'an «Until the time of the rising of the dawn».

﴿ حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ ﴾ [القدر: ٥].

«In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity».

﴿ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ حَتَّىٰ ذَاقُواْ بَأۡسَنَاۗ ﴾ [الأنعام: ١٤٨].

«I will on no account quit the country, until my father gives me permission».

﴿ فَلَنۡ أَبۡرَحَ ٱلۡأَرۡضَ حَتَّىٰ يَأۡذَنَ لِىٓ أَبِىٓ ﴾

[يوسف: ٨٠].

«Then fight against (that party) which is in the wrong, until (or

when you ask them (the prophet's wives) for anything, ask them from behind a curtain, that is purer for your hearts and for theirs».

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

[الأحزاب : ٥٣] .

[ḥijaba] **حجابة**

It refers to the function of keeping the key of the Ka'bah, which has traditionally been considered a matter of great honour in Arabia.

[taḥajjub] **تَحَجُّب**

Veiling.

[muḥajjabah] **مُحَجَّبة**

Veiled.

[maḥjūb] **مَحْجوب**

Shut out.

[ḥajja] **(ح ج ج) حَجَّ**

Go on a hajj (pilgrimage) to, perform the hajj, to make the hajj (pilgrimage) to Mecca.

[ḥajjun] **حَجٌّ**

The pilgrimage to Mecca performed in the month of Ẕu 'l-Ḥijjah, or the twelfth month of the Islamic year (Hijri year). Al-Hajj is the fifth pillar of Islam. In the Holy Quran, Allah says, «...And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey; and whoever disbelieves, then Allah stands not in need of any of the 'Alamin».

﴿ . . . وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَـٰلَمِينَ ﴾

[آل عمران : ٩٧] .

[ḥajju al-ifrād] **حَجُّ الإفراد**

In it a pilgrim enters in the state of Iḥrām with the intention of performing Hajj only.

[ḥajjun mabrūr] **حَجٌّ مبرور**

An approved or accepted pilgrimage. A pilgrimage to Mecca performed according to the conditions of Muslim law.

[ḥajju al-bait] **حَجُّ البيت**

Making a pilgrimage to the House of Allah.

[ḥajju at- tamattu'] **حَجُّ التَّمتُّع**

Doing 'umrah before Hajj while assuming Iḥrām separately for each.

[ḥajju al-qirān] **حَجُّ القِران**

Hajj performed along with 'umrah in the same state of Ihrām; Hadi is to be brought by the pilgrim along with him and offered on performing this type of Hajj.

حَاجّ: حُجَّاج، حَجِيج

[ḥājj plural ḥujjāj or ḥajīj] A person who has performed the Hajj, or pilgrimage to Mecca.

[ḥājja] حَاجَّ: جادَلَ

To argue with, debate with, dispute with.

[ḥājjah] حَاجَّة

Female pilgrim.

[ḥujjah] حُجَّة

A disputing, cause of dispute, argument.

[ḥujjatu al-wadā'] حُجَّةُ الوداع

The last or farewell pilgrimage performed by prophet Muhammad (p.b.u.h). It is called the Hajju 'l-Akbar, or Greater pilgrimage. In the 10th year of Hijra the prophet Muhammad (p.b.u.h) went to Mecca for Hajj with 140,000 Muslims who had come from different parts of Arabia to fulfil their religious obligation. He addressed to them his celebrated Sermon in which he gave a summary of his teachings see (خطبة الوداع).

[al-ḥajju al-aṣghar] الحَجُّ الأصغر

The minor pilgrimage ('Umrah).

[al-ḥajju al-akbar] الحَجُّ الأكبر

The major pilgrimage.

The day of Naḥr (i.e. the 10th of Zul-Hijjah).

الحُجَّةُ البالغة

[al-ḥujjatu al-bālighah] The conclusive argument.

[sūratu al-ḥajj] سورة الحجّ

Chapter of Hajj (pilgrimage) (No.22).

[ḥajara] (ح ج ر) حَجَرَ

To hinder (with على) detain.

[istaḥjara] اسْتَحْجَرَ

Cleanse private parts with stones.

[ḥajarun karīm] حَجَرٌ كريم

Precious stone, gem.

[ḥujrah] حُجْرة

The «Chamber» in which prophet Muhammad (p.b.u.h) died and was buried, which was originally the apartment allotted to «Ayishah, the prophet's wife». It is situated behind the Masjidu 'n-Nabi, or prophet's mosque, at al-Madinah, and is an irregular square of fifty-five feet, separated from the mosque by a passage of about 26 feet. Inside the Hujrah are the three tombs of prophet Muhammad, Abū Bakr and Omar, facing the south, surrounded by stone walls.

[ḥujūr] حُجُور

A bosom, guardianship.

[maḥjūr] مَحْجُور

Forbidden. A slave inhibited by the ruler from exercising any office or agency.

[al-ḥajr] الحَجْر

In its primitive sense means «interdiction or prevention». In the language of the law it signifies an interdiction of action with respect to a particular person; the causes of inhibition being three: infancy, insanity and servitude. The acts of an infant, i.e. one under puberty, are unlawful, unless sanctioned by his guardian. The acts of a lunatic who has no lucid intervals are not at all lawful; and so are those of a male or female slave.

[al-ḥijr] الحِجْر

The unroofed portion of ka'bah which is at present in the form of a compound towards the north-west of ka'bah. It is the title of the 15th sūrah of the Qur'an, in the 80th verse of which the word occurs: «The companions of al-Hijr rejected the apostles».

﴿ وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ﴾ [الحجر: ٨٠].

[al-ḥajar al-aswad] الحجر الأسود

It is a black meteoric stone forms part of the Holy ka'abah. It is sunnah in nature to kiss it.

[al-ḥujurāt] الحُجُرات

«Chambers». The title of the 49th sūrah of the Qur'an, in which the word occurs.

[sūratu al-ḥujurāt] سورةُ الحُجُرات

Chapter of the Inner Apartments (No.49).

[sūratu al-ḥijr] سورةُ الحِجْر

Chapter of the Rocky Tract (No.15).

(ح ج ز) حَجْزُ الحرية

[ḥajzu al- ḥurriyah]
Deprivation of liberty, unlawful detention.

[ḥijāzi] حِجازي

Of or pertaining to Ḥijaz; (plural الحجازيون) an inhabitant of Ḥijaz.

[al - ḥijāz] الحِجاز

Ḥejaz, region in Arabia, on the Red sea coast, between Najd and Tehammah.

[ḥajjām] (ح ج م) حَجَّام

One who has the profession of cupping.

[ḥijāmah] حِجامة

Cupping.

[ḥadiba] (ح د ب) حَدِبَ

To be humpbacked.

[ḥadabun] حَدَبٌ

An elevation of the ground.

[al-ḥudaibiyah] الحُدَيبية

A well-known place ten miles from Mecca on the way to Jeddah.

صُلح الحُدَيبية see صلح

[ḥaddatha] (ح د ث) حَدَّثَ

Relate, narrate.

[aḥdatha] أَحْدَثَ

Pass urine, stool or wind.

[aḥdatha ḥadathan] أحْدَثَ حَدَثاً

To bring about something; to cause or do something, especially something evil, do mischief.

[ḥādith] حادِث

What happens for the first time; new, fresh.

[muḥdith] مُحْدِث

Innovator of a heresy.

مُحَدِّث: محدثون

[muḥaddith, plural muḥaddithūn]

Traditionist, representative of the science or study of Hadith. The narrator of a Hadith. One learned in the Traditions.

مُحْدَثاتُ الأمور

[muḥdathātu al-'umūr]

Heresies.

[ḥadīth] حديث

Tradition. The word hadith literally means communication or narration. In the Islamic context it has come to denote the record of what the Prophet (Blessings of Allah and Peace be upon him) said, did, or tacitly approved. According to some scholars, the word hadith also covers reports about the sayings and deeds, etc. of the Companions of the Prophet in addition to the Prophet himself. The whole body of traditions is termed Hadith and its science 'Ilmu Al-Hadith.

[ḥadīthu al-ifk] حديثُ الإفك

The particular incident which occurred on the return from the expedition (Ghazwah) to the Banu Muṣṭaliq, A.H. 5-6. When the march was ordered 'Āisha was not in her tent, having gone to search for a valuable necklace she had dropped. As her litter was Veiled, it was not noticed that she was not in it, until the army reached the next halt. Meanwhile, finding the camp had gone, she sat down to rest, hoping that someone would come back to fetch her when her absence was noticed. It was night, and she fell a sleep. Next

(2) A sound tradition is one whose sanad is carried back without interruption to a companion by a chain of narrators each of whom is trustworthy.

[ḥadīth dha'īf] حديث ضعيف

Weak. An inaccurate narration which does not qualify to be either Ṣaḥīḥ (sound) or Hasan (fair), and hence can not be used as a basis of an Islamic opinion.

[ḥadīth 'azīz] حديث عزيز

A rare tradition, is one related by only two lines of narrators.

حديث عهد بالإسلام

[ḥadīth 'ahd bil islām]
Having adopted or embraced Islam recently, new convert.

[ḥadīth gharīb] حديث غريب

Unfamiliar or rare. A Hadith or version reported by one reliable or unreliable narrator which differs in context with another Hadith or version reported by a group of reliable narrators. A Gharīb Hadith can be Sahih (sound) or Da'if (weak).

حديث غير معلول

[ḥadīth ghair ma 'lūl]
Non-defective tradition.

[ḥadīth qudsi] حديث قدسي

A holy hadith means what Allah has told to His prophet by

morning she was found by Ṣafwan, a Muhājir, who had been left behind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This gave occasion to enemies to raise a malicious scandal. The ringleader among them was the chief of the Medina Hypocrites, 'Abdullah ibn Ubai. Finally, Allah revealed some verses in the Holy Qur'an to prove her sayings. «Those who brought forward the lie are a body among yourselves».

﴿ إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ﴾

[النور: ١١].

[ḥadīth ḥasan] حديث حسن

A good Tradition, is one the narrators of which do not approach in moral excellence to those of the Ṣaḥīḥ class.

[ḥadīth shāẓ] حديث شاذ

Irregular Hadith. Its trusty narrator contradicts the other trusty narrators who narrated it.

[ḥadīth Ṣaḥīḥ] حديث صحيح

(1) A sound tradition, is one which has been handed down from prophet Muhammad by truly pious persons who have been distinguished for their integrity.

utterance of the saying or performance of the act, recorded to the time that it was written down by the collector of traditions, it is Muttaṣil, but if the chain of narrators is incomplete, it is Munqaṭi'.

[ḥadīth mutawātir] حديث متواتر

An undoubted tradition (continuous tradition), is one which is handed down by very many distinct chains of narrators, and which has always been accepted as authentic and genuine, no doubt ever having been raised against it.

[ḥadīth mudraj] حديث مُدْرَج

In this Hadith, there is an additional thing either in the sanad or in the Matn (text).

[ḥadīth mudallas] حديث مُدَلَّس

A hadith in which one narrator narrates from his contemporary and doesn't meet him, or met him and doesn't listen to him, as if he said: «An anonymous person said...».

[ḥadīth mardūd] حديث مَرْدود

Rejected tradition.

[ḥadīth mursal] حديث مُرْسَل

Incompletely transmitted (of a prophetic Hadith, resting on a chain of authorities that goes no

inspiration, or by a dream, or in sleep and the prophet (p.b.u.h) has told in his own phraseology. The Qur'an is held in higher esteem than this, as it is unanimously held by all the followers of Islam from the very first day that its very words were revealed by Allah to the Holy prophet through the angel Gabriel. An example of this «Abū Hurairah said: The prophet of Allah related these words of Allah, the sons of Adam vex me, and abuse the age, whereas I am the Age itself, in my hands are all events, I have made the day and night».

[ḥadīth matrūk] حديث متروك

Disregarded hadith. In this Hadith the narrator is accused of a lie and the hadith itself is not known from other ways and is also contradicted with general rules.

حديث متصل السند

[ḥadīth muttaṣil as-sanad]
Continuously-narrated tradition. With reference to the links in the chain of the narrators of the tradition, a Hadith is either Muttaṣil, connected, or Munqaṭi', disconnected. If the chain of narrators is complete from the time of the first

whether this hadith is weak or not. Some scholars find weakness in its sanad or Matn, but others see the opposite.

[ḥadīth mu'dhal] حديث مُعْضَل

Any ḥadīth in which two consecutive narrators or more were missed.

[ḥadīth mu'allaq] حديث مُعَلَّق

In this ḥadīth one or more consecutive narrators were omitted from the beginning of its sanad.

[ḥadīth mu'annan] حديث مُعَنَّن

The hadith in which we find (عَنْ) in its sanad.

[ḥadīth mu'allal] حديث مُعَلَّل

A ḥadīth which is discovered in it a serious defect in spite of its correct form.

[ḥadīth maqbūl] حديث مَقْبول

Acceptable tradition.

[ḥadīth maqṭū'] حديث مَقْطوع

Disconnected.
(1) a Hadith ending at a Tabi'i by both action and words.
(2) A Hadith with incomplete chain of narrators.
(3) A Hadith in which a Ṣaḥābi (companion) describes about something by saying, «We used to do....».

further back than the 2nd generation after the prophet).

[ḥadīth marfū'] حديث مَرْفُوع

Traceable in ascending order of ḥadīth to prophet Muhammad (p.b.u.h).

[ḥadīth mustafīdh] حديث مُسْتَفيض

= [hadith mashhūr] see حديث مشهور

[ḥadīth mashhūr] حديث مشهور

A well-known tradition is one which has been handed down by at least three distinct lines of narrators. It is less than Mutawātir. It is called also Mustafidh (مُسْتَفيض), diffused. It is also used for a tradition which was at first recorded by one person, or a few individuals, and afterwards became a popular tradition.

[ḥadīth muṣaḥḥaf] حديث مُصَحَّف

Any hadith in which a word in Matn (text) is replaced by another likes it in the form of writing.

[ḥadīth mudhṭarib] حديث مُضطرب

Disordered hadith. A hadith which is narrated by different ways, each contradicts other, but no prevailing. This hadith is weak.

[ḥadīth mudha''af] حديث مُضَعَّف

Doubtful hadith. There is a dispute among the scholars

[ḥadīth maqlūb] حديث مَقْلوب

An inverted ḥadīth, in this ḥadīth the narrator replaces something with another in the sanad or in the Matn (text) intentionally or unintentionally.

[ḥadīth munqaṭi‘] حديث مُنْقَطِع

A ḥadīth in which one narrator is missed in one place or another, or a ḥadīth in which an anonymous narrator was mentioned.

[ḥadīth munkar] حديث مُنْكَر

Denied ḥadīth, in this ḥadīth the weak narrator narrates it and contradicts the narration of a trusty narrator.

[ḥadīth mu’annan] حديث مُؤَنَّن

The ḥadīth in which we find (أَنَّ) in its sanad.

[ḥadīth mawdhū‘] حديث مَوضوع

An invented tradition, is one the untruth of which is beyond disputes.

[ḥadīth mawqūf] حديث مَوقُوف

A restricted tradition, is a saying or an act related or performed by one of the aṣḥāb, or companions of the prophet. This Companion doesn’t connect this saying to the prophet Muhammad (peace be upon him).

[ḥadīth nabawi] حديث نَبوي

Prophetic tradition.

الحدثُ الأَصْغر

[al-ḥadathu al-aṣghar]

Passing wind or urine or answering the call of nature.

[al-ḥadathu al-akbar] الحدثُ الأكبر

Sexual discharge.

(ح د د) حَدٌّ: حُدود

[ḥadd plural ḥudūd]

Prescribed punishment. In its premitive sense ḥadd signifies «obstruction». In law it expresses the punishments, the limits of which have been defined by Allah in the Qur’an or by prophet Muhammad (p.b.u.h) in the «Hadith» Traditions. Some of these punishments are **(1)** for adultery, stoning for a married person and one hundred lashes for unmarried person; **(2)** for the false accusation of a married person with adultery, eighty stripes; **(3)** for apostasy, death; **(4)** for drinking wine, eighty stripes; **(5)** for theft, the cutting off of the right hand; **(6)** for highway robbery: For simple robbery or the Highway, the loss of hands and feet; for robbery with murder, death, either by the sword or by crucifixion.

[ḥaddu al-ḥarābah] حَدُّ الحَرَابة

See حَدّ

[ḥaddu ar-riddah] حَدُّ الرِّدة

Punishment by death for apostasy.

[ḥaddu az-zina] حَدُّ الزِّنا

Punishment for fornication and adultery, stoning for a married person and one hundred lashes for an unmarried person.

[ḥaddu as-sariqah] حَدُّ السرقة

Punishment for theft by the loss of a hand.

[ḥaddu ash-shurb] حَدُّ الشرب

Punishment with eighty lashes for wine-drinking.

[ḥaddu al-qaẓf] حَدُّ القَذْف

Punishment of eighty lashes for slander.

[ḥidād] حِداد

«Mourning». The state of a widow who abstains from scents, ornaments, on account of the death of her husband. Hidad must be observed for a period of four months and ten days.

[ḥudūd] حُدود

Prescribed punishments.

[ḥudūdu Allah] حُدود الله

Bounds set by Allah to human freedom, law of Allah. Allah's boundaries.

[taḥdīdu an-nasl] تَحْديدُ النَّسل

Birth- control.

[sūratu al-ḥadīd] سورةُ الحديد

Chapter of Iron (No.57).

[ḥadr] (ح د ر) حَدْر

Rapid recitation of the Qur'an.

[ḥadaqa] (ح د ق) حَدَقَ

To surround.

[ḥaẓẓara] (ح ذ ر) حَذَّرَ

To caution against.

[ḥiẓr] حِذْر

Precaution.

[ḥaẓarun] حَذَرٌ

Fear.

[ḥāẓirun] حاذِرٌ

One who is cautious, provident.

[maḥẓūrun] مَحْذورٌ

That which is to be feared.

[ḥāraba] (ح ر ب) حَارَبَ

To fight against, combat (against), wage war (against).

[taḥāraba] تَحَارَبَ

To fight (one another), combat, battle, make war, be engaged in war.

[ḥarb] حَرْب

War.

[miḥrāb] مِحْرَاب

A niche in the centre of a wall of

a mosque, which marks the direction of the ka'abah, and before which the Imam takes his position when he leads the congregation in prayer.

[al-ḥarābah] الحَرَابة

A highway robbery. Four alternative punishments are mentioned in the Qur'an, any one of which is to be applied according to circumstances, viz, execution (cutting off of the head), crucifixion, maiming or exile. In Qur'an: «The punishment of those who wage war against Allah and His apostle, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land».

﴿ إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِ﴾

[المائدة: ٣٣].

[al-ḥarbi] الحربي

An infidel (an inhabitant of Dar –al - Ḥarb).

الحروب الصليبية

[al-ḥurūbu aṣ-ṣalībiyah]

The crusades.

[ḥarth] (ح ر ث) حَرْث

A field, cultivated ground, produce of the same, fruits of the earth, tillage.

[ḥarthu al-ākhirah] حَرْثُ الآخرة

Harvest of the Hereafter.

[ḥarija] (ح ر ج) حَرِجَ

To be oppressed by closeness or difficulty.

[ḥarajun] حَرَجٌ

Narrow, a restriction, difficulty. In the Qur'an: «He has chosen you, and has imposed no difficulties on you in religion».

﴿ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖ﴾[الحج: ٧٨].

[ḥarada] (ح ر د) حَرَدَ

Intend.

[ḥardun] حَرْدٌ

A purpose.

[ḥarra] (ح ر ر) حَرَّ

To become free, to be hot.

[ḥarrara] حَرَّرَ

To free from slavery, devote to the service of Allah.

[ḥarrara raqabah] حَرَّرَ رقبة

Free a slave.

[ḥurrun] حُرٌّ

A free-man, free born.

[taḥarrun] تَحَرُّر: الْعِتاق

Freedom, liberty, release, emancipation.

[ḥarūr] حَرُور

A hot wind blowing by night.

[ḥarīr] حَرير

Silk.

[taḥrīr] تَحْرير

The giving of freedom, emancipation, liberation.

[taḥrīru raqabah] تَحْرِيرُ رقبة

The freeing of a neck (from the Yoke of slavery), ransom of a slave, freeing a slave. In the Qur'an: «If one kills a believer, it is ordained that he should free a believing slave».

﴿وَمَن قَتَلَ مُؤْمِنًا خَطَئًا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾ [النساء: ٩٢].

[muḥarraran] مُحَرَّراً

Freed from all worldly affairs and specially dedicated to Allah's service.

[ḥuriyatu al-'ibādah] حُريةُ العبادة

Freedom of worship.

[ḥuriyatu al-fikr] حُريةُ الفكر

Freedom of thought.

[min ḥurri mālihi] مِن حُرِّ ماله

With his own cash, with funds at his disposal.

[al-ḥarūriyah] الحَرورية

A sect of khawārij.

[iḥtirāz] (ح ر ز) احْتِراز

Caution, prudence, reservation.

[bikuli al-'iḥtirāz] بكلِ الاحْتِراز

With all reservation.

[iḥtirāzi] احْتِرازي

Precautionary, preventive, protective, safety.

[tadbīr iḥtirāzi] تَدْبير احْتِرازي

Precautionary measure, precaution, safety measure.

[ḥarasa] (ح ر س) حَرَسَ

To guard.

[ḥaraṣa] (ح ر ص) حَرَصَ

To desire ardently (with على).

[aḥraṣu] أَحْرَصُ

Superlative form, most greedy.

[ḥarīṣun] حَريصٌ

Greedy, eager (with على).

[ḥaradha] (ح ر ض) حَرَضَ

To milk dry, to corrupt one's self.

[ḥarradha] حَرَّضَ

To instigate, excite.

[ḥarrafa] (ح ر ف) حَرَّفَ

To pervert (عَنْ), distort. In the Qur'an: «Of the Jews there are those who displace words from their (right) places».

﴿مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ﴾ [النساء: ٤٦].

[ḥarf] حَرْف

An extremity, verge, or border. A dialect of Arabia, or a mode of expression peculiar to certain Arabs. The Qur'an was revealed in seven dialects. In the Qur'an: «There are among men some who serve Allah, As it were, on the verge».

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ﴾ [الحج: ١١].

[inḥirāf] انحراف

Deviation, inclination.

[taḥrīf] تحريف

The word used by Islamic writers for the corruption of the Jewish and Christian scriptures.

[taḥrīf lafẕi] تحريف لفظي

A corruption of the words.

[taḥrīf ma'nawi] تحريف معنوي

A corruption of the meaning.

[muḥarraf] مُحَرَّف

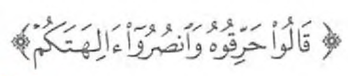
Corrupted, distorted.

[mutaḥarrif] مُتَحَرِّف

One who turns aside (with ل).

[ḥarraqa] (ح ر ق) حَرَّقَ

To burn. In the Qur'an: «They said: Burn him and protect your Gods».



[الأنبياء: ٦٨].

[iḥtaraqa] احْتَرَقَ

To be burnt.

[ḥarīq] حريق

Burning.

[ḥarraka] (ح ر ك) حَرَّكَ

To move.

في حركاته وسكناته

[fi ḥarakātihi wa sakanātihi]

In all his doings, in every situation.

[ḥarrama] (ح ر م) حَرَّمَ

To forbid, make or declare unlawful (على), prohibit.

[taḥarrama] تَحَرَّمَ: حُرِّمَ

To be or become prohibited, forbidden, unlawful, illegal, banned.

when it is absolutely forbidden, as opposed to that which is ḥalāl, or lawful. A pilgrim is ḥarām as soon as he has put on the pilgrim's garb.

[ḥurumātu Allah] حُرُماتُ الله

Allah's sacred rites.

[ḥirmanu al-irth] حِرْمَانُ الإرث

Exclusion from inheritance.

حُرْمة: حُرُمات

[ḥurmah plural ḥurumāt]
Sacredness, holiness.

[ḥurmatu ar-rajul] حُرْمَة الرجل

His wife.

[ḥurmatu al-ka'abah] حُرْمَة الكعبة

The Sanctity of ka'abah.

[maḥārim] مَحارِم

Prohibited things.

[maḥārimu Allah] مَحارِمُ الله

Allah's prohibitions.

[maḥram] مَحْرَم

«Unlawful» A near relative with whom it is unlawful to marry. Prophet Muhammad (p.b.u.h) enjoined that every woman performing pilgrimage should have a maḥram with her night and day. Imam Ash-Shafi'i finds no problem for woman to go for Hajj if there are safe companions.

[ḥarrama al-ḥarām] حَرَّمَ الحرام

Prohibit what is prohibited.

[ḥaramun] حَرَمٌ

Sanctuary.

[ḥaramun āmin] حَرَمٌ آمن

Secure sanctuary.

[ḥaramu al-madīnah] حَرَمُ المدينة

The sacred boundary of al-Madinah within which certain acts are unlawful which are lawful elsewhere. The sacred limits of al-Madinah are from jabal «Air to Thawr».

[ḥaramu makkah] حَرَمُ مَكَّة

The sacred boundary of Makkah within which certain acts are unlawful and are lawful elsewhere. It is not lawful to carry arms, or to fight within its limits. These limits are marked by pillars on all sides (Al-Hudaibiah, Al-Tan'im, Mountain of Thaniat Al -Maqṭa', Adāt Laban and Al Ji'rānah.

[ḥarām] حَرَام

Lit. «Prohibited» That which is unlawful. The word used in both a good and a bad sense. e.g. Baitu'l -ḥarām, the sacred house; and Mālu'l-ḥarām, unlawful possessions. Ibnu'l -ḥaram, an illegitimate son: shahru'l-ḥarām, a sacred month. A thing is ḥarām

The ceremonies of 'umrah and Hajj are performed during such a state. When one assumes this state the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing 'umrah or Hajj. Then Talbiyah is recited, two sheets of unstitched clothes are the only clothes one wears.
(1) Izār: worn below one's waist and the other.
(2) Ridā': worn around the upper part of the body.

[al-ḥaram] الحَرَم

The sacred precincts of Makkah or al-Madinah.

الأشهر الحُرُم see شهر

[al-ḥaramān] الحَرَمان

The two holy places, Mecca and Medina.

الحُرْمة بالمصاهرة

[al-ḥurmah bil muṣāharah]
Unlawful, due to the relation by marriage.

[al-maḥrūmūn] المَحْرومون

The deprived, the destitute.

المسجد الحرام see مسجد

البيت الحرام see بيت

[taḥarra] (ح ر ا) تَحَرَّى

To seek, investigate, scrutinize.

[muḥrim] مُحْرِم

One who assumes the state of Iḥram for the purpose of performing Hajj or 'Umrah.

[muḥrimah] مُحْرِمَة

A female in the state of Ihrām.

[muḥarram] مُحَرَّم

(1) Forbidden or unlawful, The act which you are punished for doing and rewarded for leaving.
(2) Muḥarram is the first month in the Islamic calendar, and is so called because, both in the pagan age and in the time of prophet Muhammad (p.b.u.h), it was held unlawful to go to war in this month.

[muḥarramāt] مُحَرَّمات

(1) Those persons with whom it is not lawful to contract in marriage.
(2) Any forbidden or unlawful acts.

[taḥrīm] تحريم

Prohibition.

[sūratu at-taḥrīm] سورةُ التحريم

«The prohibition» The title of the 66th surah of the Qur'an.

[al- 'iḥrām] الإحْرَام

A state in which one is prohibited to practice certain deeds that are lawful at other times.

(ح ز ب) حزب: أحزاب

[ḥizb plural aḥzāb]
A company, troop, party, sect, Those who side with any one, the 60th part of the Qur'an.

[ḥizbu ash-shaiṭān] حِزْبُ الشَّيطان

Satan's party.

[ḥizbu Allah] حِزْبُ الله

The party of Allah.

[al-aḥzāb] الأَحْزاب

1. The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madinah and some other Arab tribes who invaded the Muslims of Al-Madinah but were forced to withdraw.
2. The title of the 33rd surah of the Qur'an.

[sūratu al-ahẓāb] سورةُ الأحزاب

See الأحزاب

[ḥazina] (ح ز ن) حَزِنَ

To be sad; to be grieved about (with على).

[haẓana] حَزَنَ

To grieve.

[ḥasiba] (ح س ب) حَسِبَ

To think, imagine, to be of opinion, calculate.

[ḥasaba] حَسَبَ

To calculate upon, expect.

[ḥisābun yasīr] حِسابٌ يسير

Easy reckoning.

[bighairi ḥisāb] بغيرِ حساب

Without measure.

[ḥusbān] حُسْبان

Punishment. In the Qur'an: «And that He will send on thy garden thunderbolts (by way of reckoning)»,

﴿ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ ﴾ [الكهف : ٤٠].

«The sun and the moon follow courses (exactly) computed».

﴿ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ﴾ [الرحمن : ٥].

«And the sun and moon for the reckoning (of time)».

﴿ وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا﴾ [الأنعام : ٩٦].

[ḥasbuna Allah] حَسْبُنا الله

Allah is all-sufficient for us.

فَحَسْبُهُ جهنَّم
[faḥasbuhu jahannam]
And Hell shall be his sufficient reward.

[ḥasbiya Allah] حَسبي الله

Allah is sufficient for me. Allah suffices me.

[iḥtasaba] احْتَسَبَ

To take into consideration, to reckon, to anticipate a reward in the hereafter by adding a pious deed to one's account with Allah such as resigning in Allah's will at the death of a relative.

احْتَسَبَ عند الله الشيء

[iḥtasaba 'inda Allahi ash-shai']
To sacrifice something in anticipation of Allah's reward in the hereafter.

[al-ḥisbah] الحِسْبَة

Enjoining what is right, and forbidding what is wrong.

[al-Ḥasīb] الحَسيب

«The Reckoner», in the Day of Judgment. One of the ninety nine attributes of Allah.

[al-muḥtasib] المُحْتَسِب

The appointed man by a Muslim ruler, to enjoin what is right, and to forbid what is wrong.

يوم الحساب see يوم

[ḥasada] (ح س د) حَسَدَ

To envy.

[ḥasadun] حَسَدٌ

Envy. In the Qur'an: «Quite a number of the people of the book wish they could turn you (people) back to infidelity after you have believed, from selfish envy».

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم ﴾ [البقرة: ١٠٩].

[ḥāsidun] حاسِدٌ

One who envies.

[ḥasūdun] حَسُودٌ

Envious.

[maḥsūdun] مَحْسُودٌ

Envied, smitten by the evil eye.

[taḥāsud] تحاسُد

Mutual envy.

[taḥāsadu] تحاسَدُوا

Envy one another.

[ḥasara] (ح س ر) حَسَرَ

To lay bare, to be weary.

حَسْرة: حَسَرات

[ḥasrah plural ḥasarāt]
Grief, sorrow, pain, affliction, sigh.

[istaḥsara] اسْتَحْسَرَ

To be worn out with fatigue.

[ḥassa] (ح س س) حَسَّ

To parch up, utterly destroy.

[ḥasīs] حَسِيسٌ

A sound (hissing).

[aḥassa] أَحَسَّ

To perceive, find, be aware of, feel.

[ḥasama] (ح س م) حَسَمَ

To cut.

[ḥusūmun] حُسُومٌ

The usual acceptation of this word is a succession of unlucky nights. In the Qur'an: «For eight days in miserable succession».

﴿ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا ﴾ [الحاقة : ٧].

[aḥsana] (ح س ن) أحْسَنَ

To do well, act uprightly, act kindly.

[aḥsana az-zan bi] أحْسَنَ الظن بـ

To have a good opinion of, Judge something favorably.

[ḥisānun] حِسَانٌ

Beautiful.

[ḥassān bin thābit] حَسَّان بن ثابت

A celebrated poet in the time of prophet Muhammad (p.b.u.h), who embraced Islam.
He is said to have lived 120 years, 60 of which were passed in idolatory 60 in Islam. It is related in the Traditions that the prophet on the day of battle with the Banū Quraizah, cried out, «O Hassān Ibn Thābit, abuse the infidels in your verse, for verily Gabriel helps you!».

[ḥasuna] حَسُنَ

To be good or beautiful; in the latter of these forms the verb is employed in a manner similar to the verbs of praise and blame نِعْمَ and بِئْسَ In the Qur'an: «They are excellent (in point of) company».

﴿ وَحَسُنَ أُولَٰٓئِكَ رَفِيقًا ﴾ [النساء : ٦٩].

Also, «How good the recompense! How beautiful a couch to recline on!».

﴿ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴾ [الكهف : ٣١].

[ḥasanun] حَسَنٌ

Beautiful, good, fair.

[ḥusnun] حُسْنٌ

Goodness, beauty, excellence.

[ḥusnu ma'āb] حُسْنُ مآب

Pleasant place of return.

[ḥusnu al-khuluq] حُسْنُ الخُلُق

«A good disposition». Abū Hurairah relates that one of the companions once asked prophet Muhammad (p.b.u.h), what is the best thing that has been given to man? Prophet Muhammad (p.b.u.h) replied, «A good disposition».

[ḥusnu aṣ-ṣuḥbah] حُسْنُ الصُّحبة

Good companionship.

[ḥusnu az-zan] حُسْنُ الظَّن

Good opinion, favorable judgment.

حُسْنُ المعاشرة

[ḥusnu al-mu'āsharah]
Kind treatment.

[ḥusnu al-qasd] حُسْنُ القصد

Good intention.

[ḥusnu an-niyah] حُسْنُ النِّية

Good intention, good will, good faith.

[ḥusna] حُسْنَى

Fem. of أَحْسَن when used substantively means a good action, a good thing, happy state, happy end.

[ḥasanah] حَسَنَة

A good thing, a benefit, a good deed.

[muḥsin] مُحْسِن

Good doer, one who does well, acts righteously, a righteous man, beneficent, charitable.

[al-iḥsān] الإِحْسان

«To confer favours, or to perform an action in a perfect manner». A term used in the traditions for the sincere worship of Allah. Prophet Muhammad said Iḥsān was «both to worship Allah as if you see Him, and to remember that Allah sees you».

[al-istiḥsān] الإسْتِحْسان

To give a verdict with a proof from one's heart (only) with satisfaction, and one can not express it (only Abu Hanifa and his pupils say so but the rest of the Muslim religious scholars of sunnah, «and they are the majority» do not agree it).

[al-asmā'u al-ḥusna] الأسماءُ الحُسْنَى

The ninety-nine names or attributes of Allah.

[al-ḥasan] الحَسَن

A brother to al-Husain. See الحسين

[al-ḥasaniyūn] الحَسَنيون

The hasanides, the descendants of Hasan, son of Ali and Fatima.

[al-ḥusnayyain] الحُسْنيين

«The two most excellent things», Victory and Martyrdom.

[al-ḥusain] الحُسَيْن

The second son of Fātimah, the daughter of Prophet Muhammad (p.b.u.h), by her husband «Ali».

[al-muḥsinūn] المُحسنون

Those who do right, those who do good.

[ḥashara] (ح ش ر) حَشَرَ

To gather together.

[ḥāshir] حَاشِر

One who assembles.

[al-ḥāsher] الحاشر

One of the names of the Prophet

Mohammed (Blessings of Allah and Peace be upon him).

[al-ḥashr] الحَشْر

Gathering. lit. «Going forth from one place, and assembling in another». In the Qur'an: «It is He who got out the unbelivers among the people of the Book from their homes at the first gathering».

﴿ هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ﴾ [الحشر : ٢].

[sūratu al-ḥashr] سورة الحَشْر

Chapter of the Gathering (No.59).

[al-maḥshar] المَحْشَر

Place of ḥashr.

يوم الحشر See يوم

[ḥishmah] (ح ش م) حِشْمة

Decency.

[iḥtishām] احْتِشام

Decency, modesty.

[muḥtashim] مُحْتَشِم

Decent, modest.

[ḥāsha] (ح ش ا) حَاشا

Except, save.

[ḥāshiyah] حاشية

The term, however, is generally used for marginal notes is ḥāshiyah. For example, The Tanwiru 'l- Abṣār is the matn, or text, of a great work on Islamic laws, written by Shamsu 'd -din Muhammad A.H. 995; the Durru'l -Mukhtār is a sharḥ, or commentary written on that work by 'Alā 'd-din Muhammad, A. H. 1088; and the Hāshiyah, or marginal notes on these two works, is the Raddu 'l-Muḥtār, by Muhammad Amin.

[ḥaṣaba] (ح ص ب) حَصَبَ

To scatter gravel, cast into the fire.

[ḥaṣabun] حَصَبٌ

That which is cast into the fire.

[ḥāṣibun] حاصِبٌ

A violent wind bringing with it a shower of stones.

[ḥaṣada] (ح ص د) حَصَدَ

To reap.

[ḥaṣād] حَصَاد

A reaping, harvesting.

[ḥaṣā'idu al-alsinah] حَصَائِدُ الألسنة

Slanderous talks.

[ḥaṣīd] حَصيد

Harvest.

[ḥaṣara] (ح ص ر) حَصَرَ

To bring into difficulty, besiege.

[ḥaṣru al-irth] حَصْرُ الإرث

Determination of heirs.

[ḥaṣru al-bawl] حَصْرُ البول

Detention of urine.

[aḥṣara] أحْصَرَ

To prevent, keep back from a journey.

[iḥṣāru al-ḥajj] إحْصَارُ الحج

The hindering of the pilgrimage. For example: If a pilgrim be stopped on his way by any unforeseen circumstance, such as sickness or accident, he is required to send an animal to be sacrificed at the sacred city. This injunction is founded upon the teaching of the Qur'an: «And if he be prevented, then send whatever offering shall be easiest, and shave not your heads until the offering reach the place of sacrifice. But whoever among you is sick, or hath an ailment of the head, must expiate by fasting, alms, or a victim for sacrifice, and when you are secure (from hindrances) then he who wishes to continue the 'umrah of the holy place until the pilgrimage, shall bring whatever offering shall be the easiest. But he who hath nothing to offer shall fast three days in the pilgrimage and seven days when you return, they shall be ten days in all».

﴿ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ﴾

[البقرة: ١٩٦].

[muḥṣar] مُحْصَر

A Muslim who intends to perform Hajj or 'umrah but can not because of some obstacles.

[ḥaṣūrun] حَصُورٌ

Chaste.

[ḥaṣīr] حَصير

A prison, mat.

[ḥaṣḥaṣa] (ح ص ص) حَصْحَصَ

To become manifest.

[ḥiṣaṣu al-mīrāth] حِصَصُ الميراث

Shares of inheritance.

[al-ḥiṣṣah] الحِصَّة

Share.

[ḥaṣṣala] (ح ص ل) حَصَّلَ

To make manifest.

[ḥaṣuna] (ح ص ن) حَصُنَ

To keep at home.

[aḥṣana] أحْصَنَ

To keep safe (مِنْ), or in safe custody, to marry.

[iḥṣān] إحْصان

A legal term for a married man (marriage).

[taḥaṣṣun] تَحصُّن

Chastity.

[muḥṣan] مُحْصَن

A married man.

[muḥṣanah] مُحْصَنَة

A married woman, one who is chaste and modest.

[muḥaṣṣan] مُحَصَّن

Fortified.

[haṣa] (ح ص ا) حَصَى

To strike with a pebble.

[aḥṣā] أحْصى

To number, calculate, compute, take an account of, know.

[Al-Muḥṣi] المُحْصي

«The Counter». One of the ninety-nine names or attributes of Allah.

[ḥa<u>dh</u>ara] (ح ض ر) حَضَرَ

To be present to, or present at, stand in presence of. In the Qur'an: «And I seek refuge with you O my Lord! lest they should come near me».

﴿ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴾

[المؤمنون: ٩٨].

[ḥā<u>dh</u>iratu al-baḥr] حاضرة البحر

(The town), «close up the sea». The town of Elath.

[iḥti<u>dh</u>ār] احْتِضار

Death.

[muḥ<u>dh</u>ar] مُحْضَرٌ

One who is made to be present, brought forward, given over to (punishment).

الحَضَرُ والسفر

[al-ḥa<u>dh</u>aru was-safar]
At home and on journey.

[ḥa<u>dh</u>-<u>dh</u>a] (ح ض ض) حَضَّ

To incite any one, instigate.

[taḥā<u>dh</u>-<u>dh</u>a] تَحاضَّ

To urge one another.

[al-ḥa<u>dh</u>ī<u>dh</u>] الحضيض

The earth.

[ḥa<u>dh</u>ana] (ح ض ن) حَضَنَ

To bring up.

[ḥa<u>dh</u>ānah] حَضَانة

Al-Ha<u>dh</u>ānah is the right of a mother to the custody of her children. The mother is of all persons the best entitled to the custody of her infant children. When the children are no longer dependent on the mother's care,

[ḥuṭāmun] حُطامٌ

That which crumbles away through dryness.

[ḥuṭāmu ad-dunya] حُطامُ الدنيا

The ephemeral things of this world, the vanities of the world.

[al-ḥuṭamah] الحُطَمة

The Destroying Fire, A name of Hell. In the Qur'an: «Nay! for verily he shall be flung into al-Hutamah».

﴿ كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ﴾ [الهمزة: ٤].

[al-ḥaṭīm] الحَطيم

On one side of the ka'bah is a semicircular wall, the extremities of which are in a line with the sides of the ka'bah, and distant about six feet leaving an opening which leads to the grave of Ishmael. The wall is called al-Ḥatīm. It is a place known for acceptance of invocations.

[ḥazara] (ح ظ ر) حَظَرَ

To prohibit.

[maḥzūr] محظور

Forbidden, prohibited.

[ḥazīratu al-islām] حظيرةُ الإسلام

The realm of Islam.

[ḥazza] (ح ظ ظ) حَظَّ

To be in good circumstances.

the father has a right to educate and take charge of them, and is entitled to the guardianship of their person in preference to the mother.

Among the Hanafis, the mother is entitled to the custody of her daughter until she arrives at puberty; but according to the other three sunni sects, the custody continues until she is married. There is difference of opinion as to the extent of the period of the mother's custody over her male children. The Hanafis limit it to the child's seventh year. The right of Hadhānah is lost by the mother if she is married to a stranger, or if she misconducts herself, or if she changes her domicile so as to prevent the father or tutor from exercising the necessary supervision over the child. Apostasy is also a bar to the exercise of the right of Hadhānah.

[ḥaṭṭa] (ح ط ط) حَطَّ

To put down.

[ḥiṭṭah] حِطّة

A putting down, remission (of sins), forgiveness.

[inḥiṭāt] انحطاط

Decline, fall, decadence.

[ḥaṭama] (ح ط م) حَطَمَ

To break into small pieces.

[ḥaẕẕun] حَظٌّ

Fortune, chance, luck.

[ḥafada] (ح ف د) حَفَدَ

To run hastily.

[aḥfād] أحْفاد

Grandchildren.

[ḥāfirah] (ح ف ر) حافِرة

A beginning, original state, former condition.

[ḥafiẕa] (ح ف ظ) حَفِظَ

To keep, guard (مِنْ), to take care of.

[ḥafiẕahu Allah] حَفِظَهُ الله

May Allah protect him!

[ḥifẕun] حِفْظٌ

A guarding, a keeping.

[ḥifẕan] حِفْظاً

As a guard.

[ḥāfiẕ] حَافِظٌ

Lit. «A Guardian» Or protector. One who has committed the whole of the Qur'an to memory; 'Uthmān relates that the prophet said: «The best person amongst you is he who has learnt the Qur'an and teaches it».

[maḥfūẕ] مَحْفُوظ

Well-guarded, kept.

[ḥafīẕun] حَفيظٌ

Same as حافظ used with (على).

[taḥfīẕ] تَحْفيظ

Memorization drill, inculcation (esp. of the Holy Qur'an).

[istaḥfaẕa] اسْتَحْفَظَ

To commit to one's keeping or one's memory.

[al-Ḥāfiẕ] الحافِظ

The Protector. One of the names of Allah.

[al-ḥafaẕah] الحَفَظَة

Guardians (Angels), One who knows the Holy Qur'an by heart.

الحافِظون فروجهم

[al-ḥāfiẕūn furūjahum]
Men guarding their chastity.

المحافظة على النفس

[al-muḥāfaẕah 'ala an-nafs]
Self- preservation.

[ḥāffun] (ح ف ف) حافٌّ

One who goes round about.

[al-ḥafnah] (ح ف ن) الحَفْنة

Handful.

[aḥfa] (ح ف ا) أَحْفى

To be importunate towards any one.

[ḥafiyun] حَفِيٌّ

Thoroughly acquainted (with عَن), gracious, kind.

[ḥaqiba] (ح ق ب) حَقِبَ

To suffer from a retention of urine, to be withheld (rain, etc.).

[ḥuqubun] حُقُبٌ

A long space of time, space of eighty years; plural أحقاب

[ḥaqada] (ح ق د) حَقَدَ

To harbor feelings of hatred, to incite to hatred or resentment.

[ḥiqd Plural aḥqād] حِقْد: أحقاد

Malice, hatred.

[ḥaqūd] حَقود

Malicious, full of hatred, malevolent, resentful.

[ḥaqafa] (ح ق ف) حَقَفَ

To lie among crooked or winding sand.

[al-aḥqāf] الأحْقاف

The winding sands; Name of a province of Arabia inhabited by the tribe of 'Ād. The title of the 46th sūrah of the Qur'an.

[sūratu 'l-Aḥqāf] سورةُ الأحْقاف

See الأحقاف

[ḥaqqa] (ح ق ق) حَقَّ

To be right, just or fitting, worthy of, to be justly due to (with على).

[ḥaqq] حَقٌّ

Truth, justice.

[ḥaqqun ma'lūm] حَقٌّ معلوم

Recognized right.

[ḥaqqu at-tamalluk] حَقٌّ التَّملُّك

Right of ownership.

[ḥaqqu ash-shurb] حَقٌّ الشُّرب

«A right to water» The law regarding the division of water for the purpose of irrigation, known as shirb, or a right to water.

[ḥaqqu ash-shuf'ah] حَقٌّ الشُّفْعَة

Pre-emption right.

[ḥaqq al-'abd] حَقٌّ العبد

The right of the slave (of Allah).

[ḥaqqu Allah] حَقٌّ الله

The right of Allah: prayer, Zakah, Fasting, Pilgrimage and other religious duties.

[ḥaqqu an-nās] حَقٌّ الناس

The right of men. A term in law implying the same as Haqqu ' l-'Abd.

[ḥaqqu an-nafaqah] حَقٌّ النفقة

Alimony.

[ḥaqqu al-wilāyah] حَقٌّ الولاية

Right of guardianship.

[ḥaqqu al-yaqīn] حَقٌّ اليقين

That which he fully embraces with the heart, the highest form of spiritual knowledge, especially of the unity of Allah.

[ḥiqqah] حِقَّة

A female camel turned three years. The proger age for a camel to be given in Zakat, for camels from forty-six to sixty in number.

[istaḥaqqah] اسْتَحَقَّ

To be worthy.

[ḥuqūq] حُقوق

Rights.

[ḥuqūq zawjiyah] حقوق زوجية

Conjugal rights.

[ḥuqūqu al-mīrāth] حُقوقُ الميراث

Rights of inheritance.

[Al-Ḥaqq] الحَقّ

The True, An attribute of Allah.

[al-ḥaqqu al-mubīn] الحَقُّ المبين

Manifest truth.

[al-ḥāqqah] الحاقّة

The inevitable, the day of judgment.
The title of the 69th surah of the Qur'an, in which the word occurs in the opening verse: «The inevitable! (al-Hāqqatu!) what is the inevitable?» The word is understood by all commentators to mean the Day of Resurrection and Judgment. It does not occur in any other portion of the Qur'an.

[sūratu al-ḥāqqah] سورةُ الحاقة

See الحاقة

مستحقو الزكاة see زكاة

[muḥāqalah] (ح ق ل) مُحاقلة

Sale of grain while still in growth, dealing in grain future.

[al-iḥtiqān] (ح ق ن) الاحتقان

Retention.

[iḥtakara] (ح ك ر) احْتَكَرَ

Monopolize.

[iḥtikār] احْتِكار

Hoarding up grain with the object of raising the price, used for monopoly of all kinds, Abū Hanifah restricts its use to a monopoly of the necessities of life. It is strictly forbidden by prophet Muhammad (p.b.u.h), who is related to have said: «Whoever monopolises is a sinner».

[muḥtakir] مُحْتَكِر

Lit. «A forestaller». One who monopolises grain and other necessities of life, which is unlawful.

[al-ḥakku] (ح ك ك) الحَكُّ

Rubbing.

[ḥakkama] (ح ك م) حَكَّمَ

To take as judge (في).

an arbitrator from his people, and an arbitrator from her people».

﴿ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ ﴾ [النساء: ٣٥].

[ḥukm] حُكْم: أحكام

Plural [aḥkām] A judgment of legal decision (especially of Allah).

[ḥukmu al-barā'ah] حُكْمُ البراءة

Acquittal.

[ḥukmun shāẓ] حُكْمٌ شاذ

Abnormal decision.

حُكْمُ المحكمة

[ḥukmu al-maḥkamah]

Verdict.

[ḥikmah] حِكْمة

Wisdom.

[ḥukmi] حُكْمي

Legal.

[ḥakīm] حَكيم

Wise, knowing.

[taḥākum] تحاكم

Going together to judgment.

[taḥkīm] تحكيم

Arbitration.

[taḥkīmu al-ḥāl] تحكيمُ الحال

Starting from the present state of a court's findings.

[aḥkama] أحْكَمَ

To confirm.

[aḥkamu] أحْكَمُ

More or most knowing or wise.

أحْكَمُ الحاكمين

[aḥkamu al-ḥākimīn]

The Most Just Rulers.

[aḥkāmu al-islām] أحكامُ الإسلام

Ordinances of Islam, tenets of Islam.

[aḥkāmu al-mīrāth] أحْكامُ الميراث

Laws of inheritance.

حاكم: حُكام

[ḥākim plural ḥukkām]

One who judges, Governor.

[ḥākimiya] حَاكميَّة

Rule, dominion, power, governorship.

[ḥākimiyatu Allah] حاكميةُ الله

The sovereignty of Allah, the dominion of Allah, the rule of Allah.

[ḥakam] حَكَمْ

An arbitrator appointed by a judge (Qadi) to settle disputes. It is not lawful to appoint either a slave or an unbeliever or a slanderer, or an infant, as an arbitrator. In the Qur'an: «If you fear a breach between the two (husband and wife) then appoint

[Almuḥkam] الْمُحْكَم

Qur'anic Verses the contents of which are not abrogated. In the Holy Qur'an Allah says, «It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book...».

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ﴾[آل عمران: ٧] .

محكمةُ الجنايات

[maḥkamatu al-jināyāt]
Criminal court.

محكمة شرعية

[maḥkamah shar'iyah]
Sharia court.

الحكمُ بالاعدام

[al-ḥukmu bil i'dām]
Death sentence.

[al-ḥukmu ashar'i] الحكمُ الشرعي

«The injunction of the law», is a term used for a command of Allah, which relates to the life and conduct of an adult Muslim.

[Al-Ḥakīm] الحكيم

(The All-wise) One of the ninety-nine names or attributes of Allah.

[ḥalafa] (ح ل ف) حَلَفَ

To swear.

[istaḥlafa] اسْتَحْلَفَ

Ask one to take an oath.

[ḥalafa biṭṭalāq] حَلَفَ بالطلاق

To swear to divorce his wife.

[ḥalafa billāh] حَلَفَ بالله

To swear by Allah.

[ḥallafa] حَلَّفَ: جَعَلَهُ يَحْلِف

To make (someone) swear, to swear in, put to (or upon) oath.

[ḥalf] حَلْف

An oath, a vow, a swearing.

[ḥalfu al-yamīn] حَلْفُ اليمين

Taking the oath.

[ḥilfu al-fudhūl] حِلفُ الفضول

A confederacy formed by the descendants of Hāshim, Zuhrah, and Taim, in the house of 'Abdu'llah ibn Jud'ān at Makkah, for the suppression of violence and injustice at the restoration of peace after the sacrilegious war.

[ḥālif] حَالِف

One who takes an oath.

[ḥallāf] حَلاَّف

A great swearer, ready with oaths.

[muḥallaf] مُحَلَّف

Sworn, bound by oath.

[lajnatu attaḥlīf] لجنةُ التحليف

The jury (in court).

[ḥalaqa] (ح ل ق) حَلَقَ

To shave the head.

[muḥalliq] مُحَلِّق

One who shaves the head.

[ḥalaqah] حَلَقَة

Group of students studying under the auspices of Sheikh.

[al-ḥalq] الحَلْق

Shaving.

[ḥalqama] (ح ل ق م) حَلْقَمَ

To cut the throat.

[ḥulqūm] حُلْقوم

The throat, the wind pipe.

[ḥalla] (ح ل ل) حَلَّ

To fulfil the rites and ceremonies required of a pilgrim, to become حَلال after being أَحْرَمَ; to be lawful; to descend, a light (with على); to settle in a place.

[ḥillun] حِلٌّ

Lawful thing, Absolution of an oath.

[aḥalla] أَحَلَّ

To render lawful, allow to be lawful, allow to be violated, to violate, to cause to descend or settle.

[aḥalla al-ḥalāl] أَحَلَّ الحلال

Treat as lawful that which is lawful.

[istaḥalla] اسْتَحَلَّ: عَدَّهُ حَلالاً

To consider anything as lawful.

[iḥlāl] إحْلال

Fulfilling of the rites of the pilgrimage.

[inḥilāl akhlāqi] انحلال أخلاقي

Immorality.

[taḥillah] تَحِلَّة

Dissolution of a vow.

[taḥlīl] تحليل

Legalization, making lawful.

[ḥalāl] حَلال

Lit. «That which is untied or loosened». That which is lawful (legal and allowed), as distinguished from ḥarām, or that which is unlawful. One who has performed all the rites and ceremonies of a pilgrim.

[ḥalālan ṭayyiban] حلالاً طيباً

Lawful and good.

[ḥalā'il] حَلائِل

Wives.

[ḥalīl] حَليل

Husband.

[ḥalīlah] حَليلة

Wife.

[maḥillun] مَحِلّ

Place of sacrifice.

[balagha al-ḥulum] بَلَغَ الحلم

To attain puberty.

[ḥilm] حِلْم

Understanding.

[ḥalīm] حَليم

Forbearing, kind, intelligent.

[Al-Ḥalīm] الحليم

The Forbearing. One of the attributes of Allah.

[al-iḥtilām] الاحتلام

Wet dreams, puberty.

[al-ḥili] (ح ل ا) الحِلي

Piece of jewelry, trinket.

[ḥilyah] حِلية

Ornaments, trinkets; this word is used in the Qur'an as a collective noun, or it may be an irregular plur. of حَلْي

[ḥama'a] (ح م أ) حَمَأَ

To clean out mud from a well.

[ḥama'un] حَمَأٌ

Mud.

[ḥami'ah] حَمِئة

Muddy, composed of mud.

[ḥamada] (ح م د) حَمَدَ

To praise.

[Aḥmad] أحمد

A name of prophet Muhammad (p.b.u.h).

[muḥillun] مُحِلٌّ

One who considers lawful that which Allah has declared to be unlawful.

[al-muḥallil] المُحَلِّل

Lit. «One who makes lawful». The man who marries a divorced wife in order to make her lawful for her former husband if he wishes to remarry her (This is forbidden in Islam).

[iḥtalama] (ح ل م) احْتَلَمَ

Have a wet dream, to attain puberty, reach sexual maturity, be or become sexually mature.

[muḥtalim] مُحْتَلِم

Sexually mature, marriageable.

[ḥulm] حُلْم

A dream. According to the traditions, the prophet is related to have said, «A good dream is of Allah's favour and a bad dream is of the devil; therefore, when any of you dreams a dream which is such as he is pleased with, then he must not tell it to any but a beloved friend; and when he dreams a bad dream, then let him seek protection from Allah from its evil and from the wickedness of Satan...».

[ḥulumun] حُلُمٌ

Puberty, sexual maturity.

conveys the message revealed to him and delivers it intact and Allah is witness to it.

[sūratu Muḥammad] سورة مُحَمَّد

The 47th sūrah of the Qur'an, in the second verse of which the word occurs: «Believe in what has been revealed to Muhammad».

[maḥmada] مَحْمَدَة

Commendable act.

[maḥmūd] محمود

Praised.

[al-ḥamd] الحَمْد

«Praise». A title given to the first sūrah, so called because its first word is Al-ḥamd. This chapter is called Fātiḥah.

[al-ḥamdu al-fi'li] الحمدُ الفعلي

The praise of Allah with the body according to the will of Allah.

[al-ḥamdu al-qawli] الحمدُ القولي

The praise of Allah with the tongue, with those attributes with which He has made Himself known.

[al-ḥamdu lillāh] الحمدُ لله

«Praise be to Allah» An expression which is called Taḥmīd, and which occurs at the commencement of the first chapter of the Qur'an.

[taḥmīd] تحميد

Praising Allah.

[ḥamdala] حَمْدَل

To pronounce the formula الحمد لله praise be to Allah.

[ḥāmid] حامِدٌ

Thankful, grateful. One who praises.

[Muḥammad] مُحَمَّدٌ

The last in the line of prophets is the Holy prophet Muhammad (peace be upon him) who is termed «khātimu n-Nabiyeen or the seal of the prophets». He has closed the long line of Apostles and there will be no prophet after him. The Qur'an asserts that the appearance of the Holy prophet (p.b.u.h) was foretold by each one of the foregoing prophets and the people were desired to accept him when he appeared. His distinguishing feature was that he confirmed the truth of all prophets that preceded him. Another distinction between him and the earlier Apostles was that while the others were sent to a chosen people or to a particular tribe or race.
The Holy prophet Muhammad (p.b.u.h) was sent as a Messenger for all mankind. He

time during which the foetus is in the womb.

[ḥamalatu al-'arsh] حَمَلَةُ العرش

lit. «Those who bear the 'Arsh (throne)». Certain angels mentioned in the Qur'an.

[ḥamalatu al-Qur'ān] حَمَلَةُ القرآن

The people who know the Qur'ān by heart.

[al-ḥawāmīm] (ح م م) الحوامِيم

A title given to the seven chapters of the Qur'ān which begin with the letters ح Hā م Mīm.

[ḥamīm] حَمِيم

Boiling hot water, near relative or friend.

[ḥama] (ح م ى) حَمَى

To defend.

[al-ḥima] الحِمى

Guarded, forbidden.

[Al-ḥāmi] الحَامِي

A name of a camel concerning which certain superstitious usages were observed by the pagan Arabs. It is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Hāmi.

الحمدُ لله رب العالمين

[al-ḥamdu lilāhi rabb al-'ālamīn]

Praise be to Allah, Lord of all creation.

[al-ḥamdalah] الحَمْدَلَة

Saying (praise be to Allah).

[Al-Ḥamīd] الحميد

«The praise-worthy». The one worthy of praise. One of the ninety-nine attributes of Allah.

(ح م ر) حُمُرُ النَّعم

[ḥumuru an – na'am]

Choice part of a flock.

[ḥammala] (ح م ل) حَمَّل

To impose a burden on.

[ḥimlun] حِمْلٌ

A burden, load. In the Qur'an: «And those that lift and bear away heavy weights». The things that lift and bear away heavy weights may be the winds that carry the heavy rain-clouds or that sweep off every resistance from their path, or it may be the heavy moisture-laden clouds themselves. So works Revelation: It lifts and sweeps away the burdens of custom, superstition, or man's inertia, and ever leads onwards to the destined end.

[ḥamlun] حَمْلٌ

A burden, foetus in the womb,

حِمايةُ الحياة **[ḥimāyatu al-ḥayāt]**

Protection of life.

حِمايةُ الدِّين **[ḥimāyatu ad-dīn]**

Protection of religion.

حِمايةُ العقل **[ḥimāyatu al-'aql]**

Protection of intellect.

حِمايةُ الملكية

[ḥimāyatu al-mulkiyah]
Protection of property.

حِمايةُ النَّسل **[ḥimāyatu an-nasl]**

Protection of offspring.

(ح ن ث) حَنَثَ باليمين

[ḥanatha bil-yamīn]
To dissolve one's oath.

تَحَنَّثَ مِن **[taḥannatha min]**

To avoid (sin).

التَّحَنُّث **[at-taḥannuth]**

Avoiding and abstaining from sin. Worshipping Allah for a certain period in seclusion. The word is used in the latter sense for the seclusion of prophet Muhammad (p.b.u.h) on Mount Ḥirā', when he received his first revelation.

الحِنْث **[al-ḥinth]**

The violation of an oath.

(ح ن ذ) حَنَذَ **[ḥanaẓa]**

To roast.

حَنِيذٌ **[ḥanīẓun]**

Roasted.

(ح ن ط) حَنَّطَ **[ḥannaṭa]**

To embalm.

الحَنُوط **[al-ḥanūṭ]**

A kind of scent for embalming the dead.

(ح ن ف) حَنَفي **[ḥanafi]**

A member of the school of Sunnis founded by the Imām Abū Ḥanifah.

حَنيفٌ: حنفاء

[ḥanīf plural ḥunafā']
Worshipping Allah alone and nothing else along with Him, associating no partners to Him.

حَنيفٌ لله **[ḥanīfun lillāh]**

True in faith to Allah.

الحَنيفية **[al-ḥanīfiyah]**

The true Islam.

الحنيفية السمحة

[al-ḥanīfiyah as-samḥah]
The true and tolerant (religion, i.e., Islam).

(ح ن ن) حُنَين **[ḥunain]**

The name of a valley between Mecca and Ṭā'if where the battle took place between the prophet and Hawāzen and Thaqeef.

غزوة حُنين see غزوة

الحَنَّان **[al-Ḥannān]**

The All-Merciful (Allah).

[ḥawaba] (ح و ب) حَوَبَ

To abstain from sin, to lead a pious life, to refrain, abstain.

[ḥāba] حَابَ

To sin.

[ḥūbah] حُوبة

Sin, offense, misdeed.

[ḥūtun] (ح و ت) حُوتٌ

A whale.

[ḥāja] (ح و ج) حَاجَ

To be in want of.

[ḥājah] حَاجَة

Something necessary, a necessity, a need In the Qur'an: «Except for the sake of a wish (or to gratify a wish) in Jacob's mind».

﴿ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ﴾ [يوسف : ٦٨].

[maḥāwīj] مَحاويج

The needy, the poor.

[muḥtāj] مُحْتاج

In need, in want, poor.

[al-muḥtājūn] المحتاجون

The needy.

[ḥāẓa] (ح و ذ) حَاذَ

To drive quickly.

[istaḥwaẓa] استَحْوذ

To get better of (with على).

[ḥāwara] (ح و ر) حَاوَرَ

To reply to in an argument.

[taḥāwur] تَحَاوُر

An argument between two or more persons.

[al-ḥawārī] الحَوَاري

Disciples of Christ. In the Traditions, it is used for the followers of all the prophets.

[ḥūr] حُوْرٌ

Feminine of Houris (nymphs), a name given to the Maids of paradise on account of the splendour of their black eyes.

[ḥūrun 'īn] حُوْرٌ عِين

«(Damsels) having large black eyes»; Literally, «Black-eyed (Damsels) with large eyes».

[ḥūriyah] حُورِيَّة

Nymph, houri.

[ḥāza] (ح و ز) حَازَ

To gather together to one's-self.

[mutaḥayiz] مُتَحَيِّز

One who goes a side or retreats (with إلى), biased.

[ḥāsha] (ح و ش) حَاشَا

To beat for game; حَاشَا in the Qur'an is used adverbially, and means «far be it».

[ḥāsha lillāh] حَاشَا لله

«Far be it from Allah». or «Allah forbid».

[ḥāṭa] (ح و ط) حَاطَ

To guard.

[aḥāṭa] أحَاطَ

To surround, encompass, comprehend (knowledge) and hence to know.

[muḥīṭ] مُحيط

One who encompasses, or comprehends.

[ḥāla] (ح و ل) حَالَ

To be changed, to pass by, go between.

[ḥawl] حَوْلٌ

Power, a year.

لا حَوْلَ ولا قُوَّةَ إلاَّ بالله

[lā ḥawla wala qu wwata illā billāh]

There is no power and no strength save in Allah.

[ḥiwalun] حِوَلٌ

A change.

[ḥawālah] حَوَالة

The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

[ḥawalānu al-ḥawl] حَوَلان الحَول

«A complete Islamic year». A term used in Islamic law for the period property must be in possession before Zākāt is required of it.

[ḥawa] (ح و ا) حَوَى

To collect.

[ḥawwā'] حَوّاء

Eve, our first mother.

[ḥāda] (ح ي د) حَادَ

To avert (with). مِنْ.

[ḥayara] (ح ي ر) حَيَّرَ

To be astonished.

[ḥairān] حَيْران

Distracted.

[ḥāṣa] (ح ي ص) حاصَ

To turn aside.

[maḥīṣun] مَحيصٌ

A place or way of escape, flight, escape.

[ḥādha] (ح ي ض) حَاضَ

To have her courses (a woman), to menstruate.

[istiḥādhah] اسْتِحاضَة

Vaginal bleeding of a woman in between her ordinary periods.

[mustaḥādhah] مُسْتَحاضة

A woman who has vaginal bleeding in between her ordinary periods.

[ḥā'idh] حَائض

Menstruating woman.

[ḥā'idhah] حَائضة

A menstruous woman.

[ḥaydh] حَيْض

Menstruation, menses, monthly period.

[maḥīdh] مَحِيْض

Menstruation, menses. The woman in this condition is called حائِض. During the period of menstruation, women are not permitted to pray, or to touch or read the Qur'an, or stay in the mosque, and are forbidden to their husbands.

[al-ḥaidhah] الحَيْضة

Monthly period.

[ḥāfa] (ح ي ف) حافَ

To be unjust (with على).

[al-ḥaif] الحَيْف

Injustice.

[ḥāqa] (ح ي ق) حَاقَ

To surround.

[ḥāna] (ح ي ن) حَانَ

To arrive (the time).

[ḥīnun] حِيْنٌ

Time.

حِيْنٌ من الدَّهر

[ḥīnun mina ad-dahr] A space of time.

['ala ḥīni ghaflah] على حين غفلة

In a time of negligence, i.e. when the people were not mindful of him.

[ḥayya] (ح ي ا) حَيَّى

To salute.

[aḥya] أحْيى

To preserve one's life, restore to life, give life.

[iḥyā'u al-mawāt] إحْياء الموات

A legal term for the cultivation of wastes.

[istaḥya] اسْتَحْيى

Feel shame.

[yaḥya] يحيى

Prophet Yahya. The son of Zachariah, whose birth is mentioned in the Qur'an. His name occurs with that of Zachariah, Jesus, and Elias, as one of the «righteous ones».

[muḥyyi] مُحْيي

One who restores to life.

[istaḥa] اسْتَحَى

To save alive; to be ashamed (with مِنْ).

[istiḥyā'] اسْتِحياء

Bashfulness.

[ḥayyu adh-dhamīr] حيُّ الضَّمير

Conscientious.

[ḥayya 'ala aṣ-ṣalāh] حيَّ على الصلاة

Come to prayer!

[ḥayya 'ala al-falāḥ] حيَّ على الفلاح

Come to prosperity!

[ḥayyāka Allah] حيَّاك الله

May Allah preserve your life!

[maḥya] مَحْيا

Life.

[maḥyāya] مَحْيايَ

My life.

[Al-Ḥayyu] الحَيُّ

The Ever-living. One of the ninety-nine names or attributes of Allah.

[al-ḥayātu ad-dunya] الحياةُ الدنيا

«The worldly life», is a term used in the Qur'an for those things in this world which prevent from attaining to the eternal life of the next world.

[Al-Muḥyyi] المُحْيي

The Granter of life (Allah).

[ḥayā'] حَياء

Modesty, It is frequently commended in the traditional sayings of prophet Mohammad, who is related to have said: «Modesty is a branch of faith», «Verily, modesty and faith are joined together». Ḥayā' is of two kinds: good and bad; the good Ḥayā' is to be ashamed to commit a crime or a thing which Allah and His Messenger has forbidden, and bad Hayā' is to be ashamed to do a thing, which Allah and His Messenger ordered to do.

[ḥayāt] حياة

«Life». The word frequently occurs in the Qur'an: «Wealth and children are an adornment of the life of this world».

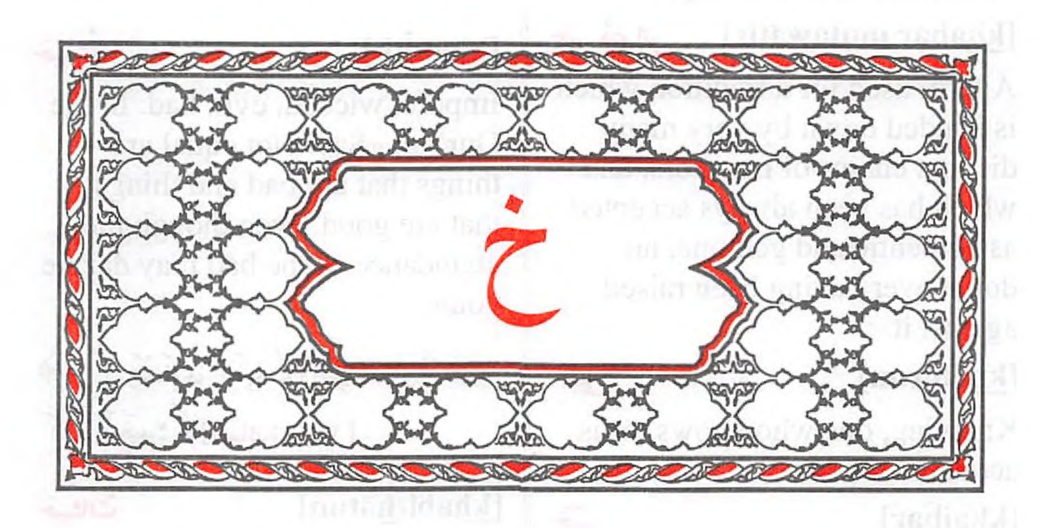
﴿ ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ﴾ [الكهف: ٤٦].

[ḥayyun] 

Living, He or that which lives, alive.



م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: (fatḥa ـَ) = a؛ (kasra ـِ) = i؛ (dhamma ـُ) = u.



[al-khabab] (خ ب ب) الخَبَب

Saunter.

[khabata] (خ ب ت) خَبَتَ

To humble one's-self (before Allah), to acquiesce.

[akhbata] أَخْبَتَ

Same as خَبَتَ (with إلى or لِ).

[mukhbit] مُخْبِت

One who humbles himself.

[khabutha] (خ ب ث) خَبُثَ

To be bad. In the Qur'an: «But from the land that is bad, springs up nothing but that which is niggardly».

﴿وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾

[الأعراف: ٥٨].

[khubth] خُبْثٌ

Wickedness, badness.

[khabath] خَبَثٌ

Evil.

[khabā'ith] خبائث

Impurities, filthy or wicked things or actions. (abominations). In the Qur'an:
«He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure)».

﴿وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ﴾[الأعراف: ١٥٧].

[khabīth] **خَبيثٌ**

Impure, wicked, evil, bad. In the Qur'an: «Say: Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle you».

﴿قُل لَّا يَسۡتَوِي ٱلۡخَبِيثُ وَٱلطَّيِّبُ وَلَوۡ أَعۡجَبَكَ كَثۡرَةُ ٱلۡخَبِيثِۚ﴾[المائدة: ١٠٠].

[khabīthātun] **خَبيثاتٌ**

Impure women. In the Qur'an: «Women impure are for men impure, and men impure for women impure».

﴿ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ وَٱلۡخَبِيثُونَ لِلۡخَبِيثَٰتِۖ﴾ [النور: ٢٦].

[khabīthūn] **خَبيثون**

Impure men.

[al-akhbathān] **الأخْبثان**

Urine and excrement.

(خ ب ر) خَبَرٌ: أخبار

[khabar plural akhbār]
News, tradition, tidings.

[khabaru al-āhad] **خَبَرُ الآحاد**

A term used in the Traditions for a tradition related by one person and handed down by one chain of narrators. It is less than Al-Mutawātir and Al-Mashhūr.

[khabar mutawātir] **خَبَر مُتَواتِر**

A term used for a tradition which is handed down by very many distinct chains of narrators, and which has been always accepted as authentic and genuine, no doubt ever having been raised against it.

[khabīrun] **خَبيرٌ**

Knowing, one who knows, or is acquainted with.

[khaibar] **خَيْبَر**

A well - known town north of al-Medina.

[al-khabīr] **الخَبير**

The knowing, the perfectly-acquainted (One of the attributes of Allah).

[takhabbaṭa] **(خ ب ط) تَخَبَّطَ**

To strike with the fore -feet. In the Qur'an: «Those who devour usury will not stand except as stands one whom the Evil one by his touch has driven to madness».

﴿ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ﴾

[البقرة: ٢٧٥].

(خ ب ل) خَبَلَ **[khabala]**

To distract.

خَبَالٌ **[khabālun]**

A hindrance, corruption. In the Qur'an: «They will not fail to corrupt you».

﴿ لَا يَأْلُونَكُمْ خَبَالًا ﴾[آل عمران: ١١٨].

(خ ب ا) خَبَا **[khaba]**

To be extinct.

(خ ت ر) خَتَرَ **[khatara]**

To deceive.

خَتَّار **[khattār]**

A perfidious man.

(خ ت ل) مُخْتَالٌ **[mukhtālun]**

Arrogant. In the Qur'an: «For God loveth not the arrogant, the vain glorious».

﴿ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾

[النساء: ٣٦].

(خ ت م) خَتَمَ **[khatama]**

To seal (with على).

خَتَمَ الله له بالخير

[khatama Allāhu lahu bilkhair]
Allah made his end to be good.

خَتَمَ على قلبه

[khatama 'ala qalbihi]
To seal the heart. i.e. to harden it.

تَخَتَّمَ بالذَّهب

[takhattamah biẓ-ẓahab]
To wear a gold ring.

خِتمَة **[khitmah]**

A recitation of the whole of the Qur'an.

خَاتَم **[khātam]**

A seal.

خَاتَمُ المُرْسلين

[khātamu al-mursalīn]
The seal of Messengers.

خَاتَمُ النُّبوة

[khātamu an-nubuwah]
A term used for the large mole or fleshy protuberance on the prophet Muhammad's back, which is a divine sign of his prophetic office.

خاتَمُ النبيين **[khātamu an-nabiyyin]**

«The seal of the prophets», «Prophet Muhammad» In the Qur'an: «He is the apostle of Allah and the seal of the prophets». By which is meant, that he is the last of the prophets.

ختام النُّبوة

[khitāmu an-nubuwah] Seal of prophecy.

مَختوم **[makhtūm]**

Sealed.

خواتيم الأعمال

[khawātīm al-a'māl]
Last actions.

[khatana] (خ ت ن) خَتَنَ

Circumcise.

[khitān] ختان

Circumcision. It is sunnah. Prophet Muhammad (p.b.u.h) was born circumcised. It is recommended to be performed upon a boy between the ages of seven and twelve, but it is lawful to circumcise a child seven days after his birth.

[khatan] خَتَنْ

A legal term for the husbands of female relations within the prohibited degrees. It likewise includes all the relations of these husbands.

[khatanah] خَتَنَة

Circumcisions.

[makhtūn] مَخْتون

Circumcised.

[al-khitānān] الخِتانان

Male and female organs.

[khajal] (خ ج ل) خَجَلْ

Bashfulness.

[khajūl] خَجول

Bashful.

[ukhdūd] (خ د د) أُخدود

A pit or trench.

[mukhaddarah] (خ د ر) مُخَدَّرة

A legal term for a woman in a state of purity. It is also used for a veiled woman, the word being derived from khidr, a «curtain or veil».

[khada'a] (خ د ع) خَدَعَ

To cover over, deceive.

[khādi'un] خَادِعٌ

One who deceives.

[khāda'a] خَادَعَ

To endeavour to deceive.

(خ د ن) خِدْن: أخدان

[khidn plural akhdān]
Lovers, friends, equals.

[khazala] (خ ذ ل) خَذَلَ

To let down, to disappoint, leave without assistance.

[khuzlān] خُذْلان

Disappointment.

[khazūl] خَذول

One who deserts his friends, traitor.

[khur'] (خ ر أ) خُرْء

Excrement, feces.

[kharaba] (خ ر ب) خَرَبَ

To strike, to lay waste.

[kharāb] **خَرَاب**

A laying waste, a making desolate and ruinous.

[khardala] **(خ ر د ل) خَرْدَلَ**

To chop up meat.

[khardal] **خَرْدَلٌ**

Mustard - seed

(خ ر ج) خَرَجَ لحاجته

[kharaja liḥājatihi]

Go to answer the call of nature.

[mukhraj] **مُخْرَج**

Gate. In the Qur'an: «Say: O my Lord! let my entry be by the gate of truth and honour, and likewise my exit by the gate of truth and honour».

﴿ وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ﴾[الإسراء : ٨٠] .

[kharāj] **خَراج**

A tax, or tribute on land. This was originally applied to a land tribute from non-Muslim tribes.

[kharāji] **خَراجي**

Of or pertaining to land tax, of or pertaining to the taxed and cultivable area.

[Takhrīj] **تَخْرِيج**

Interpretation, exegesis.

[takhrīj al-manāṭ] **تَخْرِيج المناط**

Derivation of consequence of the facts of a case.

[al-khawārij] **الخَوارِج**

«The Revolters». A sect of Muslims who affirm that any man may be promoted to the dignity of Khalifah, even though he be not of the Quraish tribe, provided he be elected by the Islamic nation. The first who were so-called were the 12000 men who revolted from Ali after they had fought under him at the battle of Ṣiffīn, and took offence at his submitting the decision of his right to the khalifate to the arbitration of men, when in their opinion, it ought to have been submitted to the judgment of Allah. They affirmed that a man might be appointed khalifah, no matter of what tribe or nation, provided he were a just and pious person, and that if the khalifah turned away from the truth, he might be put to death or diposed. They also held that there was no absolute necessity for a khalifah at all.

[al-makhrajān] **المَخْرجان**

The two exits.

[kharra] **(خ ر ر) خَرَّ**

To make a noise in flying (an eagle); to fall down.

[kharra baina yadaihi] خرَّ بين يديه

He prostrated himself before him.

[kharra lillāhi] خرَّ لله

To prostrate one-self to Allah.

[kharaṣa] (خ ر ص) خَرَصَ

To guess, to tell lies.

[kharrāṣ] خَرَّاص

A liar.

[kharṭama] (خ ر ط م) خَرْطَمَ

To strike on the nose.

[khurṭūm] خُرْطوم

A proboscis or hose.

[kharaqa] (خ ر ق) خَرَقَ

To rend, make a hole in, feign, falsely attribute.

[kharqu al-'ādah] خَرْقُ العادة

«The splitting of Nature». That which is contrary to the usual course of nature. A term used for miracles.

[khazana] (خ ز ن) خَزَنَ

To lay up in a storehouse, barn, or treasury.

[khazanah] خَزَنَة

Keepers.

[khazanatu jahannam] خَزَنَةُ جهنم

The keepers of Hell.

خِزَانة: خزائن

[khizānah plural khazā'in]

A treasury, treasure, storehouse.

خزائن السموات والأرض

[khazā'inu as-samāwāti wal-ardh]

Treasures of the heavens and the earth.

[khazā'inu Allāh] خزائنُ الله

Allah's treasures.

[khizyun] (خ ز ي) خِزْيٌ

Shame, disgrace.

[akhza] أخزى

Comparative form, more disgraceful.

[khasa'a] (خ س أ) خَسَأَ

To drive away.

[ikhsa'ū] اخسؤوا

Be you driven away.

[khāsi'] خاسِىءٌ

That which is dull, also that which is driven away (from society).

[khasira] (خ س ر) خَسِرَ

To wander from the right way, to be deceived, suffer loss, lose.

[khāsir] خَاسِرٌ

One who deviates from the right way, a loser.

[khāsirūn] خَاسِرون

Losers.

[khusrān] خُسْران

Perdition, loss.

الخُسْرانُ المبين

[al-khusrānu al-mubīn]
The evident loss.

(خ س س) الخِسَّة **[al-khissah]**

Meanness.

(خ س ف) خَسَفَ **[khasafa]**

To bury one beneath the earth, cause the earth to swallow up; to be eclipsed (the moon).

خسَفَ اللهُ به الأرض

[khasafa Allāhu bihi al-ardh]
Allah made him sink into the ground, Allah made the ground swallow him up.

خُسُوف **[khusūf]**

Lunar eclipse. It is used to denote either an eclipse of the sun or the moon; but it is more specially applied to an eclipse of the moon; and kusūf (كُسوف) for an eclipse of the sun. Special prayers, consisting of two rak'ahs, are enjoined in the Traditions at the time of an eclipse of either the sun or the moon.

(خ ش ب) خُشُبٌ مُسَنَّدَة

[khu-shubun musannadah]
Propped-up pieces of timber.

(خ ش ش) خشاش **[khishāsh]**

Insects, vermin.

(خ ش ع) خشع **[khasha'a]**

To be low or humble; to humble one's -self (with لِ), to be submissive.

خَشَعَ ببصره **[khasha'a bibasarihi]**

To lower one's eyes, to cast down the eyes.

خاشِعٌ **[khāshi'un]**

One who humbles himself, or is dejected, submissive, humble.

خُشُوعٌ **[khushū'un]**

Humility before Allah. In the Holy Quran Allah says, «Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah? And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts hardened? And many of them were rebellious».

﴿ ۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴾ [الحديد: ١٦].

Allah asks, «Has not the time come for the believers to feel

humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Quran, so that they may comprehend the Quran, abide by it, and hear and obey? Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allah that they had, and sold it for a small, miserable price. They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making their rabbis and priests into gods beside Allah. Consequently, their hearts became hard and they would not accept advice.

[al-khāshi'ūn] الخاشِعون

Humble men.

(خ ش ن) اخْشَوشَنَ

[ikh-shawshana]
To be rough, course, crude; to lead a rough life.

[khashiya] (خ ش ي) خَشِيَ

To fear.

[khashiya Allah] خَشِيَ الله

Fear Allah.

[akh-sha] أخْشى

More fearful; more to be feared, more frightening.

[khashyah] خَشْية

Fear, apprehension.

[khashyatu Allah] خَشْيةُ الله

«The fear of Allah» is an expression which occurs in the Qur'an: «And others which sink for fear of Allah».

﴿ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ﴾

[البقرة: ٧٤].

[khaṣṣa] (خ ص ص) خَصَّ

To distinguish as particular; pass. To be want.

[khāṣ] خاص

«Special» as distinguished from 'āmm, «general». A term frequently used by Islamic writers.

[khāṣṣah] خاصَّة

Particularly, peculiarly.

[khaṣāṣah] خَصَاصَة

Poverty, want, privation.

[khuṣūṣu al-jins] خُصُوصُ الجنس

Speciality of genus, e.g. mankind.

[khuṣūṣu al-'ain] خُصوصُ العين

Speciality of an individual.

[khuṣūṣu an-naw'] خُصوصُ النوع

Speciality of species, e.g. a man.

[al-khidhāb] (خ ض ب) الخِضاب

Dye.

[khadhada] (خ ض د) خَضَدَ

To break wood, cut off the thorns from a tree.

[khadhira] (خ ض ر) خَضِرَ

To be green.

خضراءُ الدِّمن

[khadhrā'u ad-diman]

Verdure growing in manure; said of a beautiful woman of bad origin.

[mukh-dharrah] مُخْضَرَّة

That which is green.

[al-khidhr] الخِضْر

khidhr means «Green»: His knowledge is fresh and green, and drawn out of the living sources of life for it is drawn from Allah's own presence. He has the secrets of the paradoxes of life, which ordinary people do not understand, or understand in a wrong sense. Khidr had two special gifts from Allah: **(1)** Mercy from His own presence, and **(2)** knowledge from his own presence. The first freed him from the ordinary incidents of daily human life; and the second entitled him to interpret the inner meaning and mystery of events.

[khaṣafa] (خ ص ف) خَصَفَ

To sew together.

(خ ص ل) خَصْلة: خِصال

[khaṣlah plural khiṣāl]

Quality, characteristic.

[khaṣama] (خ ص م) خَصَمَ

To have the best in an altercation.

[khaṣm] خَصْمٌ

An adversary. This word is used for both singular, dual, and plural, though the dual (khaṣmān, خَصْمان) is also found in the Qur'an.

[khiṣām] خِصام

Contention, dispute.

[takhāṣum] تخاصُمٌ

Mutual disputing and recrimination.

[mukhāṣim] مُخاصِم

Adversary, opponent, antagonist.

[khuṣūm] خُصوم: في قضية

Opponents.

[khaṣīm] خَصيم

A disputer, adversary, antagonist, opponent.

[khaṣīmun mubīn] خَصيمٌ مُبين

Open disputer, open adversary.

[khaṣa] (خ ص ي) خَصَى

To castrate, emasculate.

[al-khudhairā'] **الخُضيراء**

Paradise.

[mukhadhram] **(خ ض ر م) مُخَضْرَم**

Designation of such contemporaries of prophet Muhammad (p.b.u.h), esp. of poets, whose life span bridges the time of paganism and that of Islam; an old man who has lived through several generations or historical epochs.

[khadha'a] **(خ ض ع) خَضَعَ**

To bow, defer, submit.

[khādhi'un] **خاضِع**

One who is submissive (with ل).

[khudhū'] **خُضوع**

Submissiveness, humble.

[khaṭi'a] **(خ ط أ) خَطِيءَ**

To do wrong.

[khāṭi'] **خاطِيء**

One who sins, a sinner, sinful.

[khaṭa'] **خَطأ**

Fault, error, sin.

[khaṭī'a] **خَطيئة**

Misdeed, sin, fault.

[al-khaṭa' al-fāḥish] **الخطأ الفاحش**

Shameless, error.

See قتل الخطأ قتل

[khaṭaba] **(خ ط ب) خَطَبَ**

To deliver a puplic address, make a speech, to preach, deliver a sermon. To ask for a girl's hand in marriage, engage.

[khiṭāb] **خِطاب**

A discourse. In the Qur'an: «A sound judgment in legal matters».

﴿ وَفَصْلَ ٱلْخِطَابِ ﴾ [ص: ٢٠].

[khaṭābah] **خَطابة**

Preaching, sermonizing, oratory.

[khiṭbah] **خِطْبة**

Betrothal, engagement.

[khuṭbah] **خُطبة**

The sermon or oration delivered on Fridays at the time of Zuhr, or meridian prayer. It is also recited on the two great festivals in the morning after sunrise. ['idu'l-fiṭr, 'idu'l - Adhḥa]. In the Qur'an: «O you who believe! when the call to prayer is made upon the congregation day, then hasten to the remembrance of Allah, and leave off traffic».

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ﴾

[الجمعة: ٩].

The sermon (khuṭbah) consists of two parts each beginning with words of praise of Allah and

right, whom He leads astray. I bear witness that there is None has the right to be worshipped but Allah alone; having no partner with Him, and I bear witness that Muhammad (p.b.u.h) is His bondsman and His Messenger. I admonish you, O bondsmen of Allah! to fear Allah and I urge you His obedience and I open the speech with that which is good.
You people! listen to my words: I will deliver a message to you for I know not whether, after this year, I shall ever be amongst you here again. O people! Verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as this day and this month is sacred for all. Verily you will meet your Lord and you will be held answerable for your actions. Have I not conveyed the message? O Allah! Be my witness.
He who has any trust with him he should restore it to the person who deposited it with him.
Beware, no one committing a crime is responsible for the crime of his father, nor the father is responsible for the crime of his son.
O people! listen to my words and prayers of Blessings for the prophet Muhammad (p.b.u.h). General affairs of the Muslims may be discussed in either or both parts of the sermon in the light of Islam. Exhortation and admonition should be on the basis of the Qur'an and sunnah. Concluding the sermon by supplications for the general welfare of all Muslims is desirable.

[khuṭbatu al-iftitāḥ] خُطْبَةُ الافتتاح

Opening address.

[khuṭbatu al-Jum'ah] خُطبةُ الجمعة

Friday sermon, Friday speech.

[khuṭbatu al-'īd] خُطبةُ العيد

'Id speech, festival speech.
See (عيد).

[khuṭbatu an-nikāḥ] خُطبةُ النكاح

A speech delivered at the time of concluding the marriage contract.

[khuṭbatu al-wadā'] خُطبةُ الوداع

The Farewell Address:
All praise be to Allah. We glorify Him and seek His help and pardon; and we turn to Him. We take refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. There is none to lead him astray whom Allah guides a

understand them.
You must know that a Muslim is the brother of the Muslim and they form one brotherhood. Nothing of his brother is lawful for a Muslim except what he himself allows willingly. So you should not oppress one another.
O Allah! have I not conveyed the message?
Behold! all practices of paganism and ignorance are now under my feet. The blood revenges of the Days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabiaah Ibn Hārith who was nursed in the tribe of Sa'd and whom Huzayl killed.
Usury is forbidden, but you will be entitled to recover your principal. Do not wrong and you shall not be wronged. Allah has declared that there should be no usury and I make a beginning by remitting the amount of interest which Abbas bin Abdul Muṭṭalib has to receive. Verily it is remitted entirely.
O people! fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah! Verily you have got certain rights over your women and your women have certain rights over you. It is incumbent upon them to honour their conjugal rights and not to commit acts of impropriety and are faithful to you, clothe and feed them properly.
Behold! lay injunctions upon women but kindly.
O people! listen and obey though a mangled Abyssinian slave is your Amir (chief) if he executes (the ordinance of) The Book of Allah among you.
O people! Verily Allah has ordained to every man the share of his inheritance. The child belongs to the marriage-bed and the violator of wedlock shall be stoned. He who attributes his ancestry to other than his father or claims his clientship to other than his master, the curse of Allah, that of the angels, and of the people be upon him. Allah will accept from him neither repentance nor righteousness.
O people! Verily the Satan is disappointed at ever worshipped in this land of yours, but if he can be obeyed in anything short of worship he will be pleased in matters you may be disposed to think of little account. So beware of him in your matters of religion.

Verily, I have left amongst you the Book of Allah and the sunnah of His apostle which if you hold fast, you shall never go astray. And if you were asked about me, what would you say? They replied, we bear witness that you have conveyed the message, and discharged your ministry.

[khuṭbatu al-waqfah] خطبةُ الوقفة

«The sermon of waqfah». The sermon or oration recited on Mount Arafāt at the mid-day prayer (zuhr) on the ninth day of the pilgrimage.

[khuṭūbah] خُطوبَة

Betrothal, engagement.

[makhṭūbah] مَخْطوبة

Fianc'e, engaged.

[khaṭīb] خَطيب

Khatib is always applied to the man who delivers the khuṭbah.

[khaṭībah] خَطيبة

Fianc'e.

(خ ط ر) مكسور الخاطر

[maksūr al-khāṭir]
Heart-broken.

[khaṭṭa] (خ ط ط) خَطَّ

To draw lines, to write (with بـ).

[khaṭṭu az-zawāl] خطُّ الزوال

Meridian.

[khaṭafa] (خ ط ف) خَطَفَ

To march quickly (a camel); to snatch; snatch away.

[khaṭafa al-baṣar] خَطَفَ البصر

To dazzle the eyes.

[takhaṭṭafa] تَخَطَّفَ

To snatch away, carry off, despoil.

[khaṭfah] خَطْفَة

Something snatched away by stealth.

[khaṭa] (خ ط ا) خَطَا

To make a step forward.

[khuṭuwāt] خُطُوات

Steps.

[khafata] (خ ف ت) خَفَتَ

To be quiet or silent.

[takhāfata] تَخَافَتَ

To converse in a low tone.

[khafadha] (خ ف ض) خَفَضَ

To remain in a place; to lower. In the Qur'an: «Behave with humility, literally, lower your wing to the true believers».

﴿وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾ [الحجر : ٨٨].

[khāfidh] خافِضٌ

That which humbles, the Humbler (Allah).

خافِضَاتُ الطرف
[khāfidhātu aṭ-ṭarf]
Women with restrained eyes.

(خ ف ف) خَفَّ
[khaffa]
To be light.

اسْتَخَفَّ
[istakhaffa]
To think or find light and easy, induce levity in any one.

اسْتِخْفاف
[istikhfāf]
Disdain, scorn, contempt.

أَخَفُّ الضَّررين
[akhafu adh-dhararain]
The lesser of two evils.

خُف
[khuf]
Shoe.

(خ ف ي) خَفِيَ
[khafiya]
To be hidden (with على).

خَفي
[khafi]
«Hidden». A term used in works on exegesis for that which is hidden in its meaning, as compared with that which is obvious.

اسْتخفى
[istakhfa]
To lie hidden.

خافِية
[khāfiyah]
A secret action.

خفايا القلوب
[khafāya al-qulūb]
The secrets of the hearts.

خَفِيّاً
[khafiyyan]
In secret.

(خ ل أ) الخلاء
[al-khalā']
Water closet.

(خ ل ج) خالَج قلبه
[khālaja qalbahu]
To be uppermost in some one's heart.

(خ ل د) خَلَدَ
[khalada]
To be eternal, live for ever, remain forever in a place (with في).

أخْلَدَ
[akhlada]
To render immortal; to incline towards.

خالدٌ
[khālidun]
Living forever.

مُخَلَّدٌ
[mukhallad]
Made immortal, or eternal.

خُلود
[khulūd]
Eternity, eternal life, or immortality.

الخالِد
[Al-khālid]
The Eternal (Allah).

(خ ل س) خِلْسة
[khilsah]
By stealth, stealthily.

اخْتِلاس
[ikhtilās]
Embezzlement, defalcation.

مُخْتَلِس
[mukhtalis]
Embezzler and defalcator.

أ = a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẓ، ر = r، ز = z
س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = ẓ، ع = ʿ، غ = gh، ف = f، ق = q، ك = k، ل = l

[khalaṣa] (خ ل ص) خَلَصَ

To be pure and sincere.

[akhlaṣa] أَخْلَصَ

To purify, show sincerity in religion.

أخْلَصَ لله دينه

[akhlaṣa lillahi dīnahu]
To worship Allah faithfully and sincerely.

[ikhlāṣ] إخْلاص

«Sincerity». An Islamic term, implying that a Muslim performs his religious acts in the sight of Allah alone, and not to be seen of men.

[sūratu 'l-ikhlāṣ] سورة الإخلاص

The title of the 112th sūrah of the Qur'an.

إخلاص في العبادة

[ikhlāṣ fi-al-'ibādah]
Sincerity in worship.

[khāliṣ] خالِصٌ

That which is pure.

[khāliṣatun] خالِصَةٌ

Peculiarly.

[mukhliṣ] مُخلِصٌ

Sincere, One who exhibits the sincerity in religion.

[mukhlaṣun] مُخلَصٌ

Purified, sincerely religious.

[khalaṭa] (خ ل ط) خَلَطَ

To mix.

[ikhtalaṭa] اخْتَلَطَ

To be mixed (with بِـ).

اخْتِلاط الجنسين

[ikhtilāṭu al-jinsain]
Intermingling of the two sexes.

[khālaṭa] خَالَطَ

To mix one's-self up in the affairs of others.

[khalā'ah] (خ ل ع) خَلاعة

Dissoluteness, dissipation, moral depravity.

[al-khul'] الخُلْع

An agreement concluded for the purpose of dissolving marriage. The release from the marriage tie obtained by a wife upon payment of a compensation or consideration. Whenever enmity takes place between husband and wife, and they both see reason to apprehend the ends of marriage are not likely to be answered by a continuance of their union, the woman need not scruple to release herself from the power of her husband, by offering such a compensation as may induce him to liberate her. In the event of a woman desiring this form of divorce, she is not entitled to the

repayment of her dower. This law is laid down in the Qur'an: «The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it). These are the limits ordained by Allah, so do not trasgress them. And whoever transgress the limits ordained by Allah, then such are the wrongdoers».

﴿ ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ مِمَّآ ءَاتَيۡتُمُوهُنَّ شَيۡـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ فَإِنۡ خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ بِهِۦۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴾

[البقرة: ٢٢٩].

[al-mukhāla'ah] المُخالعة = الخلع

[khalafa] (خ ل ف) خَلَفَ

To be behind, come after; to succeed (with في); to do a thing behind one's back.

[khalfun] خَلْفٌ

A succeeding generation.

[khilāf] خِلاف

In opposition to.

[khilfah] خِلْفة

A difference.

[akhlafa] أخْلَفَ

To break the promise given to anyone.

[ikhtalafa] اختَلَفَ

To disagree, differ.

اخْتِلافُ الليل والنهار

[ikhtilāfu allail wan-nahār]

Alternation of night and day.

[istakhlafa] اسْتَخْلَفَ

To make a successor, cause to succeed, to appoint as successor.

[mustakhlaf] مُسْتَخْلَفٌ

Made a successor, or inheritor.

[khālafa] خالَفَ

To oppose (with عَنْ).

[khālif] خالِفٌ

One who stays, or sits behind another.

مُخالَفَة: مخالفات

[mukhālafah plural mukhālafāt] Violation (as distinguished from جُنْحة) misdemeanor.

[khallafa] خَلَّف

To leave behind.

[takhallafa] تَخلَّف

To remain behind.

[mukhallaf] مُخَلَّف

Left behind.

[khawālif] خَوالف

Generally translated «women» as being those who stay in behind in case of war.

خليفة: خلفاء

[khalīfah plural khulafā'] Caliph, successor, vicegerent. The word is used in the Qur'an for Adam, as the vicegerent of the Almighty on earth. «And (remember) when your Lord said to the angels: "I am going to place (mankind) generations after generations on earth". They said: "Will you place therein those who will make mischief therein and shed blood, while we gorify You with praises and thanks and sanctify You". He (Allah) said: "I know that which you do not know"».

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً قَالُوٓا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

[البقرة: ٣٠].

In Islam it is the title given to the successor of prophet Mohammad (p.b.u.h), who is vested with absolute authority in all matters of state, both civil and religious, as long as he rules in conformity with the law of the Qur'an and hadith. It is absolutely necessary that the khalīfah be a man, an adult, a sane person, a free man, a learned divine, a powerful ruler, a just person, and one of the Quraish (i.e. of the tribe to which the prophet himself belonged).

خليفةُ اللهِ في الأرض

[khalīfatu Allahi fi al-ardh] Allah's vicegerent on earth.

[al-istikhlāf] الاسْتخلاف

Appointment of successor.

[al-khalaf] الخَلَف

Descendant.

[al-khilāfah] الخلافة

Caliphate.

الخلفاء الراشدون

[al-khulafā' ar-rāshidūn] The rightly Guided khalifahs.

A title given to the first four caliphs of prophet Muhammad (p.b.u.h). Abu Baker, 'Umar (Omar), 'Uthmān and 'Ali.

[al-khulūf] الخُلوف

Ozostomia.

[khalaqa] (خ ل ق) خَلَقَ

To create, produce.

[khuluq] خُلُقٌ

«Disposition; temper; nature», in the Holy Qur'an: «Verily you are of a noble nature».

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾ [القلم : ٤].

[khuluqun 'azim] خُلُقٌ عظيم

Exalted standard of character.

[khalq] خَلْق

Creation.

[mukhallaqah] مُخَلَّقة

Well and perfectly formed.

[akhlāq] أخلاق

Moralities, morals.

[akhlāq islāmiyah] أخلاق اسلامية

Islamic morals.

[akhlāq ḥamīdah] أخلاق حميدة

Good morals.

[akhlāq karīmah] أخلاق كريمة

Gracious manners.

[khāliq] خالِق

Creator, maker. One who creates.

[khalāq] خَلاق

Share (of positive qualities, of religion), A portion, full share of happiness.

[lā khalāqa lahu] لا خَلاق له

Disgraceful, a good for nothing, a worthless fellow.

[khulqi] خُلقي

Moral.

[makhlūq] مَخْلوق

Created, creature.

[khalīqah] خَليقة

The creation, the universe created by Allah; nature.

[al-khāliq] الخالِق

The Maker, The Creator, one of the names of Allah.

[Al-khallāq] الخلاّق

The Supreme Creator (Allah).

[khalla] (خ ل ل) خلّى

To empty, make clear.

[takhalla] تَخَلّى

To be clear and empty. To abandon.

[khalīl] خليل

The one whose love is mixed with one's soul and it is superior to a friend or a beloved. The prophet Muhammad (p.b.u.h) had only one khalīl (Allah), but he had many friends.

[khalīlu Allah] خليلُ الله

A title given to Abraham in the Qur'an: «For Allah took Abraham as his friend».

﴿ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴾ [النساء: ١٢٥].

[takhlīlu al-'ṣābi'] تخليلُ الأصابع

Washing fingers completely.

[takhlīlu al-liḥyah] تخليلُ اللحية

Entering wet fingers throughout the beard.

[khala] (خ ل ا) خَلاَ

To be empty, clear (with لِ), free, alone, to pass away, to have been in existence or in force in former times.

[khāliyah] خالِية

That which has passed away.

[khalwa] خَلْوة

Privacy, seclusion.

[takhliyah] تَخْلية

Vacating, evacuation.

[khamada] (خ م د) خَمَدَ

To get low (a fire), to faint away and die.

[khamr] (خ م ر) خَمْر

Wine, which is generally held to imply all things which intoxicate, is forbidden in the Qur'an in the following verses.

«O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Anṣāb, and Al-Azlām (arrows for seeking luck or decision) are an abomination of Shaitan's (satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful».

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴾ [المائدة: ٩٠].

[khimār] خمار

A covering, and especially a woman's head and face veil.

[khumūr] خُمور

Intoxicants, alcoholic drinks.

الخمر جماع الإثم

[al-khamru jimā'ul-ithm]

Wine involves sin, Wine is the vessel of sin.

[khamasa] (خ م س) خَمَسَ

To take a fifth part.

[khums] خُمْس

«A fifth». The fifth of property which is given to the Baitu'l-Māl, or public treasury. Zakāt upon mines, or buried treasures, Mines of gold, silvers, iron, lead or copper are subject to a zakāt of one- fifth (khums).

[khamaṣa] (خ م ص) خَمَصَ

To subside (a swelling), to be empty (the belly). In the Hadith: «They leave in the morning hungry and return in the evening satiated».

«تَغْدُو خِمَاصاً وَتَرُوحُ بِطَانَاً».

[al-makhmaṣah] المَخْمَصَة

Famine, hunger, starvation.

[khamṭun] (خ م ط) خَمْطٌ

Bitter.

[khinzīr] (خ ن ز) خنزير

Swine. Swine's flesh (pork) is fobidden to Muslims in four different places in the Qur'an. «He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sim on him. Truly, Allah is Oft-Forgiving, Most Merciful».

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴾ [البقرة: ١٧٣].

[khanasa] (خ ن س) خَنَسَ

To remain behind, hide away.

[khannās] خَنَّاس

The Devil, because he hides himself at the name of Allah.

[khunnas] خُنَّسٌ

The stars in general.

[khanaqa] (خ ن ق) خَنَقَ

To strangle.

[munkhaniqah] مُنْخَنِقة

That which has been killed by strangling. It is forbidden to eat it.

[khāra] (خ و ر) خَارَ

To low like an ox.

[khuwār] خُوارٌ

A lowing.

[khādha] (خ و ض) خَاضَ

To plunge into, wade, enter into a discourse, engage in a discussion or vanity.

[khādha al-manāya] خاضَ المنايا

To face death.

[khawdh] خَوضٌ

A wading, engaging in (vain discourse).

[al-makhādh] المخاض

The pains of child-birth.

[khāfa] (خ و ف) خَافَ

To fear, dread, apprehend.

[khāfa Allah] خَافَ الله

To fear Allah.

[khā'if] خائف

One who fears, afraid.

[khawf] خَوف

«Fear». Generally used for the fear of Allah. 'Abdu' llah ibn Mas'ūd relates that prophet Muhammad (p.b.u.h) said: «There is no Muslim whose eyes shed tears, although they be as small as the head of a fly, from fear of Allah, but shall escape hell fire».

[khawwafa] خَوَّفَ

To cause to fear, frighten, terrify.

[takhawwafa] تَخَوَّفَ

To be frightened, to diminish by taking away a part.

[takhwīf] تخويف

Terror.

[khīfah] خِيفة

Fear

صلاة الخوف see صلاة

[khawwala] (خ و ل) خَوَّلَ

To bestow favours on, grant, confer upon.

[khāl] خَالٌ

A maternal uncle.

[khālah] خَالة

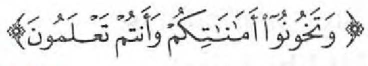
A maternal Aunt.

[khaūlah] خؤولة

Relationship of the maternal uncle.

[khāna] 

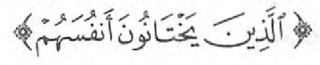
To deceive, be unfaithful to, to violate (an engagement). In the Qur'an: «Nor misappropriate knowingly things entrusted to you».



[الأنفال : ٢٧].

[ikhtāna] اختَانَ

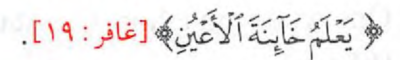
To deceive, defraud. In the Qur'an: «Those who defraud one another». literally «who mutually defraud themselves».



[النساء : ١٠٧].

[khā'in] خائِن

One who deceives, cheat, treacherous, traitor. In the Qur'an: «Allah knows of (the tricks) that deceive with the eyes».

 [غافر : ١٩].

[khawwān] خَوَّان

A perfidious person, a traitor.

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: (fatḥa ـَ) = a؛ (kasra ـِ) = i؛ (dhamma ـُ) = u.

[khiyānah] خِيانة

A deceiving, treachery. In the Qur'an: «If thou fearest from any group, throw back (their covenant) to them, (so as to be) on equal terms: for, God, loveth, not the treacherous».

﴿ وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴾ [الأنفال: ٥٨].

[khiyānatu al-wu'ūd] خيانةُ الوعود

Breach of promise.

[al-khā'inūn] الخائِنون

The treacherous.

[khawa] (خ و ي) خوَى

To be tumbled down (a house).

[Al-Khāwi] الخاوي

That which is utterly ruinous, waste, and tumble-down, fallen down.

[khāwiyah] خاوية

Utterly ruined.

[khāba] (خ ي ب) خابَ

To be disappointed, frustrated, to be in a hopeless state.

[khā'ib] خائِب

One who is in a hopeless state.

[khāra] (خ ي ر) خارَ

To be in good circumstances, to be favourable to.

[istakhāra Allaha fi] اسْتخارَ اللهَ في

To ask Allah for proper guidance (in), to supplicate Allah to choose what is good for oneself.

[khairu al-birri 'ājiluhu] خَيْرُ البِرِّ عاجِلُهُ

The sooner the better; he gives twice who gives quickly.

[khairu al-bariyah] خيرُ البَّرية

The best of creatures.

[khairu ar-rāhimīn] خيرُ الراحمين

The best of the Merciful.

[khairu ar-rāziqīn] خيرُ الرازقين

The best of providers, the best sustainer.

[khairu al-qurūn] خيرُ القرون

The best generations. A term used for the first three generations of Muslims from the time of the prophet Muhammad (p.b.u.h).

[khairu al-mākirīn] خيرُ الماكرين

The best of planners.

['ala khīrati Allah] على خيرة الله

At the grace of Allah; as it pleases Allah.

[mukhtār] مُخْتار

Free – willed.

[khiyār] خيار

«Option». A term used to express a certain period after the

conclusion of a bargain, during which either of the parties may cancel it.

[khiyāru al-bulūgh] خِيارُ البلوغ

Option of puberty.

[khiyāru at-taghrīr] خِيارُ التغرير

Option of deceit.

[khiyāru at-ta‘yyīn] خِيارُ التعيين

Option of determination; where a person, having purchased two or three things of the same kind, stipulates a period to make his selection.

[khiyāru ar-ru’yah] خِيارُ الرؤية

Option of inspection, the option of rejecting the thing purchased after sight.

[khiyāru ash-sharṭ] خِيارُ الشَّرط

Choice of stipulation, optional condition where one of the parties stipulates for a period of three days or less.

[khiyāru al-‘itq] خِيارُ العِتق

Option of freeing.

[khiyāru al- ‘aqd] خِيارُ العقد

Option of contract.

[khiyāru al-‘aib] خِيارُ العيب

Option from defect; the option of dissolving the contract on discovery of defect.

[khiyāru al-ghabn] خِيارُ الغَبْن

Option of deception.

[khiyāru al-majlis] خِيارُ المجلس

The option of withdrawing from the parties continues. The Ḥanafiyahs do not accept this option, but it is allowed by the other schools.

[al-khair] الخَير

Good.

[al-khairu wa-sh-shar] الخيرُ والشر

Good and Evil (bad).

[al-khīrah] الخِيرة

Preference, choice, selection.

[al-khairāt] الخيرات

Good things, good works.

صلاة الاستخارة see صلاة

[khaiṭ] (خ ي ط) خَيط

A thread.

[al-khaiṭu al-abyadh] الخيطُ الأبيض

The first gleam of dawn (the white thread).

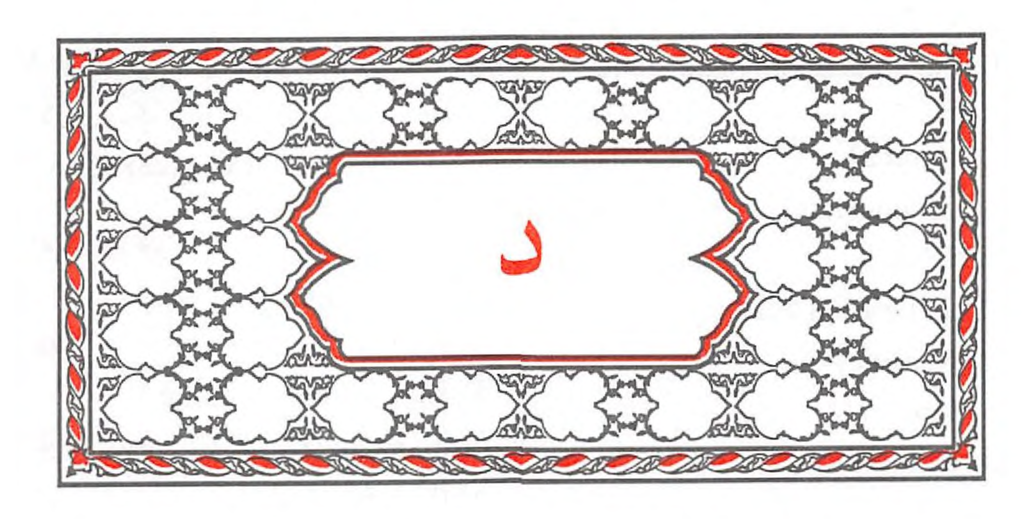
[al-khaiṭu al-aswad] الخيطُ الأسود

Twilight at sunrise (the black thread).

[mukhtāl] (خ ي ل) مُختال

Proud, arrogant.





[da'aba] (د أ ب) دَأَبَ

To be diligent.

[da'b] دَأْب

A state, custom.

[ad-dā'ibān] الدائِبان

Day and Night, Sun and Moon.

[dabba] (د ب ب) دَبَّ

To go gently, crawl.

[dābbah plural dawāb] دَابَّة: دواب

Moving creature, whatsoever moves on the earth, especially beasts of burden.

[ad-dābbah] الدَّابَّة

The beast will be one of the signs of the last day to come, before the present world passes away and the new world is brought into being. In symbolic language it would represent gross Materialism. It will be the embodiment of fat worldly triumph, which will appeal to a misguided and degenerate world, because such a corrupt world will have no assured belief in the signs of Allah or in spiritual light. It will itself be a sign or portent, closing the door of repentance . In the Qur'an: «And when the word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them. She will

speak to them, for that mankind did not believe with assurance in our signs».

﴿ ۞ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ﴾ [النمل: ٨٢].

[dabara] (د ب ر) دَبَرَ

To be behind.

[adbara] أَدْبَرَ

To turn the back, retreat.

[adbāra as-sujūd] أَدْبَارَ السجود

At the end of prayers.

[dābir] دَابِر

End, root, extremity.

قَطَعَ دابر الشر

[qaṭa'a dābira ash-shar]

To eradicate, root out evil, supress evil radically.

[dubur plural adbār] دُبُرٌ: أدبار

The back, hinder part, buttocks. In the Qur'an: «But how (will it be) when the angels take their souls at death, and smite their faces and their backs?».

﴿ فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَـٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـٰرَهُمْ﴾ [محمد: ٢٧].

[min duburin] مِنْ دُبُرٍ

From behind.

[dubura aṣ-ṣalāh] دُبرَ الصَّلاة

After prayer.

[tadabbara] تَدَبَّرَ

To meditate upon, understand, consider.

[tadābaru] تَدَابَروا

Desert one another.

[tadābur] تَدَابُر

Mutual estrangement.

[mudabbir] مُدَبِّر

Governor.

[al-mudabbar] المُدَبَّر

A slave who is promised by his master to be manumitted after the latter's death.

[ad-dibāghah] (د ب غ) الدِّباغة

«Tanning» According to the Traditions, the skins of animals are unclean untill they are tanned.

[al-muddath-thir] (د ث ر) المُدَّثر

«The Enwrapped». The title of the 75th surah of the Qur'an, in the first verse (Āyha) of which the word occurs. «O you, enwrapped in your mantle, arise and preach».

﴿ يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ﴾ [المدثر: ١-٢].

The prophet Muhammad (p.b.u.h) Was addressed by this name, when accosted by the Angel Gabriel.

سورة المُدَّثِّر

[sūratu al-muddath-thir]
see المُدَّثِّر

(د ج ل) دَجَّال
[dajjāl]
Swindler, imposter, liar. (See المسيح الدجال).

المسيح الدَّجال see المسيح

(د ح ر) دَحَرَ
[daḥara]
To drive away.

دُحُور
[duḥūr]
A repelling.

مَدْحور
[madḥūr]
Driven away, rejected.

(د ح ض) دَحَضَ
[daḥadha]
To examine into, slip, to be weak (an argument).

أدْحَضَ
[adḥadha]
To weaken or nullify by an argument, condemn.

دَاحِض
[dāhīdh]
That which has no force.

مُدْحَض
[mudḥadh]
One who is condemned or worthy of condemnation.

(د ح ا) دَحَا
[daḥa]
To spread out, expand.

(د خ ل) دَخَلَ بها
[dakhala biha]
To consummate the marriage, cohabit.

أَدْخَلَ
[adkhala]
To introduce, cause to enter, lead into.

(د خ ن) سورةُ الدُّخان

[sūratu 'd-dukhān]
Chapter of smoke. The title of the 44th sūrah of the Holy Qur'an.

(د ر أ) دَرَأَ
[dara'a]
To drive off, put off, avert.

إدَّارَأَ
[iddāra'a]
To strive one with another.

دَرْءُ الحدود بالشبهات

[dar'u al-ḥudūd bish-shubuhāt]
No penalty on suspicious criteria.

المُدَارأة
[al-mudāra'ah]
Warding off.

(د ر ج) اسْتَدْرَجَ
[istadraja]
To move gradually; consign to a gradual punishment.

اسْتِدْراج
[istidrāj]
«Promoting by degrees, step by step». The word occurs in the Qur'an for an unbeliever being brought by degrees to Hell and destruction . In the Qur'an: «They who say our signs are lies, we (Allah) will bring them down step by step from whence they know not».

﴿ فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ﴾ [القلم : ٤٤].

[darajah] **درجة**

A step, in the Holy Qur'an it frequently means a step in rank, honour, or authority; a degree of honour or happiness . In the Qur'an: «Of higher degree» literally, «superior as to degree».

﴿ أَعْظَمُ دَرَجَةً﴾ [التوبة : ٢٠].

[darra] **(د ر ر) دَرَّ**

To give much milk, to shine.

[dirrah] **دِرَّة**

A scourge made either of a flat piece of leather or twisted thongs.

[durri] **دُرِّي**

Shining.

[midrār] **مِدْرار**

An abundant rain.

[darasa] **(د ر س) دَرَسَ**

To study, to read with attention.

[idrīs] **ادريس**

Idris is mentioned twice in the Qur'an. All we are told is that he was a man of truth and sincerity, and a prophet, and that he had a high position among his people. In the Qur'an: «Also mention in the Book the case of Idris. He was a man of truth (and sincerity), (and) a prophet».

﴿ وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا﴾ [مريم : ٥٦].

[daraka] **(د ر ك) دَرَكَ**

To follow up, overtake.

[darak] **دَرَكٌ**

The act of following up.

[adraka] **أدْرَكَ**

To overtake, reach, attain unto, comprehend.

[iddāraka] **إدَّارَك**

To overtake, follow one another, to reach, comprehend. In the Qur'an: «Still less can their knowledge comprehend the hereafter».

﴿ بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ﴾ [النمل : ٦٦].

[mudrak] **مُدْرَكٌ**

Overtaken.

[mudrakāt] **مُدْرَكات**

Realizations, fixed notions.

تداركه برحمته

[tadārakahu biraḥmatihi]
(Allah) overtook him with His Mercy.

[daran] **(د ر ن) دَرَن**

Dirt.

To push, drive away with violence.

[da‘‘a al-yatīm] دَعَّ اليتيم

Repulse the orphan.

[da‘‘un] دَعٌّ

A thrusting.

[da‘a] (د ع ا) دَعَا

To pray to, invoke, call for, supplicate.

[da‘a Allah] دَعَا الله

Invoke Allah, supplicate Allah, invoke (Allah).

[idda‘a] ادَّعى

To claim, desire, allege.

[iddi‘ā’] ادِّعاء

Allegation.

[Addā‘i] الدَّاعي

One who prays, invites, summons.

داعيةِ إلى الإسلام

[dā‘iyah ila al-islām]
One who invites people to Islam.

[du‘ā’] دُعاء

«Prayer, supplication, invocation». The word du‘ā’ is generally used for supplication, as distinguished from salāt.

[du‘ā’ ma’thūr] دعاء مأثور

«Recorded prayer». A term used for prayers which were offered up by the prophet, and have been handed down in the Traditions.

[dirham] (د ر ه م) دِرهم

A silver coin, the shape of which resembled that of a date stone.

[dara] (د ر ي) دَرَى

To know.

[dirāyah] دِراية

Knowledge.

[al-mudārāh] المُدَاراة

Benevolence.

[dasara] (د س ر) دَسَرَ

To ram in.

[dusur] دُسُرٌ: دِسارٌ

Oakum or palm-tree fibres with which ships are caulked; according to others, Nails.

[dassa] (د س س) دَسَّ

To hide, to corrupt.

[dassā ad-dasā’is] دَسَّ الدسائِس

To engage in secret machinations, intrigue, scheme.

[das‘ah] (د س ع) دَسْعَة

Vomit.

[da‘ārah] (د ع ر) دَعَارة

Indecency, immorality, licentiousness, prostitution.

[dā‘ir] داعِر

Unchaste, lewd, dissolute, obscene.

[da‘‘a] (د ع ع) دَعَّ

[du‘ā’u al-istiftāḥ] دُعاءُ الاستفتاح

The opening invocation. At the beginning of the prayer, Muslims say either du‘āu 'l-tawajjuh or du 'au 'l-thanā' according to their schools.

[du‘ā’u 'l-tawajjuḥ] دُعاءُ التوجُّه

«I turn my face to Him who has created heaven and earth, a true believer and a Muslim, not one of the polytheists. My prayer and my devotion, my life and my death belong to Allah, Lord of the worlds, who has no partner. That's what I have been commanded, and I am a Muslim». We say this du‘ā' at the beginning of the prayer.

«وجهت وجهي للذي فطر السموات والأرض حنيفاً مسلماً وما أنا من المشركين، إنَّ صلاتي ونُسُكي ومحياي ومماتي لله رب العالمين لاشريك له، وبذلك أُمِرْتُ وأنا من المسلمين».

[du‘ā'u ath-thanā'] دعاءُ الثناء

Thanā' prayer: «Praise and glory be to Allah. Blessed be your name. Exalted be your majesty and glory. There is no deity but Allah».

«سبحانك اللهم، وبحمدك وتبارك اسمك، وتعالى جَدُّك ولا إله غيرك».

We say this Du‘ā' at the beginning of prayer.

[du‘ā' al-qunūt] دعاءُ القنوت

«O Lord, lead me to the true faith with those you have guided. Pardon me with those you have pardoned. Protect me with those you have protected. Bless me with what you have given. Keep me safe from the evil you have ordained for you decree and none decrees upon you. No one who is in your care is brought down and no one is rewarded to whom you show enmity. O Lord, you are most praised, most sublime».

«اللهم اهدني فيمن هديت، وعافني فيمن عافيت، وتولني فيمن توليت، وبارك لي فيما أعطيت، وقني شر ما قضيت، فإنك تقضي ولا يُقضى عليك، وإنه لا يذِلُّ من واليت، ولا يعز من عاديت، تباركت ربنا وتعاليت».

According to many Imāms, the words of obedience (Qunūt) are not said except in the second half of Ramadan but according to the Hanafis they may be recited throughout the year. Others, including Imām Malik hold that it is incorrect to say them at any time of the year. Shāfi‘s say it in the second rak‘ah of Fajr prayer and in the second half of Ramadan.

[da‘wah sirriyah] دَعْوة سِرِّية

Secret call (da‘wah).

[da‘watu al-mazlūm] دعوةُ المظلوم

The supplication of the oppressed against the oppressor.

[da‘awāt] دَعَوات

Invocations.

[da‘iy plural ad‘iyā’] دَعِيٌّ: أدْعياء

An adopted or spurious son.

[mudda‘a ‘alaihi] مُدَّعى عليه

Defendant.

[Al-Mudda‘i] الْمُدَّعي: في القضاء

Claimant

الدعوة إلى الإسلام

[ad-da‘wah ila al-islām]
Da‘wah to Islam. Call to Islam.

الدعوة الإسلامية

[ad-da‘wah al-islamiyah]
The Islamic Da‘wah (call).

الدعوة والإرشاد

[ad-da‘wah wal-irshād]
Call and guidance.

[ad-dā‘iy] الدَّاعي

The caller.

[daghama] (د غ م) دَغَمَ

To contract. (في one letter into another).

[dafa‘a] (د ف ع) دَفَعَ

To push, pay over to, to repel, drive away, avert.

[dāfa‘a] دَافَعَ

To defend.

[daf‘] دَفْعٌ

The act of prohibiting, prevention. In the Qur’an: «Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure».

﴿ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ﴾ [الحج: ٤٠].

[dāfi‘u az-zakāt] دافِعُ الزَّكاة

Zakat payer.

[difā‘ ‘an an-nafs] دفاع عن النفس

Self-defense.

الدَّفعُ من عرفات

[ad-daf‘u min ‘arafāt]
Rushing impetuously down Arafāt.

[ad-daf] (د ف ف) الدَّف

Tambourine.

[dafaqa] (د ف ق) دَفَقَ

To pour forth (water).

[dāfiqun] دافِقٌ

That which pours forth or is poured forth.

[ad-dafn] (د ف ن) الدَّفن

Burying.

[ad-daqīq] (د ق ق) الدقيق

Flour.

[dakka] (د ك ك) دَكَّ

To pound into dust.

[dakkah] دَكَّة

Level sand.

[dakkā'] دَكَّاء

A flat mound of earth or dust.

[dallasa] (د ل س) دَلَّسَ

To swindle, cheat, to counterfeit, falsify.

[tadlīsī] تَدْليسي

Fraudulent, deceitful, deceptive.

[mudallas] مُدَلَّس

Forged, counterfeit.

[at-tadlīs] التَّدليس

Fraud, swindle, deceit, deception.

حديث مُدَلَّس see حديث

[dalaka] (د ل ك) دَلَكَ

To rub, to incline downwards from the meridian (the sun).

[dulūk] دُلُوك

The declining of the sun from the meridian.

[ad-dalk] الدَّلْك

Rub. Move the shoes backwards and forwards on the ground to purify.

[dalla] (د ل ل) دَلَّ

To show, point out, guide.

[dalīl plural adillah] دَليل: أدلة

An argument, a proof, evidence.

[dalīl burhāni] دليل برهاني

A convincing argument.

[dalīl qaṭ'i] دليل قطعي

A decisive proof.

أقامَ الدليل على

[aqāma ad-dalīl 'ala]
To furnish the proof for, demonstrate, prove.

[ad-dalālah] الدَّلالة

Dalālah, or the argument which may be deducted from the use of some special word in the verse (Āyah), as: «Say not to your parents, Fie! (Arabic, uff)». From the use of the word uff, it is argued that children may be beat or abuse their parents. Penal laws may be based on dalalah.

[adla biḥujjatihi] (د ل ا) أدلى بِحُجَّتِه

To afford an argument.

[tadalla] تَدَلَّى

To approach closely.

[dalu] دَلو

A bucket.

[tadmīr] (د م ر) تدمير

Destruction. In the Qur'an: «Then we destroyed it with an utter destruction».

﴿ فَدَمَّرْنَٰهَا تَدْمِيرًا﴾[الإسراء : ١٦] .

[dama'a] (د م ع) دَمَعَ

To shed tears.

[dam'un] دَمْعٌ

A tear.

[ad-dāmi'ah] الدَّامِعَة

Wound which easily bleeds.

[damagha] (د م غ) دَمَغَ

To wound the brain, hence, to destroy.

[ad-dāmigha] الدّامِغة

Tenth degree injury (brain wound).

[damdama] (د م م) دَمْدَمَ

To plaster over.

[idmān] (د م ن) ادْمان

Addiction, dipsomania.

[mudmin] مُدْمِن

Addicted, given up (على e. g., to wine); an addict (على of).

(د م ا) دَم: دماء

[damm plural dimā'] Blood.

الدَّم في جنايات الحج

[ad-damm fi jināyāt al-ḥajj] Slaughtering a sheep, a camel or cow.

[ad-damm al-'abīṭ] الدَّم العبيط

Fresh blood.

[ad-dāmiyah] الدّامية

Second degree injury bringing blood.

(د ن س) دَنَسْ: أدناس

[danas plural adnās] Uncleanliness, dirt, filth, blemish, fault.

[danis] دَنِس

Polluted, defiled.

[tadnīs] تدنيس

Pollution, impurity, defilement, contamination.

[dāniq] (د ن ق) دانِق

A coin equal to one sixth of a dirham.

[dana] (د ن ا) دَنَا

To be near or low, to draw near.

[adna] أَدْنى

Worse, less, easier. In the Qur'an: «In the nearest parts of the earth».

﴿ فِىٓ أَدْنَى ٱلْأَرْضِ﴾[الروم : ٣] .

[Addāni] الدَّاني

That which is near at hand.

[dunya] دنيا

The world, this world, the present life, worldly existence.

[dunyawi] دنيوي

Worldly, earthly, secular.

[dahri] (د ه ر) دَهْري

One who believes in the eternity of matter, and asserts that the duration of this world is from eternity, and denies the day of Resurrection and Judgment; an atheist.

[ad-dahr] الدَّهر

«A long space of time». In the Qur'an: «Did not there pass over man a long space of time?».

﴿هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهۡرِ﴾ [الإنسان: ١].

[sūratu ad-dahr] سورةُ الدَّهر

The 76th sūrah of the Qur'an; called also suratu 'l-insān.

[dahaqa] (د ه ق) دَهَقَ

To cut in pieces, fill a cup.

[dihāq] دِهاق

Full.

[dahama] (د ه م) دَهَمَ

To come suddenly upon.

[idhām] إدْهَام

To be of a blackish tint.

[mudhāmmun] مُدْهامٌّ

That which is of a dark green colour inclining to black, as gardens when being much watered.

[dahana] (د ه ن) دَهَنَ

Dissimulate.

[adhana] أدْهَنَ

To use dissimulation.

[mudāhin] مُداهِن

Flatterer, hypocrite, sycophant.

[mudāhanah] مُدَاهَنَة

Sycophancy, flattery, hypocrisy.

[mudhin] مُدْهِنٌ

One who glosses over or holds in low estimation. In the Qur'an: «Will you therefore gloss over this new revelation?».

﴿أَفَبِهَٰذَا ٱلۡحَدِيثِ أَنتُم مُّدۡهِنُونَ﴾[الواقعة: ٨١].

[daha] (د ه ي) دَهَى

To happen to, injuriously affect any one.

[adha] أدْهَى

More grievous.

[Dāwwud] (د و د) داود

David. A king of Israel and a prophet to whom Allah revealed the zubūr, or book of psalms. Dāwwud (David) divided his time regularly,

setting a part one day for the service of Allah, another day for rendering justice to his people and another day for his own affairs. Prophet David was a man of exceptional strength, for even as a raw youth, he slew the philistine giant Goliath (Jalūt). In the Qur'an: «By Allah's will, They routed them, and David slew Goliath....».

﴿ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ ﴾[البقرة: ٢٥١].

[dār] **(د و ر) دَارٌ**

A house, dwelling, habitation, land, country.

[dāru al-islām] **دَارُ الإسلام**

«Domain of Islam». It is a country in which the edicts of Islam are fully promulgated.

[dāru al-ibtilā'] **دَارُ الابتلاء**

The abode of temptation (the world).

[dāru al-baqā'] **دارُ البقاء**

The Hereafter.

[dāru al-bawār] **دَارُ البوار**

The abode of perdition. A term used for Hell in the Qur'an.

[dāru ath-thawāb] **دَارُ الثواب**

The house of recompense.

A name given to the Jannatu 'Adn, or garden of Eden.

[dāru al-ḥarb] **دَارُ الحرب**

(Domain of War) refers to the territory under the hegemony of unbelievers, which is on terms of active or potential belligerency with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

[dāru al-khilāfa] **دارُ الخلافة**

The seat of the Imam or khalifah (capital).

[dāru al-khuld] **دارُ الخُلد**

The home of eternity (paradise).

[dāru al-'ahd] **دارُ العهد**

Country linked in a peace treaty.

[dāru al-ghurūr] **دارُ الغرور**

The abode of delusion.

[dāru as-salām] **دارُ السَّلام**

The abode of peace. An expression which occurs in the Qur'an: «But Allah calls to the Home of peace».

﴿ وَٱللَّهُ يَدْعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ ﴾[يونس: ٢٥].

[dāru ash-shuhadā'] **دارُ الشُّهداء**

The Home of Martyrs.

[dāru al-fanā'] **دارُ الفناء**

The abode which passes away (earth).

[dāma] (د و م) دَامَ

To endure, continue, to persevere (على).

[dā'im] دائِم

That which endures perpetually, one who perseveres.

[dawwana] دَوَّنَ

To write down.

[dāna] (د ي ن) دَانَ

To be indebted, to judge, to profess (a religion).

[dāna bil islām] دَانَ بالإسلام

To profess Islam.

[tadāyana] تَدَايَنَ

To become debtors, one to another.

[dā'in] دَائِن

Creditor.

[idānah] إدَانة

Verdict of guilty, conviction.

[istidānah] اسْتِدانة

Incurrence of debts.

ديانة: ديانات

[diyānah plural diyānāt]
Religion.

[dīn] دِيْن

Religion, Islam, true faith. In the Qur'an: «The religion before Allah is Islam».

[dāru al-qarār] دارُ القرار

The abode that abides. An expression which occurs in the Qur'an: «O my people! this present life is only a passing joy, but the life to come is the mansion that abide».

[dāru al-qaḍā'] دارُ القضاء

Judicial department.

[dāru al-kufr] دارُ الكفر

(Domain of unbelief) refers to the territory under the hegemony of the unbelievers.

[dāru an-na'īm] دارُ النعيم

The blessed abode (paradise).

[dair plural adyirah] دَير: أديرة

Monastery.

[ad-dāru al-ākhirah] الدَّارُ الآخِرة

The last Home.

[ad-dārain] الدَّارَيْن

The two abodes, this world and the next.

[dāla] (د و ل) دَالَ

To change - as the times, to undergo vicissitudes.

[dāwala] دَاوَلَ

To cause to interchange good and bad fortune.

[dawlah islamiyah] دولة إسلامية

Islamic state.

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾ [آل عمران: ١٩].

[dīnu Allah] دِينُ الله

The religion of Allah.

[dīnu al-ḥaq] دِينُ الحق

The religion of truth.

[dīnun 'ālami] دِينٌ عالمي

Universal religion.

[dīnu al-fiṭrah] دِينُ الفِطرة

The religion of nature.

[dīnu al-qayyimah] دِينُ القَيِّمة

The right-straight religion.

[dain] دَيْن

A debt contracted with some definite term fixed for repayment, as distinguished from قَرْض (qardh), which is used for a loan given without any fixed term for repayment. To engage in a Jihad or religious war, is said by prophet Muhammad (p.b.u.h) to remit every sin except that of being in debt.

[dain muṭlaq] دَيْن مُطْلَق

Debt not bound to the physical person of the debtor, but outliving him.

[dain mustaghraq] دَيْن مُسْتَغْرق

Claims against an estate which exceed or equal the assets.

[dain muwaḥḥad] دَيْن مُوَحَّد

Consolidated debt.

[dayyin] دَيِّن

Religious, pious.

[dainūnah] دَيْنونة

Judgment.

[dīni] ديني

Religious, spiritual.

[lā dīni] لا ديني

Irreligious.

[madīn] مَدِين

Indebted, one who receives payment of a debt.

[tadayyun] تَدَيُّن

Piety, devoutness, religiosity.

[mutadayyin] مُتَدَيِّن

Pious, devout, religious.

[ad-dīn al-ilāhi] الدِّين الإلهي

The divine religion.

[ad-dīnu al-ḥanīf] الدِّين الحنيف

The true (i.e, Islamic) Religion.

[ad-dīnu an-naṣīḥah] الدِّينُ النصيحة

Religion is sincerity.

[Ad-Dayyān] الدَّيان

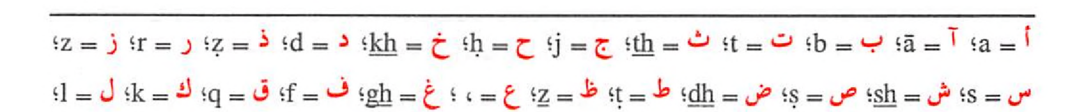
Allah; It means the one who judges people from their deeds after calling them to account.

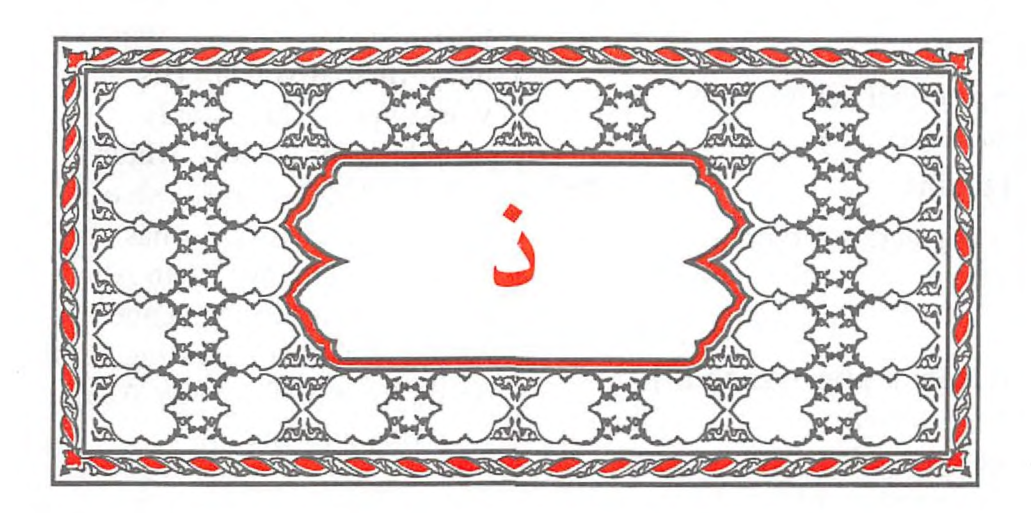
[Al-madīnah] المدينة

«The city» The city celebrated as

the burial place of prophet Muhammad (p.b.u.h). It was called Ya<u>th</u>rib, but was distinguished as al-Madinah. «the city» and Madinatu 'n-Nabi «The city of the prophet» It is esteemed only second to Makkah in point of sanctity. Prophet Muhammad (p.b.u.h) is related to have said, «There are angels guarding the roads to al-Madinah, on account of which neither plague, or the Dajjāl (The imposter who claims to be christ) can enter it».

✦ ✧ ✦





[ẓa'ama] (ذ أ م) ذَأَمَ

To despise.

[maẓ'ūm] مَذْؤُم

Despised . In the Qur'an: Allah said: «Get out from this, disgraced and expelled».

﴿ قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ﴾

[الأعراف : ١٨].

[ẓabba] (ذ ب ب) ذَبَّ

To prohibit, defend, protect.

[ẓabẓaba] ذَبْذَبَ

To be moved to and fro, as anything suspended in the air.

[muẓabẓab] مُذَبْذَب

Moved about, wavering to and fro (بَيْن).

[aẓ-ẓab] الذَّب

Prohibition, protection, defence.

[ẓabaḥa] (ذ ب ح) ذَبَحَ

To split, cut the throat, slay, sacrifice.

[ẓabbaḥa] ذَبَّحَ

To slay in large numbers.

[ẓabḥ] ذَبْح

The slaughtering of animals, whether on the Great festival of sacrifice ['Idu 'l adh-ha], or, at ordinary times, for food. The word ẓabḥ is defined «To split or pierce; to cut the throat of any

creature». In Qur'an: «O you who believe! Eat of the good things which with we have provided you, and give thanks unto Allah, if you are His worshippers. He has only forbidden for you that which dead, and blood, and flesh of swine, and whatsoever has been consecrated to other than Allah; but he who is forced, neither revolting nor transgressing, it is no sin for him, for verily Allah is forgiving and merciful».

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيۡرِ ٱللَّهِۖ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ﴾ [البقرة: ١٧٢ـ١٧٣].

Ẓabḥ is of two kinds: Ikhtiyāri, of choice, and idhṭirāri, of necessity. The first is effected by cutting the throat above the breast and reciting the words Allāhu akbar «Allah is most great» and the second by reciting these words upon shooting an arrow or discharging a gun. It is absolutely necessary that the person who slays the animal should be a Muslim or a kitābi (i.e. a Jew or a Christian), and that he should do it in the name of Allah alone.

[ẓibḥ] ذِبْح

Sacrificial victim, blood sacrifice.

[ẓabīḥ] ذَبيح

Slaughtered, victim, surname of Ishmael.

ذَبيحة: ذبائح

[ẓabīḥah plural ẓabā'iḥ]
Slaughtered animal. An animal slaughtered according to the law; a sacrifice, sacrificial victim, blood sacrifice.

[ẓara'a] (ذ ر أ) ذَرَأَ

To create, produce, multiply.

[ẓurriyah] ذُرِّية

Progeny, offspring, children, race. In Qur'an: «And none believed on Moses, save (certain) children of his people».

﴿ فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٞ مِّن قَوۡمِهِۦ ﴾ [يونس: ٨٣].

[ẓarra] (ذ ر ر) ذَرَّ

To scatter, strew.

[ẓarrah] ذَرَّة

«An atom» In Qur'an: «Then shall anyone who has done an atom's weight of good, see it!

and anyone who has done an atom's weight of evil, shall see it».

﴿ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ۝٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ﴾ [الزلزلة : ٧ـ٨].

[mithqāla ẓarrah] **مثقالَ ذرة**

The weight of a dust particle, a tiny amount; little bit.

[ẓar'un] **(ذ ر ع) ذَرْعٌ**

A stretching forth of the hand, strength, power. In Qur'an: «He was weak in power concerning them».

﴿ وَضَاقَ بِهِمۡ ذَرۡعٗا ﴾ [العنكبوت : ٣٣].

[ẓarī'ah] **ذَريعة**

Pretext.

سَدُّ الذرائِع See (سد).

[ẓaraqa] **(ذ ر ق) ذَرَقَ**

To drop excrement (bird).

[ẓarq] **ذَرْقٌ**

Droppings, excrement (of a bird).

[ẓara] **(ذ ر ا) ذَرَا**

To snatch away, scatter.

[aẓ-ẓāriyāt] **الذّاريات**

«The scatterers.» In Qur'an: «By the winds which scatter (the dust) in every direction» or, by another interpretation. «By the women who scatter abroad».

﴿ وَٱلذَّٰرِيَٰتِ ذَرۡوٗا ﴾ [الذاريات : ١].

[sūratu aẓ-ẓāriyāt] **سورةُ الذاريات**

Chapter of Winds. The title of the 51st surah of the Qur'an.

[ẓa'ina] **(ذ ع ن) ذَعِنَ**

To obey.

[muẓ'in] **مُذْعِن**

One who is submissive.

[al-iẓ'ān] **الإذْعان**

Submission.

[ẓaqana] **(ذ ق ن) ذَقَنَ**

To strike on the chin.

[ẓaqn plural aẓqān] **ذَقْن: أذقان**

A chin.

[ẓakara Allah] **(ذ ك ر) ذَكَرَ الله**

To praise Allah, glorify, eulogize, extol (Allah).

ذَكَرَ اسم الله عليه

[ẓakara isma Allāhi 'alaihi]
Pronounce Allah's name over it.

[ẓakarahu bikhair] **ذَكَرَهُ بخير**

To have pleasant memories of someone, to speak well of someone.

[ẓakarahu bisharr] **ذَكَرَهُ بِشَرّ**

To have unpleasant memories of someone, to speak ill of someone.

[ẓākir] ذاكِر

One who remembers Allah by reciting his names and praises. The reciter of ẓikr.

[ẓikr] ذِكْر

Invocation of Allah , mention of the Lord's name. Some expressions of these are: «None has the right to be worshipped but Allah»

«لا إله إلا الله» The most common form of Ẓikr is a recital of the ninety-nine names of Allah. In addition to the forms of Ẓikr already mentioned there are three others, which are even of more common use, and are known as Tasbīḥ, Taḥmīd and Takbīr. Tasbīḥ is the expression «Oneness be to Allah!».

«سبحان الله». Taḥmīd, «Praise be to Allah!» «الحمد لله» Takbīr, «Allah is great!» «الله أكبر» When the Tasbīḥ and Taḥmīd are recited together it is said thus, subḥāna 'llāhi wa biḥamdi-hi, i.e. «Holiness be to Allah with his praise».

[ẓikru Allāh] ذِكْرُ الله

Invocation of Allah, Remembrance of Allah.

[ẓikrun lil'ālamīn] ذِكْرٌ للعالمين

«An admonition, or exposition of religion for all creatures».

[ẓikra] ذِكْرى

A remembering, admonition. In Qur'an: «What record of (or means of knowing) it do you posses?».

﴿ فِيمَ أَنتَ مِن ذِكۡرَىٰهَآ ﴾ [النازعات : ٤٣] .

[ẓikra ad-dār] ذكرى الدَّار

«By their calling to mind the life to come».

[ẓikrā liẓ-ẓākirīn] ذِكْرى للذَّاكرين

A reminder to the mindful.

[taẓkirah] تَذْكِرة

A warning, admonition, that which brings to one's recollection.

[maẓkūr] مَذْكور

Remembered.

[muẓẓakir] مُذَّكِر

Reminder, One who remembers or reminds himself, hence, who is reminded or admonished.

[aẓ-ẓikr al-ḥakīm] الذّكر الحكيم

The Qur'an.

[ẓaka] (ذ ك ا) ذَكَا

To slaughter, butcher, immolate, sacrifice.

[ẓakka] ذَكَّى

To cause to burn, to slay.

[at-taẓkiyah] التذكية

Slaughter.

[ẓalla] (ذ ل ل) ذَلَّ

To be object, humbled.

[ẓullun] ذُلٌّ

Humility, abasement. In Qur'an: «And, out of kindness, lower to them the wing of humility».

﴿ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ ﴾ [الإسراء: ٢٤].

[ẓillah] ذِلَّة

Abasement, ignoming, vileness.

[ẓallala] ذَلَّلَ

To humble, render submissive.

[ẓalūl] ذَلولٌ

Well-trained, tractable (a beast of burthen), docile, female riding camel.

[ẓalīl plural aẓillah] ذَليل

Humble, submissive, mean, low-spirited, weak-hearted.

[taẓlīl] تَذْليل

A bringing low.

[Al-Muẓil] المُذِّل

The Giver of Disgrace (Allah).

(ذ م م) ذِمَّة: ذِمَم

[ẓimmah plural ẓimam]
A compact, covenant, or contract, a league or treaty.

[biẓ-ẓimmah] بالذِمَّة؟

Honestly? Really? Seriously?

[fi-ẓimmatihi] في ذِمَّته

In someone's
debt, indebted to someone.

[a-ẓimmi] الذِمِّي

A non-Muslim, (Jews or Christians), living under the protection of an Islamic government. Ẓimmi should pay a tribute for security of his person and property.

أهل الذِّمة See (أ ه ل).

عقد الذِّمة See (ع ق د).

(ذ ن ب) ذَنْب: ذُنوب

[ẓanb plural ẓunūb]
Sin, crime, fault.

[muẓnib] مُذْنِب

Guilty, sinner, evil doer, criminal.

[aẓnaba] أَذْنَبَ

To sin, commit a sin, do wrong, to commit a crime or an offense, to be guilty.

[ẓahabun] (ذ ه ب) ذَهَبٌ

Gold.

[tamaẓhaba] تَمَذْهَبَ

To follow, adopt, embrace (maẓhab).

[maẓhab] مَذْهَب

School.

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: (fatḥa ـَ) = a؛ (kasra ـِ) = i؛ (dhamma ـُ) = u.

المذهب الحنبلي
[al-maẓhab al-ḥanbali]
Ḥanbali school (Maẓhab).

المذهب الحنفي
[al-maẓhab al-ḥanafi]
Ḥanafi school (Maẓhab).

المذهب الشافعي
[al-maẓhab a<u>sh</u>-<u>sh</u>āfi'i]
Shafi'i school (Maẓhab).

المذهب الشيعي
[al-maẓhab a<u>sh</u>-<u>sh</u>i'i]
Shi'i school (Maẓhab).

المذهب المالكي
[al-maẓhab al-māliki]
Māliki school (Maẓhab).

المذاهب الأربعة
[al-maẓāhib al-'arba'ah]
The four schools: Al-ḥanbali, Al-ḥanafi, Al-<u>sh</u>āfi'i and Al-māliki.

(ذ ه ل) ذَهَلَ **[ẓahala]**
To forget.

(ذ و) ذَاتُ البين **[ẓātu al-bain]**
Disagreement, enmity, disunion.

ذاتُ الجنب **[ẓātu al-janb]**
Pleurisy.

ذَاتُ الدِّين **[ẓātu ad-dīn]**
Religious woman.

ذاتُ الصدور **[ẓātu aṣ-ṣudūr]**
The very inmost thought of your hearts.

ذَاتُ الله **[ẓātu Allah]**
The essence of Allah.

ذَاتُ النطاقين **[ẓātu an-niṭāqain]**
Asmā', duaghter of Abū Bakr, meaning (two-belted woman was so named by the prophet).

ذَاتُ اليد **[ẓātu al-yad]**
Wealth, affluence.

ذُو انتقام **[ẓu intiqām]**
Mighty to avenge.

ذُو مالٍ **[ẓu māl]**
Rich, wealthy, well-to -do, solvent.

ذُو مَحْرَم **[ẓu maḥram]**
A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

ذُو عَدْلٍ **[ẓu 'adl]**
A just person.

ذُو عُسْرَة **[ẓu 'usrah]**
Under a difficulty ,in strained circumstances.

ذو عَقْلٍ **[ẓu 'aql]**
Intelligent, rational, wise.

ذُو مِرَّة **[ẓu mirrah]**
The angel Gabriel.

ذُو الجلال **[ẓu al-jalāl]**
«The Glorious,» is an attribute of

Allah. In Qur'an: «Blessed be the name of thy Lord who is possessed of glory and honour».

ذُو الجلال والإكرام

[ẓu al-jalāl wal ikrām]
The Lord of Glory and Honor.

[ẓu al-ḥijjah] ذُو الحِجَّة

The month of the pilgrimage, is the last month of the Islamic calendar. It is the month in which the pilgrimage to Mecca must be made.

[ẓu al-ḥulaifah] ذو الحليفة

The miqat of people of Medina now called «Ābār Ali».

[ẓu al-'arsh] ذو العرش

The Lord of the Throne.

ذو العرشِ المجيد

[ẓu al-'arshi al-majīd]
The Lord of the Glorious Throne.

[ẓu al-faqār] ذو الفقار

The name of the celebrated sword which prophet Muhammad (p.b.u.h) gave to his cousin Ali.

[ẓu al-qurba] ذو القربى

Relatives, relations, kindred, kinsmen.

[ẓu al-qarnain] ذو القرنين

Literally, «the two-horned one», the king with the two Horns, or the Lord of the two Epochs. Who was he? In what age, and where did he live? The Qur'an gives us no material to which we can base a positive answer. Nor is it necessary to find an answer, as the story is treated as a parable. Ẓul-qarnain was a most powerful king. His sway extended over east and west, and over people of diverse civilizations. He was just and righteous, not selfish or grasping. He protected the weak and punished the unlawful and the turbulent.
In the Holy Quran Allah says, «And they ask you about Ẓual-Qarnain. Say: "I shall recite to you something of his story. Verily, We established him in the earth, and We gave him the means of every thing».

﴿ وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴾ [الكهف : ٨٣ـ٨٤] .

[ẓu 'l-qa'dah] ذو القعدة

The eleventh month of the Islamic year.

[ẓu 'l-kifl] ذو الكِفل

Ẓul-kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge.
In Qur'an: « And (remember)

Ismā'il, Idrīs and ẓul-kifl, all (men) of constancy and patience».

﴿وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ﴾ [الأنبياء: ٨٥].

[ẓu an-nūn] ذو النون

«The man of the fish or the whale,» is the title of Jonah (yūnus), because he was swallowed by a large fish or whale. He was the prophet raised to warn the Assyrian capital Nineveh. When his first warning was unheeded by the people, he denounced Allah's wrath on them. But they repented and Allah forgave them for the time being. Jonah, meanwhile, departed in wrath, discouraged at the apparent failure of his mission. He should have remained in the most discouraging circumstances, and relied on the power of Allah, for Allah had power both over Nineveh and over the Messenger He had sent to Nineveh. He went away to the sea and took a ship, but apparently the sailors threw him out as a man of bad omen in a storm. He was swallowed by a big fish (or whale), but in the depth of the darkness, he cried to Allah and confessed his weakness. «The darkness» may be interpreted both physically and spiritually. Allah Most Gracious forgave him. He was cast out ashore, he was given the shelter of a plant in his state of mental and physical lassitude. He was refreshed and strengthened, and the work of his mission prospered. Thus he overcame all his disappointment and Allah accepted him.

[ẓu al-yad] ذو اليد

Powerful, influential, holder of actual control, possessor.

[ẓawwu al-arḥām] ذوو الأرحامِ

Blood relatives. Relatives on the maternal side.

[ẓawwu al-furūdh] ذوو الفروض

The sharers of inheritance whose shares are specified in the Holy Qur'an itself.

[ẓāqa'asīlataha] (ذ و ق) ذَاقَ عسيلتها

Consummate his marriage with her.

[ẓā'a] (ذ ي ع) ذَاعَ

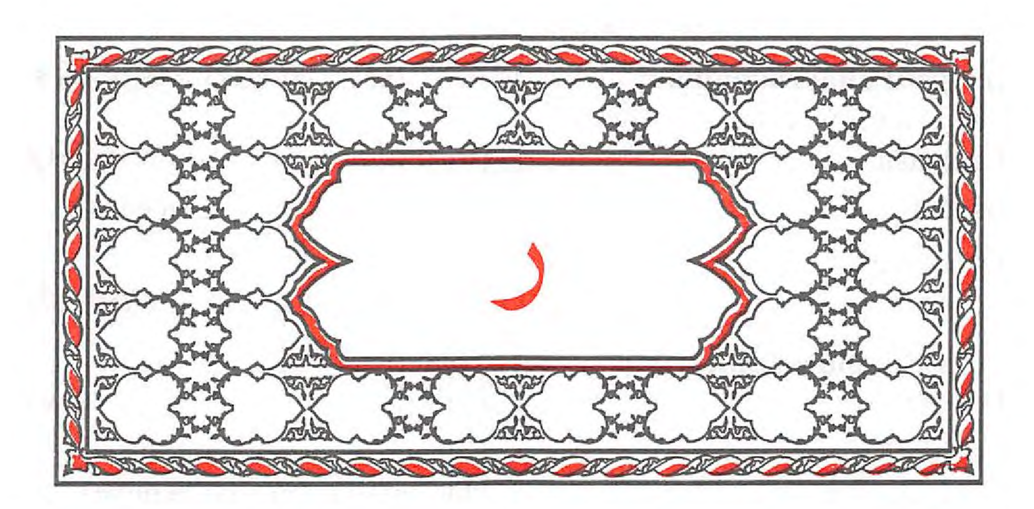
To become known.

[aẓā'a] أذاعَ

To divulge.

(ذ ي ل) طاهر الذيل See (ط ه ر)

طهارة الذيل See (ط ه ر)



[ra'su al-māl] (ر أ س) رأسُ المال

Capital.

[ru'ūsu amwālikum] رؤوسُ أموالكم

The capital of your money.

نُكِسوا على رؤوسهم

[nukisu 'ala ru'ūsihim]

«They fell back into idolatry», Literally, «They were turned upside down upon their heads».

[ar-ra'smāliyah] الرَّأسمالية

Capitalism.

[ra'afa] (ر أ ف) رَأَفَ

To be compassionate.

[ra'fah] رَأفة

Compassion.

[ar'afu] أرأفُ

Kindlier, more gracious.

[Ar-Ra'ūf] الرؤوف

«The affectionate, the All kind». One of the ninety-nine names or attributes of Allah. In Qur'an: «But Allah cautions you (to remember) Himself and Allah is full of kindness to those that serve Him».

﴿وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفُۢ بِٱلْعِبَادِ﴾[آل عمران: ٣٠].

[ra'a] (ر أ ي) رَأَى

To see, look (إلى), behold,

perceive , think (أن). In Qur'an: «And Allah will see your works».

﴿ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ ﴾ [التوبة : ٩٤].

[tarā'a] تَرَاءى

To see one another, come in sight of one another.

[ra'ya al-'ain] رأيَ العين

Judging by sight.

[re'ā'] رِئاء

Hypocrisy, ostentation. In Qur'an: «O you who believe! cancel not your charity by reminders of your generosity or by injury-like those who spend their substance to be seen of men».

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ ﴾

[البقرة : ٢٦٤].

[ru'ya] رؤيا

«A dream; a vision». A term used in the Holy Qur'an for the visions of the prophets. In Qur'an: «Truly did Allah fulfil the vision for His Apostle».

﴿ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ﴾

[الفتح : ٢٧].

[ru'ya ṣāliḥah] رؤيا صالحة

A good dream.

رؤيةُ هلال رمضان

[ru'yatu hilāl ramadhān]
The visibility of the crescent of Ramadan.

[riyā'] رِياء

Hypocrisy.

مُراءٍ: مُراؤون

[murā'in plural murā'ūn]
Hypocrite.

[ar-ra'i] الرَّأي

Subjective opinion, decision based on one's individual judgment (not on Qur'an and sunnah).

(ر ب ب) رَبُّ الأرض

[rabbu al-ardh]
A landowner.

[rabbu ad-dār] رَبُّ الدَّار

The Master of the house.

رَبُّ السموات والأرض

[rabbu as-samāwati wal-ardh]
The Lord of the Heavens and the Earth.

[rabbu al-'ālamīn] رَبُّ العالمين

Lord of the universe.

[rabbu al-'ibād] رَبُّ العباد

Lord of (his) servants.

[rabbu al-‘arsh] رَبُّ العرش

The Lord of the Throne.

رَبُّ العرش العظيم

[rabbu al-‘arsh al-‘azīm]
The Lord of the supreme throne.

رَبُّ العرش الكريم

[rabbu al-‘arsh al-karīm]
The Lord of the Honorable throne.

[rabbu al-‘izzah] رَبُّ العِزَّة

Lord of glory.

[rabbu al-falaq] رَبُّ الفَلَق

The Lord of Dawn.

[rabbu al-māl] رَبُّ المال

A possessor of property.

[rabbu al-maghribain] رَبُّ المغربين

The Lord of the two wests.

رَبُّ المشرق والمغرب

[rabbu al-mashriq wal-maghrib]
The Lord of the east and west.

[rabbu al-mashāriq] رَبُّ المشارق

The Lord of sunrises.

[rabbu an-nās] رَبُّ الناس

The Lord of Mankind.

[arbāb] أَرْباب

Lords.

[rabbi] ربي

My Lord.

[rabbāni] رَبَّاني

Divine, pertaining to Allah.

[rubūbiyah] رُبوبية

Divinity, deity, mastership, lordship.

[rabībah, rabā’ib] ربيبة: ربائِب

Step daughter.

[Ar-Rabb] الرَّب

«The Lord, the Sustainer, the Supporter». Ar-Rabb is the owner who has full authority over his property. Ar-Rabb, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allah. When it is alone, the word Rabb is used only for Allah. As for other than Allah, it can be used to say Rabb Ad-Dār, the master of such and such object. Further, it was reported that ar-Rabb is Allah’s Greatest Name.
A title frequently used in the Qur’an for the Divine Being, e.g.: -«God (Allah) is my Lord (Rabbi) and your Lord»

﴿ إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ ﴾ [آل عمران: ٥١].

«Our Lord (Rabb) is the Lord (Rabb) of the heavens and the earth».

﴿رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ [الكهف: ١٤].

Allah is the Ismu aẓẓāt, or «Essential name of God,» ar-Rabb, «The Lord,» is but an ismu ṣifah, or attribute of the Almighty. Al-Baidāwi, the commentator, says, «rabb, in its literal meaning, is to «bring up» that is, to bring or educate anything up to its perfect standard, by slow degrees, and in as much as the Almighty is He who can bring everything to perfection, the word الرَّب ar-Rabb, is especially applied to God».

[murābaḥah] (ر ب ح) مُرَابحة

A legal term for selling a thing for a profit, when the seller distinctly states that he purchased it for so much and sells it for so much.

[ar-ribḥ] الرِّبح

Profit.

[rabaṣa] (ر ب ص) رَبَصَ

To expect.

[tarabbaṣa] تَرَبَّصَ

To wait, wait for, expect, watch for something to befall any one.

[tarabbuṣ] تَرَبُّصٌ

The act of waiting, a period of waiting. In Qur'an: «For those who take an oath for abstention from their wives, a waiting for four months is ordained».

﴿ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ﴾ [البقرة: ٢٢٦].

[mutarabbiṣ] مُتَرَبِّص

One who waits.

[rabaṭa] (ر ب ط) رَبَطَ

To tie, confirm, strengthen. In Qur'an: «That he might strengthen your hearts».

﴿ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ ﴾ [الأنفال: ١١].

رَبَطَ الله على قلبه

[rabaṭa Allahu 'ala qalbihi]
Allah has strengthened his heart.

[rābaṭa] رَابَطَ

To be firm and constant.

[ribāṭ rūḥi] رِباط روحي

Spiritual bond.

[murābiṭ] مُرابِط

Frontiers guardian.

[ar-ribāṭ] الرِّباط (المُرابطة)

Be on guard in a frontier station. In the Holy Quran Allah says, «O you who believe! Endure and be more patient, and Rābiṭū».

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ ﴾ [آل عمران: ٢٠٠].

Arribāṭ in the above verse

(Ayah) refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory.
In the Hadith (Tradition) Prophet Muhammad says «A Day of Ribāṭ in the cause of Allah is better than this life and all that is in it».

«رِبـــاطُ يـــوم في ســـبيل الله خير من الدنيا وما عليها».

الرابطة الإسلامية

[ar-rābiṭah al-islāmiyah]
The Moslem league.

[raba'a] (ر ب ع) رَبَعَ

To be watered every fourth day (a camel), to be the fourth.

[rub'] رُبْع

(1) A fourth. A legal term used in Islamic law, e.g. «a fourth,» or the wife's portion when her husband dies, and has no children. **(2)** The quarter of a juz'.

[rubā'] رُباعٌ

Four by four.

[al-arba'ah] الأربعة

The four compilers of Ahādith, Abu Dāwud, Nasā'i, Tirmiẓi, Ibn Mājah.

[rabī' al-awwal] ربيع الأول

Name of the third month of the Muslim year (Hejra). Prophet Muhammad (p.b.u.h) was born and died on the 12th day of this month.

[rabī' al-ākhir] ربيع الآخر

Name of the fourth month of the Muslim year (Hijra).

[raba] (ر ب ا) رَبَا

To increase, grow, mount up. In Qur'an: «The scum floating on the surface (of water)».

﴿ زَبَدًا رَّابِيًاۚ ﴾ [الرعد: ١٧].

«And he inflicted on them a severe punishment»

﴿ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴾ [الحاقة: ١٠].

[ribā] رِبَا

«Usury». A term in Muslim law defined as «an excess according to a legal standard of measurement or weight in one or two homogenous articles opposed to each other in a contract of exchange, and in which such excess is stipulated as an obligatory condition on one of the parties without any return». ribā includes all gain upon loans, whether from the loan of money, or goods, or property of any kind. In Qur'an: «Those who devour usury will not stand except as stands one

whom the Evil one by his touch has driven to madness. That is because they say: Trade is like usury, but Allah has permitted trade and forbidden usury...».

﴿ ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓاْ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰاْ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ ﴾ [البقرة: ٢٧٥].

Allah prohibits His believing servants from dealing in Ribā and from requiring interest on their capital, just as they used to do during the time of Ignorance (Jāhiliyyah).
In the Holy Quran Allah says, «O you who believe! Do not consume Ribā doubled and multiplied, but fear Allah that you may be successful».

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأْكُلُواْ ٱلرِّبَوٰٓاْ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ [آل عمران: ١٣٠].

[riba al-fadhl] رِبَا الفضل

Taking a superior thing of the same kind by giving more of the same thing of inferior quality; e. g. dates, some other food-stuff, or gold and silver. Islam strictly prohibits any kind of usury.

[riba an-nasīʼah] رِبَا النَّسيئة

To take interest on lent money.

[arba] أَرْبَى

Comp. form, More numerous, to practice usury, to exceed the measure.

[rāba] رَابَى

To lend to any one upon usury.

[al-murābi] الْمُرَابِي

Usurer.

[tarbiyah islāmiyah] تربية إسلامية

Islamic education.

[tarbiyah sayi'ah] تربية سيئة

Miseducation.

(ر ت ب) ترتيب سور القرآن

[tartīb suwar al-qur'ān]
Arrangement of Qur'ānic chapters (surahs).

[urtija 'alaihi] (ر ت ج) أُرْتِجَ عليه

To be tongue-tied, unable to speak, struck dumb, words failed him.

[ritāj al-ka'bah] رِتاج الكعبة

Ka'bah's gate.

[rata'a] (ر ت ع) رَتَعَ

To feed in abundant pastures, pass time pleasantly, enjoy one's-self. In Qur'an: «Send him with us tomorrow to enjoy himself and play, and we shall take every care of him».

﴿ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ [يوسف: ١٢].

[rataqa] (ر ت ق) رَتَقَ

To mend anything by joining the broken parts.

[ratqun] رَتْقٌ

Anything closed, solid, imperious. In Qur'an: «Do not unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder?».

﴿ أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ﴾ [الأنبياء: ٣٠].

[rattala] (ر ت ل) رَتَّلَ

To read (the Qur'an) with a slow and distinct enunciation.

[tartīl] ترتيل

The act of reading the Qur'an in a slow and distinct manner. In Qur'an: «Or a little more, and recite the Qur'an in slow, measured rhythmic tones».

﴿ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴾ [المزمل: ٤].

[rath al-hai'ah] (ر ث ث) رث الهيئة

Of shabby appearance.

[al-murji'ah] (ر ج أ) المُرْجِئة

A Muslim group believes that disobediance makes no harm so long as they are Muslims and Nothing is accepted after disbelief.

[rajab] (ر ج ب) رَجَب

lit. «The honoured month». The seventh month of the Islamic year.

[rajja] (ر ج ج) رَجَّ

To move, shake. In Qur'an: «When the earth shall be shaken to its depths».

﴿ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴾ [الواقعة: ٤].

[rajjun] رَجٌّ

A shaking, shock.

[rujḥān] (ر ج ح) رُجحان

Preponderance, superiority, excess of weight.

[rajaza] (ر ج ز) رَجَزَ

To compose a particular kind of verse called رَجَزٌ

[rijzun] رِجْزٌ

Impurity, a plague, punishment, (inflicted by Allah), any abomination, especially idolatry.

[rajasa] (ر ج س) رَجَسَ

To bellow loudly.

[rijsun] رِجْسٌ

An abomination, punishment, indignation, dirt, filth. In Qur'an:

«O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination) that you may prosper».

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴾ [المائدة: ٩٠].

[rajis] رَجِس

Dirty, filthy.

[raja'a] (ر ج ع) رَجَعَ

To return, turn back, turn off. In Qur'an: «Perhaps they might turn it off upon him».

﴿ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴾ [الأنبياء: ٥٨].

«Then they came to themselves, returned to their senses».

﴿ فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمْ ﴾ [الأنبياء: ٦٤].

«Turn again your eyes (unto Heaven)».

﴿ فَٱرْجِعِ ٱلْبَصَرَ ﴾ [الملك: ٣].

[rāja'a al-mar'ah] رَاجَعَ المرأة

Take her back.

[raj'un] رَجْعٌ

A return.

[marji'un] مَرْجِعٌ

A return.

[raj'ah] رَجْعَة

«Restitution.» Receiving back a wife who has been divorced, before the time has fully elapsed when the divorce must of necessity take place. In other words, the continuance of the marriage bond.

[taraja'a] تَرَاجَعَ

To return to one another.

[istarja'a] اسْتَرْجَعَ

To say the words:

«إنَّا لله وَإنَّا إلَيْه رَاجعُون» See استرجاع

[istirjā'] اسْتِرْجاع

Lit. «Returning» A term used for the act of appealing to Allah for help in the time of affliction by repeating the following ejaculation from the Qur'an: «Verily, we belong to Allah, and verily we shall return to Allah». ﴿ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴾. This formula is used by Muslims in any danger or sudden calamity, especially in the presence of death.

رُجوعٌ عن الطلاق

[rujū'un 'an aṭ-ṭalāq]

Revocation of divorce.

[ar-raj'] الرَّجْع

The rain.

[ar-ruj'a] الرُّجْعى

The return.

[bi'athar raj'i] بأثر رجعي

With retroactive force.

[rajafa] (ر ج ف) رَجَفَ

To be in violent motion, to shake violently, tremble.

[rajfah] رَجْفَة

An earthquake, a mighty blast.

[rājifah] رَاجِفة

Name of the first blast of the trumpet which is to precede the general Resurrection.

[ar-rajfah] الرَّجْفة

The quake.

(ر ج ل) رجال السند

[rijālu as-sanad]
The chain of narrators who narrated the Traditions (Aḥādith) of the prophet (Blessings of Allah and peace be upon him).

[rajama] (ر ج م) رَجَمَ

To cast stones at, to stone any one to death.

[rujum] رُجُمْ

Shooting stars, meteorites.

[rajman bil-ghaib] رَجْماً بالغيب

Doubtfully guessing as that which is secret.

[rujūm] رُجُوم

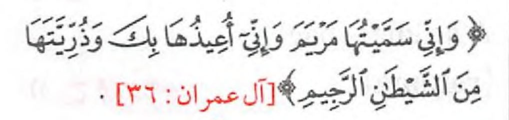
Things which are thrown.

[marjūm] مَرْجوم

Stoned.

[rajīm] رَجيم

Lit. «One who is stoned» A name given to Satan in the Qur'an: «I have called her Mary, and I seek refuge in Thee for her and for her offspring from Satan, the pelted one».



[ar-rajm] الرَّجْم

Ar-rajm means (in islamic law) to stone to death those married persons who commit the crime of illegal sexual intercourse.

[rajā] (ر ج ا) رَجَا

To hope (أنْ), to hope for (مِنْ). In Qur'an: «But they fear not the Resurrection».

﴿ بَلْ كَانُوا۟ لَا يَرْجُونَ نُشُورًا ﴾

. [الفرقان: ٤٠]

[arjā'] أرْجاء

The sides.

[marju] مَرْجو

Hoped for.

[raḥuba] (ر ح ب) رَحُبَ

To be ample, spacious.

(ر ح ل) ارتحل إلى رحمة الله

[irtaḥala ila raḥmati Allah]

To pass away, die.

[rāḥilah] راحلة

A she -camel used for riding (literary means: a mount to ride).

[raḥlun] رَحْلٌ

A saddle – bag.

[raḥima] (ر ح م) رَحِمَ

To be merciful, have mercy upon.

رَحْمٌ: أرحام

[raḥmun plural arḥām]

A womb, relationship, blood relative.

[raḥmah] رَحْمة

Mercy. The attribute of mercy is specially mentioned in the Qur'an as one which characterises the Divine Being; each surah of that book (with the exception of one surah), beginning with the superscription, «In the name of Allah the Compassionate, the Merciful», «But your Lord is most forgiving, full of Mercy».

﴿ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ﴾[الكهف : ٥٨] .

[raḥmatu Allah] رَحْمةُ الله

Allah's Mercy, Allah's Grace.

[raḥmah wāsi'ah] رَحْمة واسعة

All-embracing mercy.

[marḥamah] مَرْحَمة

Mercy, kindness, pity.

[taraḥḥamah 'alaihi] تَرَحَّمَ عليه

To say to someone (رحمك الله) May Allah have mercy upon you; to ask Allah to have mercy (على upon someone).

[tarāḥama] تَراحَمَ

To be merciful toward one another, show human understanding for one another.

[arḥamu ar-rāḥimīn] أرْحَمُ الراحمين

The Merciful (Allah).

[istirḥām] اسْتِرحام

Plea for mercy.

[marḥūm] مَرْحُوم

Deceased, late.

[ar-Raḥmān] الرَّحمن

«The most Compassionate, the Beneficent». One of the ninety-nine names or attributes of Allah. It generally occurs in conjunction with the attribute ar-Raḥīm, e.g. «Your God is one

God. There is no God but He, the Compassionate, the Merciful.» It also occurs in the initial formula, placed at the commencement of each sūrah, with the exception of the 9th. «In the name of Allah, the Compassionate, the Merciful».

﴿ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴾ [الفاتحة : ١].

[sūratu ar-Raḥmān] سورة الرحمن

Chapter of the Most Gracious (No.55).

[Ar-Raḥīm] الرَّحيم

«The Most Merciful». One of the ninety-nine names or attributes of Allah. It generally occurs in conjunction with the attribute ar-Rahman. «The Compassionate, the Merciful».

(ر ح ى) دارت رحى الحرب

[dārat raḥa al-harb]
The war (fighting) broke out, the war was going on.

[rakh-khaṣa] (ر خ ص) رَخَّصَ

To give licence, to allow.

[rukhṣah] رُخصة

Allowance of Allah, permission.

[rakhīm] (ر خ م) رَخيم

Soft, mellow, pleasant, melodious (voice).

[rukhā'] (ر خ ا) رُخَاءٌ

A gentle wind.

[ridā'] (ر د أ) رِداء

A sheet that is worn around the upper part of the body while in state of Iḥrām.

[radda] (ر د د) رَدَّ

To drive back, avert (على وعن), to restore, give back, bring back. In Qur'an: «Then they put their hands up to their mouths».

﴿ فَرَدُّوٓاْ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ ﴾ [إبراهيم : ٩].

[raddu as-salām] رَدُّ السلام

The returning of a salutation which is an incumbent duty upon one Muslim to another.

[rāddun] رَادٌّ

One who averts, restores.

[maradun] مَرَدٌّ

A place by which or to which we return; besides being a noun of time and place.

يرتد عن الإسلام

[yartad 'an al-islām]
Apostalize from Islam.

[murtad] مُرْتد

An apostate from Islam. In Islam the apostate must be killed.

[murtaddah] مُرْتدَّة

Female apostate.

الرِّدة عن الإسلام

[ar-riddah 'an al-islam]

Apostasy from Islam.

(ر د ع) رادِع **[rādi']**

Deterring, deterrent, obstacle, impediment.

(ر د ف) رَدِفَ **[radifa]**

To come behind (لِـ).

رَادِف **[rādif]**

That which follows.

الرَّادِفة **[ar-rādifah]**

The repeated Quake, the second blowing.

الرِّدْفان **[ar-ridfān]**

Day and night.

(ر د م) رَدَمَ **[radama]**

To shut (a gate).

رَدْمٌ **[radmun]**

A strong wall.

(ر د ى) تَرَدَّى **[taradda]**

To fall head.

أرْدَى **[arda]**

To bring to destruction.

المُتَرَدِّية **[al-mutaradiyah]**

That which has been killed by a headlong fall. In Islam it is not lawful to eat it.

(ر ذ ل) رَذُلَ **[raẓula]**

To be base.

أرذَل: أرذلون **[arẓal plural arẓalun]**

Comp. form, vilest , most abject. In Qur'an: «To The worst part of life».

﴿إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ﴾ [الحج : ٥].

رذيلة: رذائِل **[raẓīlah plural raẓā'il]**

Vice.

الأرذلون **[al-arẓalūn]**

The meanest.

رَزَقَ **[razaqa]**

To provide with the means of subsistence, provide sustenance.

رِزق: أرزاق **[rizq plural arzāq]**

Subsistence, sustenance.

رِزْقٌ كريم **[rizqun karīm]**

Honorable provision, generous sustenance.

الرَّزَّاق **[Ar-Razzāq]**

«The Bestower of sustenance» One of the ninety-nine names or attributes of Allah. In Qur'an: «For Allah is He who gives (all) sustenance, Lord of power, steadfast (forever)».

﴿إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلۡقُوَّةِ ٱلۡمَتِينُ﴾ [الذاريات : ٥٨].

(ر س خ) رَسَخَ **[rasakha]**

To be firm.

أ = a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẓ، ر = r، ز = z،
س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = ẓ، ع = '، غ = gh، ف = f، ق = q، ك = k، ل = l،

[rāsikhun] رَاسِخٌ

One who is firmly established.

الراسخون في العلم

[ar - rāsikhūn fi al 'ilm]
Those who are well grounded in learning.

[ar-ras] (ر س س) الرَّس

A well near Midian. This word occurs twice in the Qur'an: «The people of 'Ād and Thamūd, the people of the Rass»

﴿ وَعَادًا وَثَمُودَاْ وَأَصْحَٰبَ ٱلرَّسِّ ﴾

[الفرقان: ٣٨].

«Before them was denied (the hereafter) by the people of Noah, the companions of the Rass, the Thamūd».

﴿ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ﴾ [ق: ١٢].

[rusugh] (ر س غ) رُسُغ

Wrist.

(ر س ل) رَسَّل في القراءة

[rassala fi al-qirā'ah]
To read slowly and distinctly.

[risālah] رِسالة

Apostleship. The coming of an apostle or prophet.

[risālatu Allah] رِسالةُ الله

Allah's message.

[risālah 'alamiyah] رِسالة عالمية

Universal message.

[istirsāl] اسْتِرْسال

Ease, naturalness, elaboration.

[rasūl] رسول

«An apostle, messenger.» A title specially applied to prophet Muhammad (p.b.u.h), but used also for all prophets.

[rasūlu Allah] رسولُ الله ﷺ

The prophet, Allah's Apostle, the Messenger of Allah, Mohammad (Allah's praise and peace be upon him).

مُرْسَل: مُرسَلون

[mursal plural mursalūn]
A messenger or apostle. A term frequently used in the Qur'an for the prophets.

سورة المُرسلات

[sūratu al-mursalāt]
Lit. «Those who are sent.» The title of 77th surah of the Qur'an in the first verse (Āyah) of which the word occurs. «By the angels who are sent by Allah, following one another.» some interpreters say that Al-Mursalāt means winds.

حديث مُرْسَل See حديث

[rasa] (ر س ا) رَسَا

To be or stand firm.

[arsa] أَرْسَى

To fix firmly. In Qur'an: «When is its fixed time?».

﴿ أَيَّانَ مُرْسَىٰهَا﴾ [النازعات : ٤٢].

«Both whilst it is moving, and whilst it is at anchor, or at rest».

﴿ مَجْرٜىٰهَا وَمُرْسَىٰهَآ﴾ [هود : ٤١].

راسية: رواسي

[rāsiyah plural rawāsi]
Things which are firmly and immovably fixed, mountains.

[rashada] (ر ش د) رَشَدَ

To be on the right way, follow the right course, be well guided, not go astray (esp., in religious matters); to have the true faith, be a true believer, become mature, grow up, to come of age.

[rushdun] رُشْدٌ: رشاد

Nouns of action, A going in the right way, true direction, correct rule of action.

[murshid] مُرْشِد

Guide to the right way, adviser, spiritual guide, leader.

[irshād] إرْشاد

Guidance, spiritual guidance.

[rāshid] رَاشِد

Following the right way, rightly guided, having the true faith, sensible, reasonable, of full legal age.

[rashīd] رشيد

Rightly guided, following the right way, having the true faith, reasonable, rational, mature.

[Ar-Rashīd] الرَّشيد

«The Rightly Directing. «One of the ninety-nine names or attributes of Allah.

الخلفاء الراشدون see (خ ل ف).

[rasha] (ر ش ا) رَشَا

Bribe.

[irtasha] ارتشى

To receive bribes (judge). In Hadith: «Allah curses the giver, the receiver and the agent of a bribe».

«لَعَنَ اللهُ الرَّاشي والمرتشي والرَّائش»

[rashwah] رشوة

Bribery. It is forbidden in Islam.

[ar-rāshi] الرَّاشي

Briber.

[al-murtashi] المُرْتشي

Bribee.

[rasada] (رص د) رَصَدَ

To observe, lie in wait.

[mirsād] مِرْصادٌ

A place of observation, or of ambush.

[raṣṣa] (ر ص ص) رَصَّ

To cement or join together.

[marṣūṣ] مَرْصوص

Firmly and compactly united.

(ر ض خ) رَضَخَ للحق

[ra<u>dh</u>a<u>kh</u>a lilḥaq]
He acknowledged truth.

[ra<u>dh</u>a'a] (ر ض ع) رَضَعَ

To suck the mother's milk.

[ar<u>dh</u>a'a] أَرْضَعَ

To foster.

[istar<u>dh</u>a'a] اسْتَرْضَعَ

To seek a nurse for (a child), to ask (a woman) to suckle (a child).

[ir<u>dh</u>ā'] إرْضاع

Breast-feeding.

[ar<u>dh</u>a'at] أرْضعت

Suckle, give suck.

[mur<u>dh</u>i'] مُرْضِع

Nurse, nursing woman.

[mur<u>dh</u>i'ah] مُرْضِعة

Foster mother.

[ri<u>dh</u>ā'] رِضاع

A legal term, which means sucking milk from the breast of a woman for a certain time. The period of fosterage.

[ra<u>dh</u>ā'ah] رَضاعة

Fosterage. According to Abū Ḥanīfah, the period of fosterage is thirty months; but the two disciples, Yūsuf and Muhammad, hold it to be two years, whilst Zufar maintains that it is three years. In Qur'an: «Your foster sisters».

﴿وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ﴾

[النساء: ٢٣].

[ra<u>dh</u>iya] (ر ض ا) رَضِيَ

To be content, pleased, to choose.

رَضِيَ الله عنه

[ra<u>dh</u>iya Allāhu 'anhu]
May Allah be pleased with him.

[ra<u>dh</u>iyyun] رَضيٌّ

Agreeable, acceptable.

[ar<u>dh</u>a] أَرْضى

To content, please.

[tarā<u>dh</u>a] تَراضى

To be pleased with one another, to be mutually consent.

[bittarā<u>dh</u>i] بالتَّراضي

Consensually, by mutual consent or agreement.

[irta<u>dh</u>a] ارتضى

To be pleased with, pleasing to.

[istir<u>dh</u>ā'] اسْتِرْضاء

Conciliatory attitude, conciliatoriness, conciliation.

[rādhiyah] راضية

One who is content, well pleased, pleasant, agreeable.

راضية مَرْضيَّة

[rādhiyah mardhiyah]

Well-pleased and well-pleasing.

[mardhiyyun] مَرْضِيٌّ

Accepted, well pleased or contented.

[mardhāt] مَرْضاة

The act of pleasing.

[ridhwān] رِضوان

Grace, acceptance, favour, that which is pleasing.

[radhwān] رَضْوان

The name of the gardener or keeper of paradise (Angel).

[ruṭabun] (ر ط ب) رُطَبٌ

Fresh ripe dates.

[raṭil] (ر ط ل) رَطِل

A certain thing which one weighs. A weight or measure. A Raṭil of silver = 12 ounce = 1428.4 Gram.

[ar-raṭil al-'irāqi] الرَّطل العراقي

407.5 Gram.

[ra'aba] (ر ع ب) رَعَبَ

To frighten, fear.

[ru'bun] رُعْبٌ

Fear, terror.

[ra'ada] (ر ع د) رَعَدَ

To thunder.

[ra'dun] رَعْدٌ

Thunder. In Qur'an: «Thunder repeats His praises».

﴿ وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ ﴾[الرعد: ١٣].

[sūratu ar-ra'd] سورةُ الرعد

Chapter of Thunder (No.13).

[rā'a] (ر ع ي) راعى

To observe, respect, look at.

الراعي: الرُّعاة

[ar-rā'i Plural ar-ru'āt]

Shephard, guardian.

[ir'awa] ارْعَوى

To desist (من or from sin, from error), repent.

[ir'awa 'an ghaihi] ارْعوى عن غيه

To repent, turn over a new leaf.

رعيَّة: رعايا

[ra'iyyah plural ra'āya]

Subjects, citizens.

[mar'a] مَرْعى

Pasture.

[raghiba] (ر غ ب) رَغِبَ

To desire. In Qur'an: «Nor to prefer their own lives to his».

﴿ وَلَا يَرْغَبُواْ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ﴾

[التوبة: ١٢٠].

[raghabun] رَغَبٌ

Love.

[raghaban wa-rahaban] رَغَبًا وَرَهَبًا

Torn between greed and fear.

[targhīb] تَرْغيب

Awakening of a desire or longing (في for), incitement to covetousness.

الترغيب والترهيب

[at-targhīb wat-tarhīb]

Invitation and intimidation.

[raghadan] (ر غ د) رَغَداً

Abundantly

[raghama] (ر غ م) رَغَمَ

To dislike, abhor.

[murāgham] مُرَاغَمٌ

A place of refuge.

[rafata] (ر ف ت) رَفَتَ

To break in pieces.

[rufāt] رُفاتٌ

Dust, anything broken small.

[rafatha] (ر ف ث) رَفَثَ

To behave in an obscene manner.

[rafathun] رَفَثٌ

Sexual intercourse, obscenity. In the Holy Quran, Allah says, "The Hajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Ḥajj therein (by assuming Iḥrām), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Ḥajj".

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ﴾ [البقرة: ١٩٧].

This Āyah means that those who assume the Iḥrām for Hajj or 'umrah are required to avoid the Rafath, meaning, sexual intercourse.

[rafada] (ر ف د) رَفَدَ

To give.

[rifdun] رِفْدٌ

A gift.

[rifādah] رفادة

Rifādah was the function of providing food to the Pilgrims. It was considered an important and honoured function in Arabia during the Jāhiliyah period.

[marfūdun] مَرْفُودٌ

Given.

[rafa'a] (ر ف ع) رَفَعَ

To raise up, exalt, lift up.

[rāfi'un] رَافِعٌ

Exalting, one who raises up.

[rafī'un] رَفِيعٌ

High.

[Ar-Rāfi'] الرَّافِع

The Exalter (Allah).

حديث مرفوع see حديث

[rafrafa] (ر ف ف) رَفْرَفَ

To spread the wings.

[rafrafun] رَفْرَفٌ

A pillow.

[rafaqa] (ر ف ق) رَفَقَ

To help.

[mirfaq] مِرْفَق

An elbow.

[mirfaqan] مِرْفَقاً

Comfortably.

[murtafaq] مُرْتَفَق

A couch, to recline on the elbow.

[rafīq] رَفِيق

A companion, friend.

[Ar-Rafīqu Al-A'lla] الرفيق الأعلى

The highest companion (Allah).

[raqaba] (ر ق ب) رَقَبَ

To observe, respect, regard.

[taraqqaba] تَرَقَّبَ

To look about.

[irtaqaba] ارْتَقَبَ

To observe, watch.

[murtaqib] مُرْتَقِبٌ

One who watches.

[ruqba] رُقبى

A kind of gift in the form of a house given to somebody to live in as long as he is alive.

[raqabah] رَقَبَة: رِقاب

Lit. «The Neck» plural riqāb. A term used in the Qur'an for a captive slave. «Whosoever kills a believer by mistake, then let him free a believing neck».

﴿وَمَن قَتَلَ مُؤْمِنًا خَطَئًا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾ [النساء: ٩٢].

[taḥrīru raqabah] تحريرُ رقبة

The freeing of a neck (from the yoke of slavery).

[raqīb] رَقيب

A watcher, an observer.

[raqīb wa-'atīd] رَقيبٌ وعتيد

Two guardian angels. Two angels are constantly by man to note his thoughts, words and actions. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds. In Qur'an: «Not a word does he utter but there is a sentinel by him, ready (to note it)».

﴿مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

[ق: ١٨].

[Ar-Raqīb] الرَّقيب

«The watcher». One of the ninety-nine names or attributes of the Almighty.

[hāẓa fi riqābihim] هذا في رقابهم

Responsibility for it rests on their shoulders.

[raqada] (ر ق د) رَقَدَ

To sleep.

[marqad] مَرْقَدٌ

A bed.

[ruqūd] رُقود

Sleeping.

(ر ق ق) رَقَّ له قلبه

[raqqa lahu qalbahu]
He took pity on him.

[raqqun] رَقٌّ

A volume or scroll, generally of parchment.

[riqqun] رِقٌّ

The servitude of a slave (slavery).

[istaraqqa] اسْتَرَقَّ

Enslave.

[istirqāq] اسْتِرْقاق

Enslavement, subjugation.

[raqīq, ariqqā'] رقيق: أرقّاء

Slave.

[marqūm] (ر ق م) مَرْقوم

Written, inscribed.

[ar-raqīm] الرَّقيم

A word which occurs in Qur'an: «Hast thou reckoned that the fellows of the cave and the Raqīm were a wonder amongst our signs?».

﴿ أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴾[الكهف: ٩].

The commentators are not agreed as to the meaning of this word. The Jalālān say, it was a brass plate or stone-table, on which the names of the fellows of the cave were written. Other interpreters say it was either the name of the dog which belonged to the young men, or the valley in which the cave was situated.

See أصحاب الرقيم (ص ح ب)

[ruqyah] (ر ق ي) رُقْية

Qur'anic recitation over a patient. Anas says: «The prophet permitted (ruqyah) being used to counteract the ill effects of the evil eye; and on those bitten by snakes or scorpions».

[rakiba] (ر ك ب) رَكِبَ

To ride, to be carried, go on board a ship.

[irtakaba jarīmah] ارْتَكَبَ جريمة

Commit a crime.

[irtikāb] ارْتكاب

Perpetration, commission (of a sin or crime).

[irtikāb jarīmah] ارْتكاب جريمة

Crime commission.

[rakbun] رَكْبٌ

A company of 10 or more mounted on camels,
a small caravan. In Qur'an: «Remember you were, on the hither side of the valley, and they on the farther side and the caravan on lower ground than you».

﴿ إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ﴾

[الأنفال: ٤٢].

[rikābun] رِكابٌ

Camels.

[murtakib] مُرْتَكِب

Perpetrator (of a crime).

[mutarākib] مُتَراكِبٌ

Lying in heaps.

[rakūb] رَكوب

Use of a camel in riding.

[rikz] (ر ك ز) رِكْز

A low sound, a whisper.

[rikāz] رِكاز

Treasures buried in the earth, particularly those treasures which have been buried at some remote period. The word rikāz includes kanz, «treasure», or other property buried in the earth, and ma'din, «mines» such treasures are subject to a zakat of a fifth.

زكاة الركاز see زكاة

[rakasa] (ر ك س) رَكَسَ

To invert, be thrown back, to decline.

[arkasa] أَرْكَسَ

To throw anyone back into a former state In Qur'an: «Allah hath upset them for their (evil deeds)».

﴿ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ ﴾ [النساء: ٨٨].

[riksun] رِكْسٌ

Dirt, repair.

[raka'a] (ر ك ع) رَكَعَ

To bend the body, bow (esp. in prayer), to kneel down. see ركوع

[rāki'un plural rukka'] رَاكِعٌ

One who bows down (bower).

[rukū'un] رُكُوعٌ

Bowing down, A posture in the daily prayers. An inclination of the head with the palms of the hands resting upon the knees.

position after bowing down.
7 – Prostration (Sujūd). 8 – The sitting between the two prostrations and tranquility.
9 – The Final Sitting and reciting of Tashahhud.

[arkān al-imān] أركان الإيمان

Articles of faith «Īmān». These articles are to believe in:
1 - Allah, God.
2 - Al-Malā'ikah, The angels.
3 - Al-kutub, the books (of the prophets).
4 - Ar-rusul, the prophets.
5 - Al-Yaumu 'l-Ākhir, the last Day.
6 - Al-Qadar, the Decrees of Allah (fate, desting).

[rakīn] رَكين

Firm, steady, confident.

[ar-rukn ash-shāmi] الركن الشامي

The Syrain corner.

[ar-rukn al-yamāni] الركن اليماني

The Yamāni pillar. The south corner of the ka'bah.

الرّكنان اليمانيان
[ar-ruknān al-yamāniyān]
The Yemenite corners.

[ramaḥa] (ر م ح) رَمَحَ

To pierce with a lance.

[rumḥun plural rimāḥ] رُمْحٌ: رِماح

A lance.

[ar-rak'ah] الرّكعة

Rak'ah, unit, a group of actions which begins with reading and ends with prostration. It consists of one bowing and two prostrations.

[ar-rāki'ūn] الرَّاكِعون

The bowing.

[rakama] (ر ك م) رَكَمَ

To gather together in a heap.

[rukām] رُكام

A heap.

[rukāman] رُكاماً

In heaps.

[markūm] مَرْكُومٌ

Gathered in a heap.

[rakina] (ر ك ن) رَكِنَ

To incline one's self.

[rukn plural arkān] رُكْن: أركان

Pillar, essential, basic element, first principle.

[arkān al-islām] أركان الإسلام

The pillars of Islam.

[arkān aṣ-ṣalāh] أركان الصلاة

Articles of ṣalāt (prayers).
1 – Making the Intention.
2 – Beginning with Takbīr (Allah is the Greatest). 3 – Standing position (Qiyām). 4 – The reciting of Al-Fatiḥa. 5 – Bowing down (Rukū'). 6 – Returning to the erect

[ramād] (ر م د) رَمَاد

Ashes.

[ramaza] (ر م ز) رَمَزَ

To nod, wink.

[ramzun] رَمْزٌ

A sign, such as a wink or nod.

[at-tirmiẓi] الترمذي

Al - Ḥāfiẕ Abū 'Isā Muhammad Ibn 'Isā'l-Tirmiẓi, born in a village called Būj, He travelled to Irāq, Ḥijāz and khurasān for the search of knowledge. He was contemporary to Imām Muslim, Imām Al-Bukhāri and Imam Abu Dawwud. He met all of them. The most famous book compiled by him is as-sunan which consists of as-sunan 'l-kubra (The Great sunan) and as-sunan' ṣ-ṣughra (The lesser sunan). Aṣ-ṣunan is considered one of the six most authentic collection of Hadith.

[ramadhān] (ر م ض) رمضان

The ninth month of the Islamic year, which is observed as a strict fast from dawn to sunset of each day in the month. In it, the Holy Qur'an started to be revealed to our prophet Muhammad (p.b.u.h) and in it occurs the Night of Qadr and in it also the great decisive battle of Badr took place.

[ramala] (ر م ل) رَمَلَ

To move at a swift pace in the first three circuits round the ka'bah. It is performed in the Tawāf which is followed by Sa'i. Women are not required to perform ramal.

[armal] أَرْمَل

Widower.

[armalah] أَرْمَلَة

Widow. 'iddah is incumbent upon a widow for a period of four months and ten days after the death of her husband. After this period she may lawfully take another husband, provided she is not pregnant of her first husband.

[ramma] (ر م م) رَمَّ

To repair, to be rotten.

[ramīm] رَمِيم

Rotten decayed, decomposed. In Qur'an: «And he makes comparisons for us, and forgets his own (origin and) creation: He says: who can give life to (dry) bones and decomposed ones (at that)?».

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴾ [يس : ٧٨] .

[rama bil-ghaib] (ر م ي) رَمَى بالغيب

To speak conjectually, to practice divination.

[ramyu al-jimār] رَمْيُ الجِمار

The throwing of pebbles at the jimār at Mina. A religious ceremony during the pilgrimage.

[ar-ramā'] الرَّماء

Usury, interest.

[rahiba] (ر ه ب) رَهِبَ

To fear.

[rahbatun] رَهْبَةٌ

Fear, awe. In Qur'an: «Of a truth you are stronger (than they) because of the terror in their hearts, (sent) by Allah».

﴿لَأَنتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم﴾ [الحشر: ١٣].

[rahbah wa-raghbah] رَهْبَة ورغبة

Fear and hope.

[rāhib] رَاهِب

A monk.

[rāhibah] رَاهِبة

Nun.

[ruhbān] رُهْبان

Monks, priests.

[istarhaba] اسْتَرْهَبَ

To terrify.

[tarahhub] تَرَهُّب

Monasticism, monastic life.

[tarhīb] تَرْهِيب

Intimidation.

[ar-rāhib buḥairah] الراهب بحيرا

A Nestorian monk whom prophet Muhammad (p.b.u.h) met when he was journeying back from Syria to Mecca. This monk perceived prophet Muhammad by various signs.

[rahṭ] (ر ه ط) رَهْط

A family. In Qur'an: «Nine men of a family».

﴿تِسْعَةُ رَهْطٍ﴾ [النمل: ٨٤].

[ar-rahṭ] الرَّهْط

Group of people (equal to 3-10).

[rahiqa] (ر ه ق) رَهِقَ

To follow closely, cover, to oppress, cause to suffer, to be given to evil practices.

[arhaqa] أَرْهَقَ

To impose a difficult task on any one, afflict with troubles and difficulties.

[rahaqun] رَهَقٌ

Folly, oppression.

[rahn] (ر ه ن) رَهْن

Pledging or pawning. A legal term which signifies the

detention of a thing on account of a claim which may be answered by means of that thing: as in the case of debt. This practice of pawning and pledging is lawful in Islam. The word is used in the Qur'an in its plural form, rihān. «If you are on a journey, and can not find a scribe, a pledge with possession (may serve the purpose)».

﴿ ۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ﴾ [البقرة: ٢٨٣].

[rihān] رِهان

Mortgage.

[rahīn] رَهين

Given in pledge, pawned, given as security. In Qur'an: «(Yet) is each individual in pledge for his deeds».

﴿ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴾ [الطور: ٢١].

[murāhanah] مُرَاهَنة

Wager.

[ar-rahīnah] الرَّهينة

Hostage.

[rawth] (ر و ث) رَوث

Dung, droppings (of horse, camel and the like).

[rāḥa] (ر و ح) رَاحَ

To do anything in the evening or at sunset.

[arāḥa] أَراحَ

To drive home (flocks) in the evening.

[rawāḥ] رَواحٌ

The evening.

[rawḥ] رَوْحٌ

Rest, mercy.

[arrūḥ] الرُّوح

1 – Spirit. 2 – Angel Jibrīl. In the Holy Qur'an, Allah says, «And they ask you concerning the Rūḥ (the spitit). Say: The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord...»

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴾

[الإسراء: ٨٥].

In another verse Allah the Exalted says, «The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak except him whom Ar-Raḥmān allows, and he will speak what is right». The word Rūḥ here is referring to the angel Jibrīl.

﴿ يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴾ [النبأ: ٣٨].

[ruḥu Allāh] روح الله

According to the early religious scholars from among the companions of the Prophet and their students and the Mujtahidūn, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allah, and the other is a person or a thing, e.g., (i) Allah's House (Baitullah بيت الله), (ii) Allah's spirit (Rūḥullah روح الله) etc.

The rule of the above words is that the second noun, e.g., House, spirit, etc. is created by Allah and is honourable with Him and similarly Allah's spirit may be understood as the spirit of Allah, in fact, it is a soul created by Allah, i.e., 'Isa (Jesus), and it was His Word: "Be!" and he was created (like the creation of Adam).

(B) But when one of the two is Allah and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah, e.g., Allah's knowledge ('Ilmullāh علم الله).

[rūḥu al-quds] رُوحُ القدس

«The Holy spirit.» Al-Baidāwi says the meaning of this expression is the Angel Gabriel. In Qur'an: «We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit».

﴿وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ﴾ [البقرة: ٨٧].

[rūḥāni] رُوحاني

Spiritual, divine.

[rūḥāniyah] رُوحانية

Spirituality, spiritualism, animism.

[rūḥāniyāt] رُوحانيَّات

Spirituals.

[rūḥi] رُوحي

Spirituous, spiritual.

[rūḥiya] رُوحيَّة

Spirituality, spirit, spiritualism.

[riḥun ṣarṣar] ريحٌ صرصر

Furious wind.

[riḥun 'aqīm] ريحٌ عقيم

Devastating wind.

في غدوه ورواحه

[fi ghadwihi wa-rawāḥihi]

In his coming and going.

[ar-rūḥu al-amīn] الروحُ الأمين

«The faithful spirit». Occurs in the Qur'an: «Verily from the

Lord of the worlds hath this book come down upon thy heart, that thou mayest become a warner in the clear Arabic tongue». It refers to the Angel Gabriel.

﴿ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ ﴾ [الشعراء: ١٩٢-١٩٥].

صلاة التراويح see صلاة

[rāda] (ر و د) رَادَ

To seek.

[rāwada] رَاوَدَ

To long after, desire to have intercourse with. In Qur'an: He said: «It was she that sought to seduce me».

﴿ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ﴾ [يوسف: ٢٦].

[irādah] إرادة

Will. Allah can do what He wills, and whatever He wills comes to pass. He is not obliged to act. Everything, good or evil, in this world exists by His will.

[irādah ḥurrah] إرادة حُرَّة

Free will.

[ruwaidan] رُويداً

Gently.In Qur'an : «Grant them a gentle respite» or «respite them for a while».

﴿ أَمْهِلْهُمْ رُوَيْدًۢا ﴾ [الطارق: ١٧].

[murīd] مُرِيد

lit. «One who is desirous or willing». A disciple of some mur<u>sh</u>id, or <u>sh</u>ei<u>kh</u>.

[marīd] مَرِيد

Obstinate in rebellion. In Qur'an: «And yet among men there are such as to dispute about God, without knowledge, and follow every evil one obstinate in rebellion».

﴿ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ﴾ [الحج: ٣].

[al-irādah al-ilāhiyah] الإرادة الالهية

The Divine Will.

[raw<u>dh</u>ah] (ر و ض) رَوْضَة

A rich and well-watered meadow, verdant garden.

[ar-raw<u>dh</u>ah] الرَّوضة

lit. «The Garden». The garden in which is situated the tomb of prophet Muhammad (p.b.u.h) at al-Madinah. The name is also given to the tomb itself by some writers.

[rā'a] (ر و ع) رَاعَ

To frighten.

[raw'un] رَوعٌ

Fear, timidity.

[rāgha] (ر و غ) رَاغَ

To turn furtively from one thing to another, to turn upon.

[murāwaghah] مُراوغَة

Underhanded dealing, humbug, trickery, cunning.

[rāma] (ر و م) رَامَ

To seek.

[ar-rūm] الرُّوم

The Arabic form of the latin Roma. The ancient Byzantine.

[sūratu ar-rūm] سورةُ الرُّوم

Chapter of the Romans. The title of the 30th sūrah of the Qur'an which begins with «The Roman Empire has been defeated, in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious, within a few years».

﴿ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِى بِضْعِ سِنِينَ ﴾[الروم: ٢ـ٤] .

[rawa] (ر و ى) رَوى

To tell, to relate, to narrate.

[rawa ḥadīthan] رَوى حديثاً

To relate (a tradition).

[rawāhu ibn mājah] رواه ابن ماجه

It was related by Ibn Majah.

[rawāhu al-bukhāri] رواه البخاري

It was related by al-Bukhari.

[rawāhu muslim] رواه مسلم

It was related by Muslim.

[rawāhu an-nasā'i] رواه النسائي

It was related by an-Nasā'i.

رواه الشيخان

[rawāhu ash-shaikhān]
It was related by al-shaikhān (al-Bukhāri and Muslim).

رواية: روايات

[riwāyah plural riwāyāt]
Narration, transmission.

[ar-rāwi] الرَّاوي

Narrator, reciter.

[rāwi al-ḥadith] رَاوي الحديث

Narrator of (Tradition), Reciter of (Tradition).

رَاوٍ تام الضبط

[rāwin tām adh-dhabṭ]
Accurate narrator.

[rayyān] رَيَّان

lit. «One whose thirst is quenched» The gate of paradise through which the observers of the month of Ramadan will enter.

[at-tarwiyah] التَّروية

The 8th day of ẓul-Ḥijjah when pilgrims start going to Mina.

[rāba] (ر ي ب) رَاب

To make uncertain.

[irtāba] ارتابَ

To be in doubt.

[raib] رَيْبٌ

Doubt, calamity.

[raib al-manūn] ريب المنون

«Adverse fortune», by some interpreted to mean death.

[rībah] رِيبة

Suspicion, uncertainty.

[murīb] مُريب

Disquieting, he or that which inspires doubt or suspicion, also one who is guilty of a crime.

[murtāb] مُرتاب

One who is in doubt, a skeptic.

[rā'a] (ر ي ع) رَاعَ

To grow.

[rī'] رِيع

A high hill.

[mariam] (ر ي م) مريم

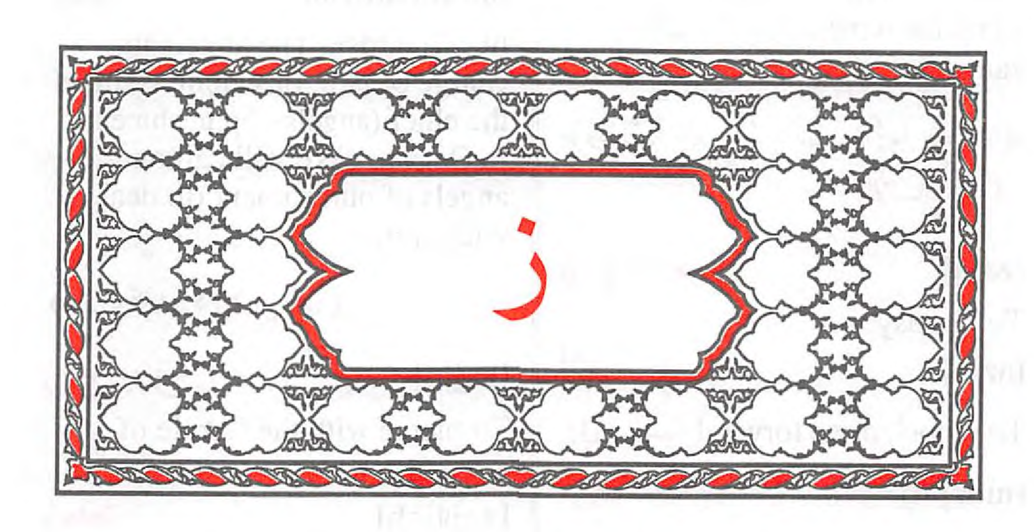
Mary, mother of prophet Jesus.

[rāna] (ر ي ن) رَانَ

To take possession of the heart (على). In Qur'an: «By no means! But on their hearts is the stain of the (ill) which they do!».

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴾ [المطففين: ١٤].

✦ ✧ ✦



[zabad] (ز ب د) زَبَدٌ

Foam, scum, In Qur'an: «But the torrent bears away the foam that mounts up to the surface».

﴿ فَٱحۡتَمَلَ ٱلسَّيۡلُ زَبَدٗا رَّابِيٗا ﴾ [الرعد: ١٧].

«For the scum disappear, like froth cast out, while that which is for the good mankind remains on the earth».

﴿ فَأَمَّا ٱلزَّبَدُ فَيَذۡهَبُ جُفَآءٗۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمۡكُثُ فِي ٱلۡأَرۡضِۚ ﴾ [الرعد: ١٧].

[zabūr] (ز ب ر) زَبور

Zabūr was the revelation of Allah granted to Dawood (David), but that the present psalms associated with his name are not that revelation. In Qur'an: «And to David we gave the psalm».

﴿ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ﴾ [النساء: ١٦٣].

[az-zubur] الزُّبُرُ

The sacred Books.

[zabana] (ز ب ن) زَبَنَ

To sell dates on the tree by guess.

[muzābanah] مُزَابنة

The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the

fresh ones are only estimated as they are still uncut.

[az-zabāniyah] الزَّبانية

lit. «Guards». The angels in charge of hell, of whom Mālik is the chief (angels of punishment). In Qur'an: «We will call on the angels of punishment (to deal with him)».

﴿ سَنَدْعُ ٱلزَّبَانِيَةَ﴾ [العلق : ١٨] .

[zajja] (ز ج ج) زجَّ

To pierce with the ferrule of a spear.

[zujājah] زُجاجة

Bottle.

[zajara] (ز ج ر) زَجَرَ

To prohibit, drive away.

[zajr] زَجْرٌ

The act of driving or prohibiting.

[zajrah] زَجْرَة

Cry. In Qur'an: «Then there will be a (compelling) cry, and behold, they will begin to see!».

﴿ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴾ [الصافات : ١٩] .

[izdajara] إزْدَجَرَ

To drive away with cries, reject.

[zanjabīl] (ز ج ل) زنجبيل

«Ginger». An aromatic with which the cups of paradise are flavoured. In Qur'an: «And they will be given to drink there of a cup (of wine) mixed with zanjabīl».

﴿ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴾ [الإنسان : ١٧] .

[zaja] (ز ج ا) زَجَا

To be easy.

[azja] أَزْجَى

To propel, drive forward (لِـ or في).

[muzjāt] مُزْجَاة

Few, small, scanty. In Qur'an: «We have (now) brought but scanty capital».

﴿ وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ﴾ [يوسف : ٨٨] .

[zaḥzaḥa] (ز ح ح) زَحْزَحَ

To remove far from a place (with عَنْ).

[zuḥziḥa 'an an-nār] زُحْزِحَ عن النار

Be removed from the Fire.

[muzaḥziḥ] مُزَحْزِحٌ

One who removes. In Qur'an: «But he shall not free himself from the punishment».

﴿ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ﴾ [البقرة : ٩٦] .

[zaḥafa] (ز ح ف) زَحَفَ

To proceed towards.

[zaḥfun] زَحْفٌ

An army; a military force arranged for battle. In the Qur'an: «O you who believe! When you meet the unbelievers in hostile army, never turn your backs to them».

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ﴾ [الأنفال : ١٥].

[zukhruf] (ز خ ر ف) زُخْرُف

Ornament, adorn, embellish, garnish, decoration.

[sūratu az-zukhruf] سورةُ الزخرف

The chapter of Gilding (No.43).

[zakhārifu ad-dunya] زخارفُ الدنيا

The vanities of this world.

[zaraba] (ز ر ب) زَرَبَ

To construct a pen or fold for sheep.

[az-zarābi] الزَّرابيُّ

A rich carpet.

وزَرابي مبثوثة

[wazarābiyu mabthūthah]
Spread-out carpets.

(ز ر د) تَزَرَّدَ اليمين

[tazarrada al-yamin]
To take an oath rashly.

[zara'a] (ز ر ع) زَرَعَ

To sow seed, give increase to. In Qur'an: «Do you give it its increase, or are we the givers of it?».

﴿ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ﴾

[الواقعة : ٦٤].

[zar'un plural zurū'] زَرْعٌ: زروع

Seed, corn.

زُرّاعٌ

[zurrā' plural زارِع **zāri']**

A sower.

[Muzāra'ah] مُزارَعة

Share-cropping. Giving over land to the charge of another party on condition of receiving a fixed proportion of its produce.

[zaraqa] (ز ر ق) زَرَقَ

To drop dung (a bird).

[zara] (ز ر ي) زَرَى

To abuse.

[izdara] إزْدَرى

To despise.

[za'ama] (ز ع م) زَعَمَ

To speak, assert, generally used in doubtful matters; to suppose, think, imagine, fancy.

[za'mun] زَعْمٌ

Fancy, Allegation.

[za'īm] **زَعيم**

Bail, leader. In Qur'an: «Ask them, which of them will stand surety for that!».

﴿ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴾ [القلم : ٤٠].

[zufar] **(ز ف ر) زُفَر**

Abu 'L-Huzail Zufar Ibn Al-Huzail, celebrated as the Imām Zufar, and as a contemporary and intimate friend of the great Imām Abū Ḥanifah. He died at al-Baṣrah, A.H.158.

[zafīr] **زَفير**

lit. «Drawing back breath because of distress; groaning». In the Qur'an, for the groans of hell.

[zaffa] **(ز ف ف) زَفَّ**

To carry home the bride in procession, to hasten, go with hurried steps.

[zaqama] **(ز ق م) زَقَمَ**

To swallow speedily.

[az-zaqqūm] **الزَّقوم**

A tree growing in Hell. In Qur'an: «Verily the tree of az-zaqqūm shall be the food of the sinful».

﴿ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ۝ طَعَامُ ٱلْأَثِيمِ ﴾ [الدخان : ٤٣-٤٤].

[azziq] **(ز ق ق) الزِّق**

Skin bag.

[Zakariya] **(ز ك ر) زكريا**

(prophet), father of Yahya. In the Holy Qur'an: «And Zakariya, when he called upon his Lord saying: O my Lord leave me not childless, but there is no better heir than thyself. So we heard him and gave him Yahya, and we made his wife fit for child-bearing».

﴿ وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ۝ فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ﴾ [الإنبياء : ٨٩-٩٠].

Zakariya was an old man whose bones became weak and whose hair turned white. He felt that he would not live long and his wife was similarly old and barren. Zakariya wished to have a son to inherit his knowledge and become a prophet. He was given a son Yahya, who added to the devout reputation of the family, for he is called «noble, chaste, and a prophet». All three, father, mother and son, were made worthy of each other, and they repelled evil by their devout emulation in virtue.

The Mercy of Allah to Zakariya was shown in many ways: **(1)** in the acceptance of his prayer, **(2)** in bestowing a son like Yaḥya, and **(3)** in the love between father and son, in addition to the work which Yahya did as Allah's Messenger for the world.

[zaka] (ز ك ا) زَكَا

To grow, to be pure, or purified.

[zakka] زَكَّى (بـِ)

(1) To purify, Justify.
(2) pay zakāt.

[tazakka] تَزَكَّى

To endeavour to be pure and holy, to give part of one's substance in alms. In Qur'an: «And say to him, wouldst thou that thou shouldst be purified (from sin)?».

﴿ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ﴾[النازعات : ١٨] .

[zakāt] زكاة

A certain fixed proportion of the wealth and of every kind of the property liable to Zakat of a Muslim to be paid yearly (Islamic year) for the benefit of the poor in the Muslim community.
The payment of zakāt is obligatory as it is one of the five major principles of Islam. Zakat is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. The due recipients of zakāt (مستحقو الزكاة):
The Holy Qur'an classifies the due recipients of zakāt as follows:
Fuqarā' (فقراء): People who are poor and who possess more than their basic needs but do not possess wealth equal to niṣāb.
Al-masākīn (المساكين): People who are destitute and extremely needy. Abu Hurairah narrated that the Messenger of Allah said, «The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two». They asked, «Then who is the needy person, O Allah's Messenger!» He said, «The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people». (Al-Bukhari and Muslim).
Al-'āmilīna Aliaha (العاملين عليها):
Those persons who are appointed by an Islamic Head of state or Government to collect Zakat. It is not necessary that he be a needy person.

Those employed to collect alms (Zakat) deserve a part of the alms, unless they are relatives of the Messenger of Allah, who are not allowed to accept any ṣadaqah. Muslim recorded that 'Abdul-Muṭṭalib bin Rabi'ah bin Al-Ḥarith and Al-Fadl bin Al-'Abbas went to the Messenger of Allah asking him to employ them to collect the alms. The Messenger replied, «Verily, the alms are not allowed for Muhammad nor the relatives of Muhammad, for it is only the dirt that the people discard». (Ahmad and Abu Dawud).

Al-mu'allafah qulūbuhum (المؤلفة قلوبهم): Those persons who have recently accepted Islam and the Prophet Muhammad (Blessings of Allah and peace be upon him) gave them Zakah to keep them firm in the fold of Islam.

Ar-riqāb (الرّقاب): Those slaves who are permitted to work for remuneration and have an agreement from their masters to purchase their freedom on payment of fixed amounts. Ibn 'Abbas and Al-Hasan said, «It is allowed to use Zakah funds to buy the freedom of slaves», indicating that (Riqāb) has more general meanings than merely giving money to slaves to buy their freedom or one's buying a slave and freeing him on an individual basis. A Hadith states that for every limb [of the servant] freed, Allah frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed.

Al-gharimīn (الغارمين): Those persons who have a debt and do not possess any other wealth or goods with which they could repay that which they owe. It is conditional that this debt was not created for any anti-Islamic or sinful purpose.

Fi-sabīl Allah (في سبيل الله): In the cause of Allah. This is a general term used for all good deeds. But, according to the Majority of Scholars, it particularly means giving help to Jihad (a struggle) for making Islam supreme on Earth. The Holy Prophet (Blessings of Allah and peace be upon him) said: «Ṣadaqa (Zakāt) is no permitted to the rich except to the following five: the Ghāzi (Mujahid or fighter) in the cause of Allah...» (Imam Ahmad).

Ibn as-sabīl (ابن السبيل):

(Wayfarer) Ibn As-Sabīl is a term used for the needy traveller in a land, where he does not have what helps him continue his trip. This type has a share in the Zakah for what suffices him to reach his destination.

[zakātu al-baqar] زكاةُ البقر

The zakāt of bulls, cows and buffaloes. No zakat is due upon fewer than thirty cattle, and upon thirty cattle which feed on pasture for the greater part of the year, there is due at the end of the year a tabī'ah; or a one year old calf; and upon forty is due a musin, or a calf of two years old; and where the number exceeds forty, the zakāt is to be calculated according to this rule. For example, upon sixty, the zakat is two yearling slaves; upon seventy, one tabī'ah and one musin; upon eighty, two musins; upon ninety, three tabī'ah; upon one hundred, two tabī'ahs and one musin; and thus upon every ten head of cattle a musin and a tabī'ah alternately. Thus upon one hundred and ten kins, the zakāt is two musins and one tabī'ah; and upon one hundred and twenty, four tabī'ahs. The usual method, however, of calculating the zakāt upon large herds of cattle is by dividing them into thirty one tabī'ah, or upon every forty one musin.

[zakātu 'l-jimāl] زكاةُ الجمال

The zakāt of camels. Zakāt is not due upon less than five camels, and upon five camels it is one goat or sheep. One goat is due upon any number of camels from five to nine, two goats for any number of camels from ten to fourteen; three goats for any number of twenty to twenty-four. Upon any number of camels from twenty-five to thirty-five the zakāt is a bint makhādh, or a yearling female camel; from thirty-six to forty-five, a bint labūn, or a two year old female camel: From forty six to sixty, a ḥiqqah, or a three-year-old female camel; from sixty one to seventy five, a jaza'a, or four year old female camel; from seventy five to ninety, two camels' female two year old colts; and from ninety one to one hundred and twenty, two camels' female three year old colts. When the number of camels exceeds one hundred and twenty, the zakāt is calculated by the aforesaid rule.

زكاةُ الذهب **[zakātu az-ẓahab]**

Zakāt upon gold. No zakāt is due upon gold under the value of twenty mi<u>th</u>qāl (85 grams), and the zakāt due upon twenty mi<u>th</u>qāl is half a mi<u>th</u>qāl. When the quantity of gold exceeds twenty mi<u>th</u>qāl, on every four mi<u>th</u>qāl above twenty are due two qirāṭs and so on in proportion.

زكاةُ الرِّكاز **[zakātu ar-rikāz]**

Zakāt upon mines, or buried treasures, Mines of gold, silver, iron, lead, or copper, are subject to a zakāt of one-fifth; but if the mine is discovered within the precincts of a person's own home, nothing is due. And if a person finds a deposit of buried treasures, a fifth is due upon it. No zakāt is due upon precious stones.

زكاةُ الزروع **[zakātu az-zurū']**

Zakāt upon the fruits of the earth. Upon everything produced from the ground there is one-tenth ('u<u>sh</u>r), whether the soil be watered by the overflow of rivers or by periodical rains. Land watered by means of buckets, or machinery, is subject to one-twentieth.

زكاةُ عروض التجارة

[zakātu 'urū<u>dh</u> at-tijārah]
Zakāt upon articles of merchandise. Articles of merchandise should be appraised, and a zakāt of 2.5 percent, paid upon the value, if it exceeds two hundred dirhams in value.

زكاةُ الغنم والماعز

[zakātu al-<u>gh</u>anam wal-mā'iz]
Zakāt upon sheep and goats. No zakāt is due upon less than forty, which have fed the greater part of the year upon pasture, upon which is due one goat, until the number reaches one hundred and twenty for one hundred and twenty-one to two hundred, it is two goats or sheep. The same rules apply to both sheep and goats (see زكاة البقر) because in the Traditions the original word <u>gh</u>anam applies to both species.

[zakātu al-fi<u>dh</u>-<u>dh</u>ah] زكاةُ الفضّة

Zakāt upon silver. It is not due upon silver of less value than two hundred dirhams (595 grams), but if one be possessed of this sum for a whole year, the zakāt due upon it is five dirhams. No zakāt is due upon an excess above the two hundred dirhams till such excess amount to forty, upon which the zakāt is one dirham, and for every succeeding forty, one dirham. Those dirhams in which silver predominates are

to be accounted silver, and the laws respecting silver apply to them, although they should contain some alloy.

[zakātu al-fiṭr] زكاة الفطر

Fast-breaking zakāt. It is given on the lesser Festival, called the 'Idu 'l-Fiṭr, which consists of half a ṣā'of wheat, flour, or fruits, or one ṣā' of barley. This should be distributed to the poor before the prayers. It is possible to give it to the poor as money.

[zakātu al-māl] زكاة المال

zakāt, in its primitive sense the word zakāt means purification. It is also used to express a portion of property bestowed in alms, as a sanctification of the remainder to the proprietor. It is an institution of Islam and founded upon an express command in the Qur'an, being one of the five foundations of Islam. It is a religious duty incumbent upon any person who is free, sane, adult, and a Muslim, provided he be possessed in full property of such estate or effects as are termed in the language of the law niṣāb, and that he has been in possession of the same for the space of one complete Islamic year. The niṣāb, or fixed amount of property upon which Zakāt is due, varies with reference to the different kinds of property in possession, as will be seen in the present article.
The one complete year in which the property is held in possession is termed ḥawlu 'l-ḥawl. Zakāt is not incumbent upon a man against whom there are debts equal to or exceeding the amount of his whole property, nor is it due upon the necessaries of life, such as dwelling houses, or articles of clothing, or household furniture, or cattle kept for immediate use, or slaves employed as actual servants, or armour and weapons designed for present use, or upon books of science or upon tools used by craftsmen.

[zalafa] (ز ل ف) زَلَفَ

To draw near.

[zulfah] زُلْفة

Nearness, proximity, a near approach. In Qur'an: «At length, when they see it close at hand».

﴿ فَلَمَّا رَأَوْهُ زُلْفَةً ﴾ [الملك : ٢٧].

[azlafa] أَزْلَفَ

To bring near, cause to approach (لـِ). In Qur'an: «And we made the other party approach hither».

﴿وَأَزْلَفْنَا ثَمَّ ٱلْآخَرِينَ﴾ [الشعراء : ٦٤].

[al-muzdalifah] المُزْدَلِفة

Muzdalifah is a place outside Makkah between ‘Arafa and Mina, where the pilgrims returning from ‘Arafāt spend a night between the ninth and tenth of Zul-Hijjah after performing the Maghrib and ‘Ishā’ prayers, there.

[zalaqa] (ز ل ق) زَلَق

To slip.

[zalaqun] زَلَقٌ

A place in which the feet are liable to slip.

[azlaqa] أَزْلَقَ

To cause to slip or fall.

[zalla] (ز ل ل) زَلَّ

To slip.

[azalla] أَزَلَّ

To cause to slip or fall (عَنْ).

[zalzala] زَلْزَلَ

To shake, shake to and fro. In Qur’an: «When the earth is shaken to her (utmost) convulsion».

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا﴾ [الزلزلة : ١].

زَلْزَلَةَ السَّاعة

[zalzalata as-sā‘ah]
The earthquake of the hour.

[az-zalzalah] الزَّلْزَلة

Earthquake. The title of the 99th sūrah of the Qur’an, in which it is stated that an earthquake will take place at the commencement of the signs of the last day.

[sūratu ’z-zalzalah] سورةُ الزَّلزلة

The title of the 99th sūrah of the Qur’an.

[al-azlām] (ز ل م) الأزلام

Literally means «arrows» Here it means arrows used to seek good luck or decision practiced by the Arabs of the pre-Islamic period of ignorance. It is forbidden in Islam. In Qur’an: «O you who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan’s handiwork».

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ﴾ [المائدة : ٩٠].

Arrows were used for divination, i. e., for ascertaining lucky or unlucky moments, or learning the wishes of the heathen gods, as to whether men should undertake certain actions or not.

(ز م ر) زُمْرَة: زمر

[zumrah plural zumar]
A crowd of men.

[zumaran] زُمَراً

In crowds. In Qur'an: «And those who feared their Lord will be led to the Garden in crowds».

﴿وَسِيقَ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ إِلَى ٱلۡجَنَّةِ زُمَرًا﴾ [الزمر : ٧٣].

[mazāmīr] مزامير

Psalms.

[sūratu az-zumar] سورةُ الزُّمر

Chapter of crowds (No.39).

[zamala] (ز م ل) زَمَلَ

To limp.

[muzzammil] مُزَّمِّل

One who wraps one's-self in a garment.

[sūratu al-muzzammil] سورةُ المُزَّمِّل

lit. The wrapped up». The title of the 73rd sūrah of the Qur'an, in the first verse (Āyah) of which the word occurs: «O you folded in garments! stand (to prayer) by night, but not all night».

﴿يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ۝١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا﴾

[المزمل : ١ـ٢].

It is said the chapter was revealed to prophet Muhammad (p.b.u.h) when he was wrapped up in a blanket.

[zamzam] (ز م م) زَمْزَم

The sacred well within the precincts of the mosque at Mecca.

[zamhara] (ز م ه ر) زَمْهَرَ

To flash with anger (an eye).

[zamharīr] زَمْهرير

Excessive cold.

[zandaqah] (ز ن د ق) زَنْدَقة

Unbelief of religion, atheism, infidelity.

[zindīq] زِنديق

Atheist, unbeliever, infidel, irreligious. One who does not profess any religion, or who hides unbelief and reveals Islam.

[tazandaqa] تَزَنْدَقَ

To be or become an atheist or unbeliever.

[zanam] (ز ن م) زَنَم

An excrecene behind the the hoofs of goats.

[Zanīm] زَنيم

Spurious, illegitimate.

[zana] (ز ن ي) زَنَى

To commit adultery, fornicate, whore.

[zina] زِنَى

Zina means illegal sexual intercourse and embraces both fornication and adultery. In the Holy Quran «The woman and

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: (fatha ـَ) a؛ (kasra ـِ) i؛ (dhamma ـُ) u.

the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes».

﴿ ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ ﴾

[النور: ٢].

This honorable verse (Ayah) contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed punishment is one hundred stripes, as stated in this Ayah. In addition to this he is to be banished from his homeland for one year, as was recorded in the two ṣahīhs from Abu Hurayrah and Zayd bin Khālid Al-Juhani in the Hadith about the two Bedouins who came to the Messenger of Allah. One of them said, «O Messenger of Allah, this son of mine was employed by this man, and committed Zina with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death». The Messenger of Allah said: «By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allah. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays, he said to a man from the tribe of Aslam, go to this man's wife, and if she confesses, then stone her to death». (Fatḥ Al-Bāri).

[zānin] زانٍ

Adulterer, fornicator.

[zāniya] زَانية

Adulteress, whore, harlot, prostitute.

[zahida fi] (ز ه د) زَهِدَ في

To abstain, renounce.

[zahida fi ad-duniya] زَهِدَ في الدنيا

To renounce pleasure in worldly things, become an ascetic, lead a pious, ascetic life.

[zāhid] زاهِد

An ascetic person.

[az-zuhd] الزُّهد

Asceticism.

[az-hari] (ز ه ر) أزْهَري

Of or pertaining to Al-Azhar; Azhar student.

[al-azharān] الأزهران

The sun and the moon.

الجامع الأزهر see جامِع

[zahaqa] (ز ه ق) زَهَقَ

To be full of marrow (a bone); to vanish. In Qur'an: «And say: Truth has (now) arrived, and falsehood has perished, for falsehood is (by its nature) bound to perish».

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ [الإسراء: ٨١].

[zāhiq] زَاهِق

That which vanishes away.

[zahūq] زَهُوق

Vain, perishable.

[az-zuhū] (ز ه ا) الزُّهو

Vanity.

[zawwaja] (ز و ج) زَوَّجَ

To give in marriage (with double acc.); to wed to; to join together. In Qur'an: «And when the souls shall be joined (to their bodies)».

﴿ وَإِذَا النُّفُوسُ زُوِّجَتْ﴾ [التكوير: ٧].

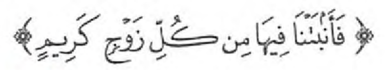
It means to make of two kinds, to make or give conjointly.

[zawwajaha li] زَوَّجَها لـ

To marry her to.

[zawj plural azwāj] زَوْج: أزواج

Husband, companion , wife. In Qur'an: «And we have caused (vegetables) to spring up in it of every generous species».



[لقمان: ١٠].

«In each (garden) there shall be two kinds of every fruit», or it may be «two pairs of every kind».

﴿ فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَانِ﴾ [الرحمن: ٥٢].

[zawāj] زواج

Marriage.

[zawāj bāṭil] زواج باطل

Void marriage.

[zawāj baina aṭ-ṭawā'if] زواج بين الطوائف

Inter-sect marriage.

[zawāj bil-jabr] زواج بالجبر

Marriage by compulsion.

[zawāj shar'i] زواج شرعي

Lawful marriage.

[zawāj ṣaḥīḥ] زواج صحيح

Valid marriage.

[zawāj madani] زواج مدني

Civil marriage.

[zawāj ash-shighār] زواج الشِّغار

A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr (dowery).

[zijāt muḥarramah] زيجات مُحرَّمة

Prohibited marriages.

[az-zawjān] الزَّوجان

The two spouses.

[zūrun] (ز و ر) زُورٌ

Falsity, a falsehood, lie, untruth. In Qur'an: «Those who witness no falsehood».

﴿ وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ ﴾ [الفرقان: ٧٢].

[zūran] زُوراً

Falsely, untruly, untruthfully.

[zā'ir] زائر

A pilgrim to prophet Muhammad's grave at al-Madinah, as distinguished from a haji, or pilgrim to Makkah.

[ziyāratu an-nabi] زيارة النبي ﷺ

The visitation of the tomb of prophet Muhammad (p.b.u.h).

شهادة الزُّور see شهادة

[zāla] (ز و ل) زَالَ

To cease, cease to be in a place, fail, perish. In Qur'an: «Even though their craftiness were such that the mountains should be moved by it»; literally, «should cease to remain in their places, or incline downwards (like the sun)».

﴿ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴾ [إبراهيم: ٤٦].

[zawāl] زَوَال

A declining, declination as of the sun from the meridian.

[zāda] (ز ي د) زَادَ

To take provisions, to be increased.

[zādun] زَادٌ

Provision for a journey.

[izdāda] إزداد

To increase, suffer an increase. In Qur'an: «So they stayed in their cave three hundred years, and (some) add nine (more)».

﴿ وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴾ [الكهف: ٢٥].

زاده الله خيراً

[zādahu Allahu khairan] May Allah load him with blessing.

[tazawwada] تَزَوَّدَ

To provide one's - self for a journey. In Qur'an: «And take a provision (with you) for the

journey, but the best of provisions is right conduct. So fear me, O you that are wise».

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴾ [البقرة: ١٩٧].

[az-zaidiyah] الزيدية

A shī'ah sect. Those who followed Zaid the son of 'Ali ibn al-Ḥusain.

[zāgha] (ز ي غ) زَاغَ

To be inclined downwards, to become dim (the sight), turn aside, deviate (عن). In Qur'an: «(His) sight never swerved, nor did it go wrong!»

﴿ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴾ [النجم: ١٧].

[azāgha] أزاغَ

To cause to deviate, render perverse. In Qur'an: «Then when they went wrong, Allah let their hearts go wrong».

﴿ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ﴾ [الصف: ٥].

[zaighun] زَيْغٌ

Perversity.

[az-zaif] (ز ي ف) الزَّيف

Counterfeiting.

[zayyala] (ز ي ل) زَيَّلَ

To make a separation (بين).

[tazayyala] تَزَيَّلَ

To be separated one from the other. In Qur'an: «One day shall we gather them all together. Then shall we say to those who joined gods (with us): To your place! You and those you joined as partners. We shall separate them, and their partners shall say: It was not us that you worshipped!».

﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴾ [يونس: ٢٨].

[zayyana] (ز ي ن) زَيَّنَ

To adorn, prepare, to deck a thing out (with specious arguments, or otherwise). In Qur'an: «But Allah has endeared the Faith to you, and has made it beautiful in your hearts».

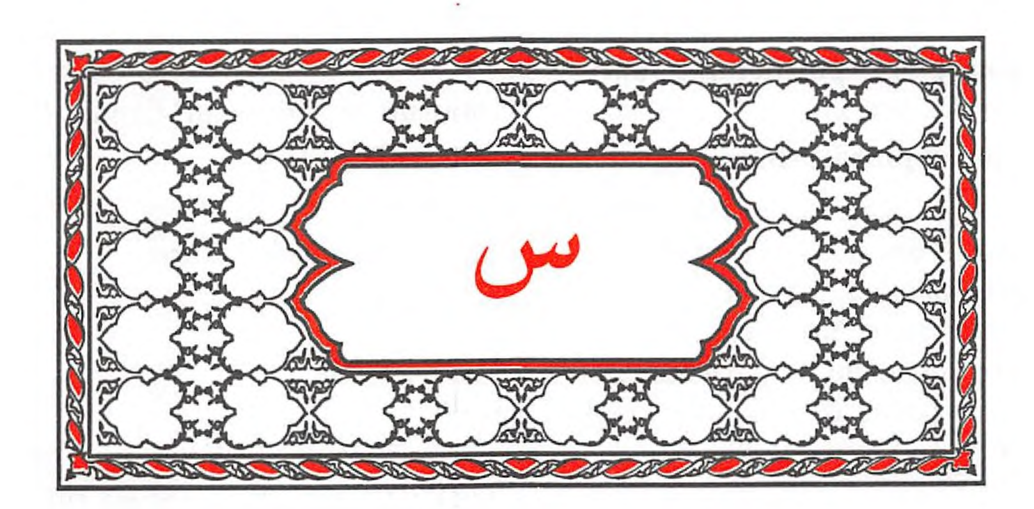
﴿ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ ﴾ [الحجرات: ٧].

[zīnah] زِينة

An ornament.

[zīnatu al-ḥayati ad-dunyah] زِينةُ الحياة الدنيا

The allurement of the present life, The glitter of the present life.



(س أ ر) سُؤر: أسْآر

[su'r plural as'ār]

Remainder, rest (especially of water).

[sa'ala] (س أ ل) سأَلَ

To ask, interrogate, ask for, demand.

[tasā'ala] تَساءَلَ

To ask or make inquiries of one another. In Qur'an: «Revere Allah through whom you demand your mutual (rights), and (reverence) the wombs».

﴿ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ﴾ [النساء: ١].

[sā'il] سائل

One who asks, demands, a beggar.

[su'āl] سُؤَال

The act of demanding, begging.

[mas'alah] مَسْأَلَة

Problem, begging, matter.

[mas'ūl] مَسْؤُول

That which is demanded or inquired (responsible). In Qur'an: «And fulfil (every) engagement for (every) engagement will be inquired into (on the Day of Reckoning)».

﴿ وَأَوْفُواْ بِٱلْعَهْدِ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴾ [الإسراء: ٣٤].

مسؤولية أخلاقية

[mas'ūliyah akhlāqiyah] Moral responsibility.

مسؤولية جنائية

[mas'ūliyah jinā'iyah] Criminal responsibility.

[sa'ima] (س أ م) سَئِمَ

To disdain, dislike, scorn.

[sā'imah] سَائِمة

Pasturing cattle.

[saba'] (س ب أ) سَبَأ

A tribe of Yaman, whose dwelling places are called Ma'rib, mentioned in the 34th surah of the Qur'an (entitled the sūratu saba'). This city was destroyed by the inundation of Al- 'Arem. Saba' was at the time of Solomon and Queen Bilqīs. In Qur'an: «There was, for Saba', aforetime, a sign in their Home-land...».

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ﴾

[سبأ: ١٥].

[sūratu saba'] سورةُ سَبَأ

The 34th sūrah of the Qur'an.

[sabba] (س ب ب) سَبَّ

To insult, abuse, to curse, to blaspheme.

[sabbāb] سَبَّاب

Abuser, reviler.

[sabbābah] سَبَّابة

Index finger, fore-finger.

مَسَبَّة: مِسَبَّات

[masabbah plural masabbāt] Abuse, insult.

[sabab plural asbāb] سَبَب: أسباب

A rope, cord, lien or that by which one thing is connected with another, as a pathway, means to an end, a cause. In Qur'an: «And we gave him a means to accomplish every end, so he followed his way».

﴿وَءَاتَيْنَٰهُ مِن كُلِّ شَيْءٍ سَبَبًا ۝٨٤ فَأَتْبَعَ سَبَبًا﴾

[الكهف: ٨٤-٨٥].

[sababu an-nuzūl] سَبَبُ النزول

Occasion of revelation.

[sibāb] سِباب

Abuse, revilement.

[sabata] (س ب ت) سَبَتَ

To rest, celebrate the sabbath.

[subāt] سُبَات

Rest.

[sabbaḥa Allah] (س ب ح) سَبَّحَ الله

To praise, glorify Allah, by saying: praise the Lord (سبحان الله).

[musabbiḥ] مُسَبِّح

One who celebrates praises.

[sābiḥ] سَابِحٌ

Applied to Angels in the Qur'an, or according to another of several interpretations, to ships.

[tasbīḥ] تَسْبِيحٌ

The ejaculation, «I extol the holiness of Allah» سبحان الله.

[subḥān] سُبْحان

Praise. In Qur'an: «I celebrate the praise of Allah, and may He be far exalted above that which they impute to him».

﴿ سُبْحَـٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴾ [الصافات: ١٥٩].

[subḥāna Allah] سُبحان الله

Glory be to Allah!

[subḥāna Allahi 'an] سبحان الله عن

Allah is far above, Allah is beyond.

سبحان ربي الأعلى

[subḥāna rabbi Al-'a'la] Glory be to my Lord the Most High! These words are said in prostration.

سبحان ربي العظيم

[subḥāna rabbi Al- 'aẕīm] Glory be to my Lord the Great! These words are said in bowing down.

[subḥānak] سُبْحانك

Glory be to you!

[sabḥala] (س ب ح ل) سَبْحَلَ

To say «Glory be to Allah!» سبحان الله

(س ب ط) سِبْط: أسباط

[sibṭ plural asbāṭ] Grandson, tribe (of the Israelites), Jewish tribe. In Qur'an: «Say: we believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'īl, Isaac, Jacob and the tribes».

﴿ قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ ﴾ [آل عمران: ٨٤].

[sabu'un] (س ب ع) سَبُعٌ

A wild- beast, beast of prey, predatory animal.

[sab'u aradhīn] سَبْعُ أَرَضين

Seven earths.

[sab'u samāwāt] سَبْعُ سماوات

Seven heavens.

[sab'atu aḥruf] سَبْعَةُ أحرف

The prophet is related to have said that the Qur'an was revealed in seven dialects. The word aḥruf translated «dialects».

[as-sab'u al-mathāni] السَّبعُ المثاني

The seven repeatedly recited verses, i.e., sūratu al-fātiha. In Qur'an: «And we have bestowed

upon you the seven oft-repeated (verses) and the grand Qur'an».

﴿ وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِي وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴾ [الحجر : ٨٧].

[sabagha] **(س ب غ) سَبَغَ**

To be long and trailing on the ground (a garment).

[sābighah] **سابِغة**

A coat of mail.

[asbagha] **أسْبَغَ**

To cause to abound (على). In Qur'an: «And Allah has made his bounties flow to you in exceeding measure, (both) seen and unseen?».

﴿ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ﴾

[لقمان : ٢٠].

[asbagha al-wudhū'] **أسْبَغَ الوضوء**

To perform the ritual ablution properly.

[sabaqa] **(س ب ق) سَبَقَ**

To be in advance, precede, to go before, pass before, go forth previously, prevent. In Qur'an: «No created being has committed this (crime) before you».

﴿ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴾ [العنكبوت : ٢٨].

«They speak not before he speaks, and they act (in all things) by his command».

﴿ لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴾ [الأنبياء : ٢٧].

[sabqun] **سَبْقٌ**

The act of preceding.

[sabqu al-iṣrār] **سَبْقُ الإصرار**

Premeditation, willfulness.

[istabaqa] **اسْتَبَقَ**

To strive one with another in a race, or to reach a goal.

[masbūq] **مَسْبُوق**

One who is surpassed or beaten in a race. To catch up the prayer missing one or more (rak'ah).

[as-sābiqāt] **السَّابِقات**

The Angels.

(س ب ل) سَبيل: سُبُل

[sabīl plural subul] Way, road, path.

[sabīl Allah] **سبيل الله**

«The road of Allah». A term used for religious warfare and other meritorious deeds; e . g. In Qur'an: «And say not of those who are slain in the way of Allah that they are dead, but rather that they are living, though you perceive (it) not».

﴿ وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴾ [البقرة: ١٥٤].

[sabīl ar-rashād] سبيل الرَّشاد

The path of right.

[salsabīl] سَلْسَبيل

A fountain in paradise, mentioned in the Qur'an.

[as-sabīlān] السَّبيلان

Stool and urine ducts, the two natural orifices.

ابن السبيل see (ب ن ى)

[saba] (س ب ا) سَبَى

To take prisoner, capture, to lead into captivity (esp. in war), to captivate, fascinate.

السَّبي: السَّبايا

[as-sabi plural as-sabāya]
Captive, prisoner (of war).

[satara] (س ت ر) سَتَرَ

To cover.

[istatara] اسْتَتَرَ

To hide one's-self.

[satru al-'awra] سَتْرُ العورة

Covering 'awrah. See (عورة).

[sitr al-ka'abah] سِتْر الكعبة

Ka'abah's curtain.

[sutratu al-muṣali] سُتْرَة المصلي

Something put up before one engaged in prayer facing Makkah, to prevent others to pass before him.

[mastūr] مَسْتور

Chaste, (one) having a blameless record.

[as-sattār] السَّتَّار

The Veiler, the Concealor, the Coverer (attribute of Allah).

[sajada] (س ج د) سَجَدَ

To be humble, submit one's self, bow down in adoration with the forehead touching the ground, to worship (لِـ), prostrate.

[sajdah] سَجْدَة

lit. «prostration». The act of worship in which the person's forehead touches the ground in prostration (prayer).

[sūratu as-sajdah] سورةُ السَّجْدة

The title of the 32nd sūrah of the Qur'an, «They only believe in our signs who, when they are reminded of them, fall down adoring and celebrate the praise of their Lord».

﴿ إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴾ [السجدة: ١٥].

[sajdatu ash-shukr] سَجدةُ الشُّكر

«A prostration of thanks-giving». When a Muslim has received some benefit or blessing, he is enjoined to make a prostration in the direction of Makkah, and say, «Holiness be to Allah! and praise be to Allah. There is None has the right to be worshipped but Allah! Allah is most Great!».

مَسْجِد: مساجد

[masjid plural masājid] «The place of prostration». Mosque, or place of public prayer.

[masjid qubā'] مَسْجِد قُباء

The mosque of Qubā', the first mosque erected by prophet Muhammad (p.b.u.h) near al-Madinah.

[masjid at-taqwa] مَسْجِدُ التقوى

lit. «The Mosque of piety». The mosque at Qubā', a place about three miles south-east of al-Madīnah. It was the first mosque erected in Islam.

[masjidu al-khīf] مَسْجِدُ الخيف

A mosque at Mina, three miles from Makkah.

[masjidu an-nabi] مَسْجِدُ النبي

The prophet's Mosque at al-Madinah.

[sajjādatu aṣ-ṣalāh] سجادةُ الصلاة

The small mat, cloth, or carpet on which a Muslim prays.

[sujūdu at-tilāwah] سجودُ التلاوة

The prostration of recitation. This prostration is performed when reading or listening to (Āyah) a verse of prostration. It is a single prostration.

[sujūdu as-sahu] سجودُ السهو

The prostration of forgetfulness: Man is subject to forgetfulness, so if you should forget something while performing your prayer, either doing something which is not prescribed or leaving something out, you must carry out two prostrations, similar to those in the prayer, reciting the words of Greatness while going to the ground and rising at the end of the words of Greeting. After this, recite the words of peace, but omitting the words of witness.

[as-sujūd] السجود

Prostration, putting the forehead, the nose, the hands, the knees, and the fingers of the feet to the ground in prayer. During prostration, the Muslim prayer says: «I extol the holiness of my Lord, the most High!» three times.

[as-sājidūn] السَّاجِدون

The prostrating.

[al-masjidu al-aqsa] المسجدُ الأقصى

«The Most Distant Mosque». It is at Jerusalem erected by Solomon (Sulaiman).

[al-masjidu al-jāmi'] المسجدُ الجامع

lit. «The collecting mosque». A title given to the chief mosque which people assemble for the Friday prayer and khuṭbah.

المسجدُ الحرام

[al-masjidu al-ḥarām] «The sacred mosque». The temple at Makkah which contains the Ka'bah, or cube house, in which is placed the Ḥajaru 'l-Aswad, or «Black Stone». The term Baitu 'llah, or «House of Allah», is applied to the whole enclosure, although it more specially denotes the Ka'bah itself.

[sajara] (س ج ر) سَجَرَ

To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn (في).

[sajjara] 

To swell and become turbulent (the ocean). In Qur'an: «And by the ocean filled with swell».

﴿ وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴾ [الطور : ٦].

[sijill] (س ج ل) سِجِلّ

A register The record of a court of justice. The decree of a judge. In the Qur'an, the word occurs when it is used for the angel which has charge of the register of the fate of mankind, or according to others, it may mean the roll itself. In Qur'an: «The Day that we roll up the heavens like a scroll rolled up for books (completed)».



﴿ يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ ﴾ [الأنبياء : ١٠٤].

[sijjīl] سِجِّيل

Baked clay of which the stones were formed and rained down from Heaven upon sodom, and also upon the «companions of the Elephant».

﴿ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ﴾ [الفيل : ٣-٤].

«And He sent against them birds, in flocks, striking them with stones of Sijjīl (baked clay)».

[sajana] (س ج ن) سَجَنَ

To imprison.

[masjūn] مَسْجون

Imprisoned.

m = م ؛n = ن ؛h = هـ ؛w = و ؛y = ي ؛ū = و (long vowel)؛ au = و (diphthong)؛ ī = ي (long vowel)؛ ai = ي (diphthong). Short vowels: a = (fatḥa ـَ)؛ i = (kasra ـِ)؛ u = (dhamma ـُ).

[sijjīn] **سِجِّين**

The register in which the actions of the wicked are recorded, or the place where it is kept. In the Holy Qur'an: «The book of the wicked is in sijjin, and what shall make you know what sijjin is? It is an inscribed book».

﴿ كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ مَّرْقُومٌ ﴾ [المطففين: ٧-٩].

[saja] **(س ج ا) سَجَا**

To be quiet, tranquil or dark (the night). To cover the deceased with a winding shroud.

[musajja] **مُسَجًّى**

Covered with a winding sheet, shrouded (corpse); laid out (corpse).

[saḥaba] **(س ح ب) سَحَبَ**

To drag along the ground.

[saḥbu al-wiṣāyah] **سَحْبُ الوصاية**

Withdrawal of guardianship.

[saḥāb] **سَحَابٌ**

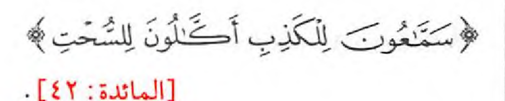
A cloud, clouds.

[saḥata] **(س ح ت) سَحَتَ**

To destroy utterly, eradicate.

[suḥt] **سُحْتٌ**

Unlawful property, forbidden things. In Qur'an: «(They are fond of) listening to falsehood, of devouring anything forbidden».



﴿ سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ ﴾ [المائدة: ٤٢].

Devouring anything forbidden, both in a literal and in a figurative sense. In the figurative sense, it would be the taking of usury or bribes, or taking undue advantage of people's weak position or their own fiduciary powers to add to their own wealth.

[saḥara] **(س ح ر) سَحَرَ**

To gild, enchant, bewitch.

[saḥḥara] **سَحَّرَ**

To feed anyone at daybreak.

[tasaḥḥara] **تَسَحَّرَ**

To eat at daybreak, take the pre-dawn meal.

ساحِر: سَحَرة

[sāḥir plural saḥarah]
A magician. In Qur'an: «(But) say the unbelievers: This is indeed an evident sorcerer!».

﴿ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴾ [يونس: ٢].

[siḥr] **سِحْر**

Magic. A belief in the magical art. It is condemned in the

[saḥiqa] سَحِقَ

To be far off.

[suḥqun] سُحْقٌ

The act of being far off. In Qur'an: «They will then confess their sins, but far will be (forgiveness) from the companions of the Blazing Fire!».

﴿ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴾ [الملك: ١١].

[saḥīqun] سَحِيقٌ

Far distant. In Qur'an: «By birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place».

﴿ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴾ [الحج: ٣١].

[isḥāq] اسحاق

Isaac. The son of Abraham (Ibrahim). He is mentioned in the Qur'an as specially the child of promise, and a gift from Allah to Abraham; and also as an inspired prophet. In Qur'an: «And we (Allah) gave him (Abraham), Isaac and Jacob as a father gift; and we made them all righteous».

﴿ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَٰلِحِينَ ﴾ [الأنبياء: ٧٢].

Qur'an and in the Traditions. In Qur'an: «The evil ones, teaching men Magic».

﴿ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ ﴾ [البقرة: ١٠٢].

[siḥrun mubīn] سِحْرٌ مُبين

Obvious sorcery, evident magic.

[saḥar plural asḥār] سَحَرْ: أسْحار

Time before daybreak, early morning, before dawn. In Qur'an: «And in the hours of early dawn, they (were found) praying for forgiveness».

﴿ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴾ [الذاريات: ١٨].

[saḥḥār] سَحَّار

A great magician. In Qur'an: «And bring up to you all (our) sorcerers well-versed».

﴿ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴾ [الشعراء: ٣٧].

[saḥūr] سَحور

A meal taken at night before the Fajr (morning) prayer by a person observing Saum (Fast).

[suḥūr] سُحور

The time of [saḥūr] during Ramadan.

[saḥaqa] (س ح ق) سَحَقَ

To beat small.

[isḥāqiyah] اسحاقية

A shī'ah sect founded by a person named Isḥāq, who held that the spirit of Allah existed in the khalifah. They say the age of prophecy is not yet completed.

[saḥala] (س ح ل) سَحَلَ

To strip off the bark.

[sakhira] (س خ ر) سَخِرَ

To ridicule (مِنْ).

[sakh-khara] سَخَّرَ

To subject (لِـ); to compel any one to work without payment.

[musakh-kharun] مُسَخَّرٌ

Subjected, compelled to serve or work.

[sākhirun] سَاخِرٌ

One who turns to ridicule.

[sikhriyun] سِخْرِيٌّ

A jeer, ridicule.

[sakhiṭa] (س خ ط) سَخِطَ

To be angry (على).

[sakhaṭ] سَخَطٌ

Wrath.

[askhaṭa] أَسْخَطَ

To incense.

[sadda] (س د د) سَدَّ

To obstruct, stop up.

[sadda ḥājatahu] سَدَّ حاجته

To meet someone's need, provide for someone.

[sadda ramaqahu] سَدَّ رمقه

To keep someone or oneself barely alive, to provide someone with a bare existence.

[saddun] سَدٌّ

A moutain, an obstacle, a bar, a dam.

[saddu aẓ-ẓarā'i'] سَدُّ الذرائع

Prohibition of evasive legal devices.

[sadīd] سَدِيد

Well-directed, convenient or opportune.

[sidr] (س د ر) سِدْرٌ

The lotus-tree.

[sidrah] سِدْرَة

A single lotus-tree.

[sidratu al-muntaha] سِدْرَةُ المنتهى

A tree over the seventh heaven near the paradise.

[sadasa] (س د س) سَدَسَ

To take a sixth part.

[sudus] سُدُس

A sixth part, one-sixth.

[sadūm] (س د م) سَدوم

«The city of Lūṭ.» The city is not mentioned by name in the

Qur'an, but it is admitted to be one of the «overturned cities» referred to in Qur'an. This city is associated with Sodomy, unnatural crime, called in Arabic liwāṭah (homosexuality), it is forbidden by Islamic law.

[sadānah] (س د ن) سَدَانة

Office of gate keeper or custodian (of a shrine, specially of the ka'abah).

[sadanatu al-ka'bah] سَدَنَةُ الكعبة

Custodians, gate keepers of the ka'bah.

[sada] (س د ي) سَدَا

To stretch out the hand towards any one.

[sudan] سُدًى

Neglected, uncared for.

[saraba] (س ر ب) سَرَبَ

To enjoy free pasture (a camel).

[sarabun] سَرَبٌ

A pipe for the conveyance of water.

[sirbun] سِرْبٌ

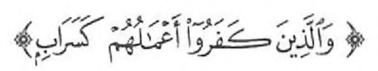
Heart, mind

[sārib] سَارِب

One who goes forth freely and carelessly.

[sarāb] سَرَابٌ

A mirage, deceitful appearance, as of water in the desert. In Qur'an: «But the unbelievers, their deeds are like a mirage».



[النور: ٣٩].

[sarbala] 

To put on the garment called سِرْبال.

سِرْبال: سَرَابيل

[sirbāl plural sarābīl]
A garment, either generally, or a coat of mail.

[saraja] 

To saddle.

[sarija] سَرِجَ

To shine.

[sirāj] سِراج

A lamp, or rather a candle, the receptacle being called qindīl (قنديل).

[saraḥa] 

To let (a flock) go free to pasture at liberty; to lead out to pasture in the morning.

[sarraḥa] سَرَّحَ

To dismiss freely, divorce.

[sarraḥaha] سَرِّحْهَا

Release her.

[sarāḥ] سَرَاحٌ

Dismissal (of a woman by divorce), release.

[tasrīḥ] تَسْرِيحٌ

Dismissal, divorce. In Qur'an: «A divorce is only permissible twice, after that, the parties should either hold together on equitable terms, or separate with kindness.».

﴿ ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖ﴾ [البقرة: ٢٢٩].

(س ر د) سَرَدَ الصوم

[sarada aṣ-ṣawm]
To continue fasting several days without (ifṭār) breakfast.

[sardu aṣ-ṣawm] سَرْدُ الصوم

Fast several days without (Ifṭār) breakfast.

[sardaqa] (س ر د ق) سَرْدَقَ

To cover with an awning.

[surādiq] سُرادِق

Large tent, canopy, pavilion.

[sarra] (س ر ر) سَرَّ

To cut the navel string, to make glad, rejoice.

[asarra] أسَرَّ

To conceal, speak in private.

[asarra wa-a'lana] أَسَرَّ وأعلن

Conceal and reveal.

[isrār] إسْرار

A secret.

[asrāru al-qur'ān] أسْرارُ القرآن

The secret meaning of the Qur'an.

[sirrun] سِرٌّ

A secret.

[sirran] سِرًّا

Secretly, in private.

[sirran wa-jahran] سِرًّا وَجَهْراً

Privately and publicly.

[sirran wa-'alāniyah] سِرًّا وعلانية

Secretly and publicly, in secret and openly.

[sarrā'] سَرَّاء

Affluence, joyful state, happiness. In Qur'an: «Those who spend (freely), whether in prosperity, or in adversity.».

﴿ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ﴾ [آل عمران: ١٣٤].

[surur plural of sarīr] سُرُر: سرير

A couch, throne.

سُرُرٌ موضونة

[sururun mawdhūnah]
Encrusted thrones.

[surūr] سُرور

Joy.

[masrūr] مَسْرور

Rejoiced.

سريرة: سَرائِر

[sarīrah plural sarā'ir]
Intention, secret thought, mind, heart, soul.

السَّراء والضَّراء

[as-sarā' wa- dh-dharrā']
Happiness and misfortune.

في السَّراء والضَّراء

[fi as-sarā' wa-dh-dharā']
In good and bad days, for better or for worse, in sorrow and in joy, In good times and bad times.

(س ر ط) سِراط = صِراط see (ص ر ط)

[saru'a] (س ر ع) سَرُعَ

To be quick.

[sāra'a] سارَعَ

To hasten emulously, or in company with others.

سَارَعَ في الخيرات

[sāra'a fi al-khairāt]
Hasten to good deeds.

[sirā'an] سِراعاً

Suddenly, hastily.

[sarī'] سَريع

Swift, prompt, hastening.

[sarī'u al-ḥisāb] سريعُ الحساب

Swift at taking account. In Qur'an: «But if any deny the signs of Allah, Allah is swift in calling to account.».

﴿ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ [آل عمران: ١٩].

[asrafa] (س ر ف) أسْرَفَ

To be prodigal, extravagant, to exceed bounds, transgress.

[isrāf] إسْراف

The act of exceeding bounds, extravagance, transgression, prodigality, Extravagance in religious duties, i.e. doing more than is required by the law. In Qur'an: «Our Lord! Forgive us our sins and anything we may have done that transgressed our duty».

﴿ رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا﴾ [آل عمران: ١٤٧].

[isrāfīl] إسرافيل

The angel who will sound the trumpet at the Day of Resurrection.

[musrif] مُسْرِف

One who is guilty of excess, extravagant, prodigal.

[al-musrifūn] المُسْرِفون

The extravagant.

[saraqa] (س ر ق) سَرَقَ

To steal.

[istaraqa] اسْتَرَقَ

To take away by stealth.

[sariqah] سَرِقة

Theft.

[sāriq] سارِق

One who steals, thief.

[sāriqah] سارِقة

She-thief.

حد السرقة see حد

[sarmad] (س ر م د) سَرْمَدٌ

Perpetual, eternity.

[sarmadi] سَرْمدي

Eternal, without beginning or end.

[sara] (س ر ا) سَرَى

To travel by night, depart by night.

[asra] أسْرَى

To travel by night. In Qur'an: «Take my servants for a journey by night».

﴿ أَنْ أَسْرِ بِعِبَادِى﴾ [طه : ٧٧] .

[isrā'] إسْراء

Nocturnal journey.

[sūratu al-isrā'] سورةُ الإسراء

Chapter of the Night Journey (No.17).

[isrā'il] إسرائيل

Israel. The surname of Ya'qūb (Jacob).

[sariyah] سَرِيّة

A small army unit sent by the prophet Muhammad (p.b.u.h) for Jihād, without his participation in it.

[al-isrā'] الإسْراء

The prophet's journey at night from the sacred Mosque to Al-Aqṣa in Jerusalem on an animal called Burāq.

[saṭaḥa] (س ط ح) سَطَحَ

To spread out.

[saṭara] (س ط ر) سَطَرَ

To write.

[asāṭīr] أساطير

Fables, idle tales, myth.

[asāṭīru al-awwalīn] أساطيرُ الأوَّلين

Tales of the ancients.

[masṭūr] مَسْطور

Written. In Qur'an: «That is written in the (eternal) record».

﴿ كَانَ ذَٰلِكَ فِي ٱلْكِتَٰبِ مَسْطُورًا﴾

[الإسراء : ٥٨] .

[mustaṭar] مُسْتَطَر

Written. In Qur'an: «Every matter, small and great, is on record».

﴿ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ﴾ [القمر : ٥٣] .

[musaiṭir] مُسَيْطِر

One who presides over, a manager of affairs, ruler. In Qur'an: «Thou art not one to manage (men's) affairs».

﴿ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴾ [الغاشية: ٢٢].

[saṭa] (س ط ا) سَطَا

To attack with violence.

[sa'ada] (س ع د) سَعَدَ

To be fortunate (a day).

[sa'ida] سَعِدَ

To be happy (a man).

[sa'īd] سعيد

Happy, blessed.

[sa'ara] (س ع ر) سَعَرَ

To light fire.

[sa''ara] سَعَّرَ

To cause to burn fiercely.

[su'ur] سُعُرٌ

Madness.

[as-sa'īr] السَّعِير

The burning fire, Hell. In Qur'an: «If any of them turned aside from our command, we made him taste of the penalty of the Blazing Fire».

﴿ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴾ [سبأ: ١٢].

[sa'a] (س ع ي) سَعَى

To go hastily; to run, be diligent, purpose. In Qur'an: «But as for him who comes to thee striving after (good)».

﴿ وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ﴾ [عبس: ٨].

«When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle».

﴿ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ﴾ [البقرة: ٢٠٥].

[sa'iyun] سَعْيٌ

The act of going quickly or hastily, an endeavour. In Qur'an: «And when he had attained such an age that he could assist him in his work»

﴿ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ ﴾ [الصافات: ١٠٢].

«And diligently strives after it;» literally, «And endeavours after it with its endeavour».

﴿ وَسَعَىٰ لَهَا سَعْيَهَا ﴾ [الإسراء: ١٩].

[as-sa'iy] السَّعي

(hastening), «The going» For seven times between the mountains of Ṣafa and Marwa in Mecca during the performance of Ḥajj or 'Umra.

[al-mas'a] المَسْعَى

The running place.

[saghaba] (س غ ب) سَغَبَ

To suffer from hunger and want.

[masghabah] مَسْغَبَة

Famine. In Qur'an: «Or the giving of food in a day of deprivation».

﴿أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ﴾ [البلد: ١٤].

[safaḥa] (س ف ح) سَفَحَ

To pour forth.

[sifāḥ] سِفاح

Fornication, adultery.

تَزَوَّجَ بِها سِفاحاً

[tazawwaja biha sifāḥan] To take (a woman) unlawfully.

[masfūḥ] مَسْفوح

Poured forth.

[safara] (س ف ر) سَفَرَ

To remove the veil.

[asfara] أَسْفَرَ

To shine, brighten (the dawn).

[safarun plural asfār] سَفَرٌ: أسْفار

A journey.

[sifrun plural asfār] سِفْرٌ: أسفار

A large book (esp. one of the scriptures), sacred book.

[safarah] سَفَرَة

Ascribe (of angels).

[musfir] مُسْفِرٌ

Shinning.

صلاة السفر see صلاة

[safa'a] (س ف ع) سَفَعَ

To strike with the wings (a bird when fighting), to drag along (بِ)

In Qur'an: «Verily we will drag him by the forelock».

﴿لَنَسْفَعًۢا بِٱلنَّاصِيَةِ﴾ [العلق: ١٥].

[safaka] (س ف ك) سَفَكَ

To shed (blood). In Qur'an: «And remember we took your covenant (to this effect), shed no blood amongst you».

﴿وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ﴾ [البقرة: ٨٤].

[safku ad-dimā'] سَفْكُ الدِّماء

Blood-shedding.

[saffāk] سَفّاك

Shedder of blood; blood-shedding.

[safala] (س ف ل) سَفَلَ

To be low.

[sāfil] سافِل

One who is low, vile, abject.

['ālīha sāfilaha] عاليها سافِلها

Up-side down.

[safīnah] (س ف ن) سَفينة

A bark, ship, the Ark.

[safīnatu nūḥ] سفينةُ نوح

The Ark of Noah.

[safiha] (س ف ه) سَفِهَ

To make a fool of (any one), render foolish. In Qur'an: «He who made a fool of himself».

﴿ مَن سَفِهَ نَفْسَهُۥ ﴾ [البقرة : ١٣٠] .

[safahun] سَفَهٌ

Folly.

[safahan] سَفَهاً

Foolishly.

[safīh plural sufahā'] سَفيه: سفهاء

A fool, foolish, mentally deficient. In Qur'an: «To those weak of understanding, make not over your property».

﴿ وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ﴾ [النساء : ٥] .

«Do you destroy us for the deeds of the foolish ones among us?

﴿ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ ﴾

[الأعراف : ١٥٥] .

[as-safah] السَّفَه

Stupidity, foolishness.

[saqara] (س ق ر) سَقَرَ

To injure by heat (the sun).

[saqar] سَقَرٌ

Hell-fire. In Qur'an: «Soon will I cast him Hell-fire!».

﴿ سَأُصْلِيهِ سَقَرَ ﴾ [المدثر : ٢٦] .

[saqaṭa] (س ق ط) سَقَطَ

To fall.

[sāqaṭa] سَاقَطَ

To let fall (على).

[sāqiṭun] سَاقِطٌ

Falling.

[asqaṭa] أسْقَطَ

To cause to fall (على).

[isqāṭu al-'uqūbah] إسْقاطُ العقوبة

Dropping the punishment.

[saqima] (س ق م) سَقِمَ

To be ill.

[saqīm] سقيم

Sick, ill.

[saqa] (س ق ي) سَقَى

To water, give drink to. In Qur'an: «And he shall be given to drink of a putrid liquid».

﴿ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴾ [إبراهيم : ١٦] .

«But the apostle of Allah said to them: It is a she-camel of Allah! and (bar her not from) having her drink!».

﴿ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَـٰهَا ﴾
[الشمس: ١٣].

[asqa] أسْقى

To give drink to, to water.

[istasqa] اسْتَسقى

To ask Allah for rain, to pray for rain.

[siqāyah] سِقاية

The act of giving drink to, also a drinking cup.

[siqāyatu al-ḥajīj] سِقايةُ الحجيج

Providing pilgrims with water. It was an office of great honour.

[al-istisqā'] الاسْتِسْقاء

Invoking Allah for rain.

صلاة الاستسقاء see صلاة

[al-musāqāh] المُساقاة

A compact entered into by two persons, by which it is agreed that the cue shall deliver over to the other his fruit trees on condition that the other shall belong to them both, in the proportions of one half, one third, or the like, as may be stipulated.

[sakaba] (س ك ب) سَكَبَ

To pour forth.

[maskūb] مَسْكوب

Poured forth, flowing.

[sakira] (س ك ر) سَكِرَ

To be drunk.

[askara] أسْكَرَ

Intoxicate.

[sakarun] سَكَرٌ

Intoxicating drink.

[sukrun] سُكْرٌ

Drunkenness.

[sakrah] سَكْرَةٌ

Properly, drunkenness.

[sakratu al-mawt] سَكْرَةُ الموت

The agony of death.

مُسْكِر: مُسْكِرات

[muskir plural muskirāt]
Alcoholic beverage, intoxicating liquor.

[sikkīr] سِكِّيرٌ

Drunkard.

[sakana] (س ك ن) سَكَنَ

To be quiet, rest, dwell (في), dwell with (إلى); inhabit.

[askana] أسْكَنَ

To make to dwell, cause to abide; to quiet.

[sakanun] سَكَنٌ

Any means of rest or quiet, habitation.

[sākinun] ساكِنٌ

That which remains quiet.

distinguished from a faqīr (فقير), or a person who possesses a little property, but is poor.

[salaba] (س ل ب) سَلَبَ

To snatch away from.

(س ل ح) سلاح: أسلحة

[silāḥ plural asliḥah] Arms, weapons.

[sala<u>kh</u>a] (س ل خ) سَلَخَ

To flay, pluck off, withdraw (مِنْ).

سَلَخَ النهار من الليل

[sala<u>kh</u>a an-nahāra mina al-lail] To separate the day from the night (Allah).

[insala<u>kh</u>a] انْسَلَخَ

To pass away, pass by (مِنْ).

(س ل س) سَلَس البول

[salas al-bawl] Incontinence of urine.

[sallaṭa] (س ل ط) سَلَّطَ

To give power or authority, to make victorious.

[sulṭān] سُلْطان

Power, authority, argument, convincing proof. In Qur'an: «O you assembly of Jinns and men! If it be you can pass beyond the zones of the heavens and the earth, pass you! Not without authority shall you be

[sukna] سُكْنى

Residence.

[sakīnah] سَكينة

A word which occurs in the Qur'an five times. Immanence of Allah, presence of Allah; devout, Allah-inspired peace of mind, calm, tranquility, peace. In Qur'an: «Then Allah sent down His peace upon him».

﴿ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ ﴾

[التوبة: ٤٠].

مَسْكَنٌ: مساكن

[maskan plural masākin] A habitation.

[masākīn] مساكين

The needy.

[maskanah] مَسْكَنة

Poverty, misery. In Qur'an: «They were covered with humiliation and misery».

﴿ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ ﴾

[البقرة: ٦١].

[maskūn] مَسْكون

Inhabited.

[miskīn] مِسْكين

«A poor person». According to Muslim law, a person who has no property whatever, as

able to pass!».

﴿ يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَـٰنٍ ﴾ [الرحمن : ٣٣].

[sulṭānun mubīn] سُلْطانٌ مُبِين

Manifest authority.

السلطة التشريعية

[as-sulṭah at-tashrī 'iyah]
Legislative authority.

السلطة التنفيذية

[as-sulṭah at-tanfīẓiyah]
Executive authority.

السلطة الروحية

[as-sulṭah ar-rūḥiyah]
Spiritual authority.

السلطة القضائية

[as-sulṭah al-qadhā'iyah]
Judicial authority.

[salafa] (س ل ف) سَلَفَ

Happen previously.

سَلَفٌ: أسلاف

[salafun plural aslāf] Ancestors, forefathers.

[as-salaf aṣ-ṣāliḥ] السَّلَفُ الصالح

The worthy ancestors, the venerable forefathers.

[salaqa] (س ل ق) سَلَقَ

To throw on the back, throw down backwards, to abuse (بِـ).

[salaka] (س ل ك) سَلَكَ

To cause to go or walk. In Qur'an: «And (Allah) has made you to walk in it by paths».

﴿ وَسَلَكَ لَكُمْ فِيهَا سُبُلًا ﴾ [طه : ٥٣].

«That you may walk in its spacious paths».

﴿ لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴾ [نوح : ٢٠].

[salla] (س ل ل) سَلَّ

To bring out.

[tasallala] تَسَلَّلَ

To withdraw one's-self privately.

سِلسلة: سلاسل

[silsilah plural salāsil] A chain.

[salima] (س ل م) سَلِمَ

To be safe and sound.

[aslama] أسْلَمَ

Submit himself to Allah, embrace Islam, profess Islam, become a Moslem.

أسْلَمَ أَمْرَهُ (أو نفسه) إلى الله

[aslama amrahu ila Allah]
To resign oneself to (the will of) Allah, commit oneself to Allah, recommend one's soul to Allah, submit to Allah.

[salāmun] سلامٌ

Peace, safety, a greeting of peace, security. In Qur'an: «Say: praise be to Allah, and peace on His servants whom He has chosen (for his message)».

﴿ قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ﴾ [النمل : ٥٩].

«Peace be to you, we seek not the ignorant».

﴿ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴾

[القصص : ٥٥].

[Muslim, from Islam] مُسْلِم

One who has received Islam. One who resigns himself to Allah.

[al-imām muslim] الإمام مسلم

Abū'l-Ḥusain Muslim, son of al-Ḥajjāj al- Qushari, the compiler of the collection of the Traditions known as the ṣahīhu Muslim. His book of Traditions ranks amongst the sunnis but second in authority to the ṣahīhu 'l-Bukhāri. The two works being styled the ṣahīhān, or the «two authentics». He was born at Naishapūr, A.H. 204 and died A.H. 261.

صحيح مسلم see صحيح

[sallama] سَلَّمَ

To preserve, give salvation, deliver, to submit to a judgment, salute (على).

سَلَّمَ أمره إلى الله

[sallama amrahu 'ila Allah] To commit one's cause to Allah, resign oneself to the will of Allah.

[istilām] اسْتِلام: في الحج

As a term the word «istilām» means to kiss the Black stone, to touch it or to raise the palm to the ears, keeping them towards the black stone and then kiss the hands.

[islām] إسلام

Islam is an Arabic word and denotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah.

[islāmi] اسلامي

Islamic.

[islāmiyah] اسلامية

Islamic.

[silmun] سِلْمٌ

Peace.

[sālimun] سَالِمٌ

One who is safe.

[mustaslimun] مُسْتَسْلِم

One who submits to judgment.

[musallamah] مُسَلَّمة

Handed over, sound.

[salīm] سليم

Perfect, sincere.

[salīm an-niyah] سليمُ النية

Simple-hearted, simple-minded.

[taslīm] تسليم

Salutation. On finishing the prayer one turns one's face right and left saying «Peace and Allah's mercy be on you». This is called Taslīm.

[taslīmu al-hibah] تسليمُ الهبة

Gift delivery.

سليمان الحكيم

[sulaimān al-ḥakīm] Prophet. Solomon was celebrated for his skill and wisdom. He is son of David. In the Qur'an: «We gave unto David Solomon, his son...».

﴿ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَٰنَ ﴾ [ص: ٣٠].

(It was our power that made) the violent wind «We gave (in the past) knowledge to David and Solomon».

﴿ وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَٰنَ عِلْمًا ﴾

[النمل: ١٥].

التسليم: في الصلاة

[at-taslīm fi aṣ-ṣalāh] Prayer-end greeting.

[as-salām] السَّلام

«The Peace (ful) one». One of the ninety-nine names or attributes of Allah. It occurs once in the Qur'an: «Allah is He, than whom there is no other god, the sovereign, the Holy One, the source of peace (and perfection)».

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ﴾ [الحشر: ٢٣].

['alaihi as-salām] عليه السلام

Peace be upon him (p.b.u.h.).

السَّلامُ عليكم

[as-salāmu 'alaikum] «Peace be on you», The answer should be «And on you also be the peace», In Islam the person riding must salute one on foot, and he who is walking must salute those who are sitting, and the small must salute the larger, and the person of higher degree must salute the lower.

[salwa] (س ل ا) سلوى

Quails, consolation. In Qur'an: «We send down to them manna and quails».

﴿ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴾

[البقرة: ٥٧].

(س م ت) تسميتُ العاطس

[tasmītu al- 'āṭis] When any Muslim sneezes, we should say to him Allah have mercy upon you..

[samāḥah] (س م ح) سماحة

Beneficence. It is commended by prophet Muhammad as one of the evidences of faith. Amr Ibn 'Aba-ratah relates: «I came to the prophet and said, O prophet, what is Islam? And he said: It is purity of speech and hospitality. I then said: and what is faith? And he said: patience and beneficence».

[tasāmuḥ] تسامُح

Indulgence, tolerance, forbearance.

[mutasāmiḥ] مُتسامِح

Indulgent, forbearing, tolerant.

[samāḥatu al-mufti] سماحةُ المفتي

His eminence the Mufti.

[musāmaḥah] مُسامحة

Forgiveness, pardon.

[sāmidun] (س م د) سامدٌ

One who passes his time in vanities.

[samara] (س م ر) سَمَرَ

To pass the night in conversation.

[sāmir] سامِر

One who converses by night.

[as-sāmiri] السّامري

Mentioned in the Qur'an, «As-sāmiri has led them astray».

﴿ وَأَضَلَّهُمُ ٱلسَّامِرِيُّ ﴾ [طه: ٨٥].

as the person who made the golden calf for the children of Israel to worship.

[sami'a] (س م ع) سَمِعَ

To hear; hear of (بـ); to harken, listen (لِ).

سَمِعَ الله لمن حمده

[sami'a Allāhu liman ḥamidah] Allah hears him who praises Him.

[sam'] سَمْع

Hearing. Allah hears all sounds whether low or loud. He hears without an ear, for His attributes are not like those of men.

[samī'un] سَميعٌ

One who hears, hearer, listener.

[samī'u ad-du'ā'] سميعُ الدُّعاء

The Hearer of Invocation.

السَّمع والطَّاعة

[as-sam'u wa-ṭṭā'ah] Listening and obedience.

[as-samī‘] **السَّميع**

The All-Hearing (one of the 99 names or attributes of Allah).

[samaka] **(س م ك) سَمَكَ**

To raise on high.

[samkun] **سَمْكٌ**

A roof, or the highest part of the interior of a building. In Qur'an: «On high hath He raised its canopy, and He hath given it order and perfection».

﴿ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴾ [النازعات: ٢٨].

[sammun] **(س م م) سَمٌّ**

A hole.

[sammu al-khiyāṭ] **سَمُّ الخياط**

The eye of a needle.

[samūm] **سَمُوم**

A scorching wind. In Qur'an: «But Allah has been good to us, and has delivered us from the penalty of the scorching wind».

﴿ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴾ [الطور: ٢٧].

«Scorching wind» is the type of haste, arrogance, and fire, such as entered into the composition of Jinns. «And the Jinn race, we had created before, from the fire of a scorching wind».

﴿ وَٱلْجَآنَّ خَلَقْنَـٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴾ [الحجر: ٢٧].

[samina] **(س م ن) سَمِنَ**

To be fat.

[asmana] **أسْمَنَ**

To fatten.

[samīn plural simān] **سمين: سِمَان**

Fat.

[sama] **(س م ا) سَمَا**

To be lofty.

سماء: سموات

[samā' plural samāwāt]
Heaven, of which the Qur'an says there are seven.

أسماءُ الله الحسنى

[asmā'u Allah al-ḥusna]
The 99 names of Allah.
The most Beautiful Names of Allah.

[samāwi] **سماوي**

Heavenly, descended from heaven, divine, pertaining to Allah and religion.

[samma] **سَمَّى**

To pronounce the name of Allah by saying «In the name of Allah, the compassionate, the Merciful».

بسم الله الرحمن الرحيم

سَمَّى اللهَ عليه

[Samma Allaha‘ alaihi] To invoke Allah over something by saying بسم الله

[musamma] مُسَمَّى

Named, fixed, determined.

[tasmiyah] تَسْمية

Lit «Giving a name», Nomination. A title given to the Basmallah, or the initial sentence, «In the name of Allah, the Compassionate, the Merciful». This occurs at the commencement of each chapter or surah of the Qur'an, with the exception of the 9th sūrah.
Also used at the commencement of any religious act such as prayer, ablution...

(س ن د) سَنَدُ الحديث

[sanadu al-ḥadīth] Ṣanad (chain of narrators).

[isnād plural asānīd] إسْناد: أسانيد

Ascription (of an islamic tradition), the (uninterrupted) chain of authorities on which a tradition is based.

[musnad] مُسْنَد

«Science of islamic traditions», a tradition the ascription of which is traceable, in (uninterrupted) ascending order of the traditionaries, to its first authority.

مُسْنَد الإمام أحمد

[musnad al-imām Aḥmad] He compiled it according to the names of companions. It consists of more than one thousand Hadith.

رجال السند see رجـــال

[tasnīm] (س ن م) تَسْنِيمْ

The name of a fountain in paradise mentioned in the Qur'an: «With it will be (given) a mixture of Tasnīm».

﴿ وَمِزَاجُهُۥ مِن تَسۡنِيمٍ ﴾ [المطففين: ٢٧].

Tasnīm literally indicates height, fullness, opulence. Here it is the name of a heavenly fountain, whose drink is superior to that of the purest wine.
It is the nectar drunk by those nearest to Allah, the highest in spiritual dignity; but a flavour of it will be given to all, according to their spiritual capacity.

[mā'u at-tasnīm] ماءُ التَّسْنيم

The beverage of the blessed in paradise.

[sanna] (س ن ن) سَنَّ

To form, to prescribe.

استَنَّ سنة محمد ﷺ

[istanna sunnata Muhammad (p.b.u.h)] To follow the sunna of the prophet Mohammad (p.b.u.h.).

[sunnah] 

Lit. «A path or way; a manner of life». In brief, sunnah is all that has been said or done by the holy prophet Mohammad (p.b.u.h).

sunnah is:

All the traditions and practices of the prophet Muhammad that have become as models to be followed by the Muslims.

A term used in the religion of the Muslim to express the custom or manner of life. Hence the tradition which records either the sayings or doings of prophet Muhammad (p.b.u.h) consequently all traditional law is divided into.

(1) sunnatu'l- fi'l, or what prophet Muhammad did; **(2)** Sunnatu'l qawl, or what prophet Muhammad enjoined; **(3)** Sunnatu'l- Taqrīr, or that which was done or said in the presence of prophet Muhammad, and which was not forbidden by him. Those things which the prophet emphatically enjoined on his followers are called sunnatu'l Huda, «Sunnah of Guidance», or as-sunnatu'l- Mu'akkadah. Those things which have not been emphatically enjoined, are called sunnah ghair Mu'akkadah. The prophet came to al-Madinah when the people were grafting the male bud of a date tree into the female in order to produce greater abundance of fruit, and he said: Why do you do this? they replied, it is an ancient custom. The prophet said: Perhaps it would be better if you did not do it. And then they left off the custom, and the trees yielded but little fruit. The people complained to the prophet, and he said: I am no more than a man. When I order anything concerning religion, receive it; but when I order you about the affairs of the world, then I speak only as a man. Abdu'llah Ibn Mas'ūd says: «The prophet drew a straight line for us, and said: This is the path of Allah. Then he drew several other lines on the right and left of it, and said: They are the paths of those who follow the devil. Verily my path (sunnah) is straight and you must follow it».

[sunnatu Allah] 

Allah's way.

سُنَّة غَيْر مُؤَكَّدَة

[sunnah ghair mu'akkadah]

see سُنَّة

[sunnah mu'akkadah] سُنَّة مُؤَكَّدَة

see سُنَّة

[sinnu al-bulūgh] سِنُّ البُلوغ

Age of puberty.

[sinnu al-ḥulum] سِنُّ الحُلُمْ

Age of puberty.

[sinnu az-zawāj] سِنُّ الزَّواج

Age of marriage.

[sinnu al-quṣūr] سِنُّ القُصُور

Minority

[sinnu an-nikāḥ] سِنُّ النِّكاح

Age of marriage.

[sunnan an-nasā'i] سُنَن النَّسائي

Or al-Mujtaba (the selected), a name given to the collection of traditions by Abū Abdi'r-Raḥmān Ahmad an-Nasā'i, born A.H. 215 died A.H. 303. He first compiled a large collection of traditions called the sunanu'l-kubra, but afterwards revised the whole and admitted only those traditions which were of authority. This collection (sunanu's-sughra) is one of the kutubu'ṣ-ṣittah, or «six (correct) books».

سُنَن الوضوء see وضوء

[sunni] سُنِّيّ

Lit. «One of the path». A term generally applied to the large sect of Muslims who acknowledge the first four khalīfahs to have been the rightful successors of prophet Muhammad (p.b.u.h), and who receive the kutubu's-sittah, or «six authentic» books of tradition, and who follows one of these four Imāms (Abū Ḥanīfah, A sh-shāfi'i, Mālik, or Aḥmad Ibn Ḥanbal). The word sunni stands for that which is expressed by the Arabic Ahlu's-sunnah, «The people of the path».

[as-sinu bi ssin] السِّن بالسِّن

Tooth for tooth.

أهل السُّنَّة see سُنِّيّ

[sinah] (س ن ه) سِنَة

Drowsiness.

[sanah milādiyah] سَنَة ميلادية

Year of the Christian era.

[sanah hijriyah] سَنَة هجرية

A year of the Hijra, a year of the Muslim era (beginning with prophet Muhammad's emigration).

[tasannah] (س ن ا) تَسنَّه

To be musty, mouldy through age.

[sāhirah] (س ه ر) سَاهِرَة

The face of the Earth, or according to another interpretation, the place of the last judgment; it is also one of the Names of Hell. In Qur'an: «When, behold, they will be in the (full) awakening (to judgment)».

﴿فَإِذَا هُم بِٱلسَّاهِرَةِ﴾ [النازعات : ١٤].

[sahula] (س ه ل) سَهُلَ

To be smooth, level.

[sahama] (س ه م) سَهَمَ

To be lean.

[sahmun] سَهْمٌ

Lit. «An arrow used for drawing lots». A term in Islamic law for a portion of an estate allotted to an heir.

[saha] (س ه ا) سَهَا

To forget, neglect, to be inattentive.

[sāhin] سَاهٍ

Neglecting, negligent (عَنْ)

[sāhin 'an aṣ-ṣalāh] سَاهٍ عن الصلاة

Neglectful of prayer.

[sahū] سَهوٌ

Inattentiveness, inattention, forgetfulness.

[sahwan] سَهْوًا

Inattentively, absent- mindedly, by mistake, distractedly.

سجود السهو see سَجَدَ

[asā'a] (س و أ) أساءَ: ضد أحسن

To do badly.

[asā'a ila] أَساءَ إلى

To wrong, oppress, do wrong to, do evil to, to offend, insult, do harm to.

[asā'a attafsīr] أَسَاءَ التَّفْسير

To misinterpret.

[asā'a aẕ-ẕan bi] أساءَ الظَّن بـ

To mistrust, distrust, doubt, suspect, to think ill of.

[asā'a al-fahm] أساءَ الفَهْم

To misunderstand, misapprehend, misinterpret.

أساءَ مُعَامَلَتَه

[asā'a mu'āmalatahu] To mistreat, ill-treat, treat badly.

[isā'a] إساءَة

Offense, insult, wrong, oppression, harm, damage, hurt.

[sā'a] سَاءَ

To do evil, be evil, wretched or grievous, to grieve, afflict. In Qur'an: «It is an evil way».

﴿وَسَآءَ سَبِيلًا﴾ [النساء : ٢٢].

[sā'a bi-hi zannan] ساءَ بِهِ ظَنًّا
To think ill of any one.

[sū'] سُوءٌ
Evil, offense, ill.

[su'u al-ḥisāb] سُوءُ الحِسَاب
Terrible reckoning.

[sū'u al-khuluq] سُوءُ الخُلُق
Ill-nature.

[sū'u ad-dār] سُوءُ الدَّار
Terrible Home.

[sū'u as-sulūk] سُوءُ السُّلوك
Misconduct, misbehaviour.

[sū'u az-zan] سُوءُ الظَّن
Corrupt opinion, mistrust.

[sū'u al-qaṣd] سُوءُ القَصْد
Evil intention.

[sū'u al-mu'āmalah] سُوءُ المُعَامَلة
Ill-treatment.

[sū'u an-niyah] سُوءُ النية
Evil intention.

[saw'ah, saw'āt] سَوْءَة: سَوْآت
Private parts, pudendum.

[sayyi' aṭ-ṭab'] سيِّء الطبع
Ill-disposed, ill-natured, evil by nature.

[sayi'ah] سَيِّئة
Evil, deed, a sin, evil action, misdeed.

[al-musī'] المُسيء
An evil doer.

[sayyi'āt] سَيِّئاتٌ
Evil deeds.

[as-saw'atān] السَّوءَتان
Private parts of body.

[iswadda] (س و د) اسْوَدَّ
To become black.

[muswaddun] مُسْوَدٌّ
Become black.

[al-aswadān] الأسْوَدَان
Water and dates.

[tasawwara] (س و ر) تَسَوَّرَ
To climb over a wall.

[siwār] سِوَار
A bracelet.

[sūrah plural suwar] سُوْرة: سُوَر
Lit. «A row or series», A term used exclusively for the chapters of the Qur'an, of which there are one hundred and fourteen in number.

السُّور المَدَنية
[as-suwar al-madaniyah] The Qur'anic chapters which were revealed on prophet Muhammad (p.b.u.h) after Hijrah.

السُّور المَكِّية
[as-suwar al-makkiyah]
Meccan sūrahs. The Qur'anic

chapters which were revealed to prophet Muhammad (p.b.u.h) before Hijrah.

[sāṭa] (س ط و) سَاطَ

To mingle.

[sawṭ] سَوْط

Scourge, whip, lash.

[sā'a] (س و ع) سَاعَ

To let (camels) run free.

أشراط الساعة = علامات الساعة

see علامات

[as-sā'ah] السَّاعة

The Hour of Resurrection. A term frequently used in the Qur'an for the Day of judgment. «When the hour comes suddenly upon them».

﴿ حَتَّىٰٓ إِذَا جَآءَتۡهُمُ ٱلسَّاعَةُ بَغۡتَةً ﴾

[الأنعام: ٣١].

«They will ask you about the hour for what time it is fixed».

﴿ يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَا ﴾

[الأعراف: ١٨٧].

[sāgha] (س و غ) سَاغَ

To pass easily and pleasantly down the throat.

[asāgha] أَسَاغَ

To cause to pass easily down the throat.

[sā'igh] سَائِغ

That which passes pleasantly down the throat, agreeable to drink.

(س و ق) سَائِقٌ وشَهِيْد

[sā'iqun wa-shahīd] Two Angels who shall attend every man at the last day . In Qur'an: «And there will come forth every soul, with each will be an (angel) to drive, and an (angel) to bear witness».

﴿ وَجَآءَتۡ كُلُّ نَفۡسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴾

[ق: ٢١].

(س و ك) سِوَاك: مِسْوَاك

[siwāk or miswāk] A piece of a branch or a root of a tree called Al-Arāk used as a toothbrush. A tooth-cleaner. The act of cleaning the teeth, which is a religious ceremony founded upon the example of prophet Muhammad (p.b.u.h). The prophet was particularly careful in the observance of miswāk.

[sawwala] (س و ل) سَوَّلَ

To talk or argue someone (لـ) into something evil or fateful, seduce.

سَوَّلت لَهُ نَفْسه

[sawwalat lahu nafsuh] He let himself be seduced.

(س و م) أَسَامَ **[asāma]**

To turn out to graze.

سَام **[sām]**

A son of Noah.

سِمَةٌ **[simah]**

Brand.

سَائِمة: سَوائِم

[sā'imah plural sawā'im]
Flocks and herds which are grazing and for which Zakāt must be paid.

مُسَوِّمٌ **[musawwim]**

One who makes a mark of distinction, a person of mark or distinction.

مُسَوِّمين **[musawwimīn]**

«Angels distinguished by their appearance» In Qur'an: «Your Lord would help you with five thousand angels making a terrific onslaught».

﴿ يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ﴾ [آل عمران : ١٢٥].

سِيْما **[sīma]**

A sign, mark.

السَّام **[as-sām]**

Death.

(س و ا) سَوَى **[sawa]**

To intend.

سُوًى **[suwan]**

Equal, middle. In Qur'an: «In an equal place, or in a place in the midst».

﴿ مَكَانًا سُوًى﴾ [طه : ٥٨].

سَوَّى **[sawwā]**

To proportion, fashion, perfect, make level or equal (بـ).

اسْتَوى **[istawā]**

To be equal, to ascend, intend, set one's-self to do a thing; to sit firm and square upon; to attain maturity . In Qur'an: «And (Allah) is firmly established on the throne (of authority)».

﴿ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾ [الأعراف : ٥٤].

سَاوَى **[sāwa]**

To make level (بين).

مُسَاوَاة **[musāwāh]**

Equality, equivalence, equal rights, equality before the law.

سَوَاءٌ **[sawā'un]**

Just, Equal.

سَوَاءُ السَّبيل **[sawā'u as-sabīl]**

The right way.

سَوَاءٌ للسائلين **[sawā'un lis-sā'ilīn]**

«Correctly (fixing the time) for those who inquire about it».

[sawiyun] سَوِيٌّ

Even, right, sound in mind and body.

تسويةُ الصُّفُوف: في الصلاة

[taswiyatu aṣ-ṣufūf]
Straightening rows in prayer.

[sā'ib] (س ي ب) سَائِب

Unrestrained, free.

[sā'ibah] سَائِبة

Anything set at liberty, as a slave, or she-camel, and devoted to an idol.

[sāḥa] (س ي ح) سَاحَ

To flow over the ground (water); to turn backwards and forwards (في).

[sāra] (س ي ر) سَارَ

To go, travel, journey (في).

[sayyārah] سَيَّارة

A company of travellers. In Qur'an: «One of them said: Slay not Joseph, but if you must do something, throw him down to the bottom of the well, He will be picked up by some caravan of travellers».

﴿ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ ﴾ [يوسف: ١٠] .

[musayyar] مُسَيَّر: ضِدّ مُخَيَّر

Unfree (to choose or undertake), not endowed with a free will, having no power of free choice, forced, compelled, obliged.

[maisir] مَيْسر

It is used for games of chance, which are condemned in Qur'an : «They will ask you concerning wine, and games of chance. Say both is a great sin, and advantage also, to men, but their sin is greater than their advantage».

﴿ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ﴾[البقرة: ٢١٩] .

[as-sīrah] السِّيرة

It means a historical work on the life of prophet Muhammad (p.b.u.h), or any of his companions, or his successors.

[saifu Allah] (س ي ف) سَيْفُ الله

«The sword of Allah». A title by prophet Muhammad to Khālid Ibn al-Walīd.

[sāla] (س ي ل) سَالَ

To flow.

[sail] سَيْل

A brook, torrent.

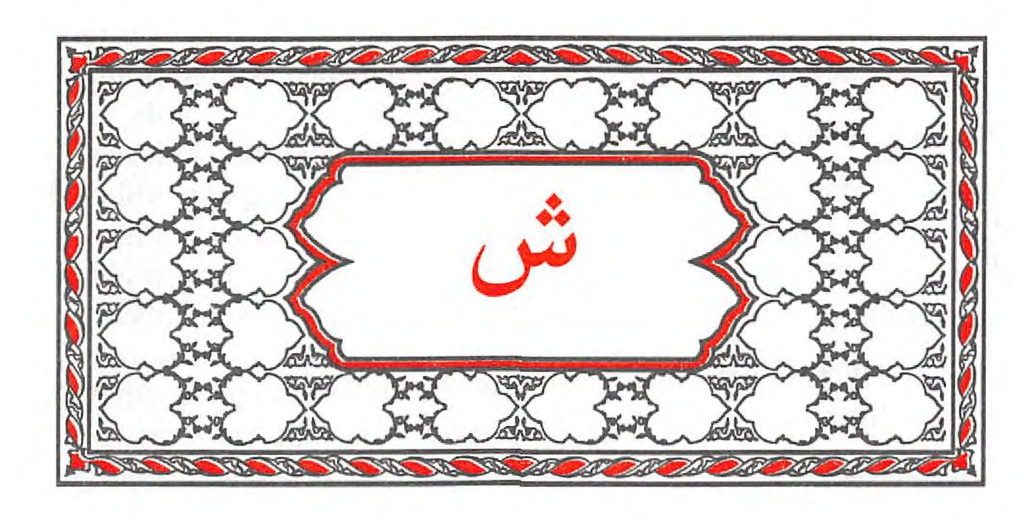
سَيلُ العَرِم **[sailu al-‘arim]**

The inundation of Al-Arem.

(س ي ن) سيناء **[sainā’]**

Sinia, In the Qur’an, «ṭurū sinīn».

✦ ✧ ✦



(ش أ م) تَشَاؤم **[ta<u>sh</u>ā'um]**

Pessimism.

مُتَشائِم **[muta<u>sh</u>ā'im]**

Pessimist (n.), pessimistic (adj.).

مَشْأَمَة **[ma<u>sh</u>'amah]**

The left hand In Qur'an: «But those who reject our signs, they are the (unhappy) companions of the left hand».

﴿ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴾

[البلد: ١٩].

(ش أ ن) شَأَنَ **[<u>sh</u>a'ana]**

To know, care for.

شَأْنٌ **[<u>sh</u>a'nun]**

A matter, business, thing.

ولله في خَلْقِه شؤون

[walillāhi fī <u>kh</u>alqihi <u>sh</u>u'ūn]
Allah has created all kinds of things (meaning: strange things can happen in this world).

(ش ب ه) شُبْهة **[<u>sh</u>ubhah]**

Doubtful matter, misunderstanding, confusion or dubiousness, whether objectively in a contract or circumstances, or subjectively in the mind of a person i.e. a «semblance» or a «doubt», Any <u>sh</u>ubha regarding the ownership of the property concerned prevents the infliction of the ḥadd punishment for sariqa (theft), and any <u>sh</u>ubha with regard to a man's right to

sexual intercourse with a woman prevents the punishment of Zina (and may prevent the act from being regarded as Zina at all) shubha has been variously defined as what resembles something firm (thabit) although in fact it is not firm; as what falls between what is forbidden and what is allowed; and as what causes a man to be in doubt about something. Again, it has been subdivided, as regards the law of Zina, into shubha fil maḥall or shubha fi'l-'aqd.

[shubhatu al-'aqd] شُبْهَةُ العَقْد

Confusion of a contract.

[shubhatu al-'amd] شُبْهَةُ العَمْد

Quasi-deliberate.

[shubhatu al-fi'l] شُبْهَةُ الفِعْل

Suspicion of practice.

[shubuhāt] شُبُهات

Doubtful matters, misunderstanding.

[tashbīh] تَشْبِيه

Ascription of human characteristics to Allah, anthropomorphization (of Allah).

[mutashābih] مُتَشَابِه

Mutually resembling one another. In Qur'an: «Verily the cows appear to us to have a resemblance one to another»; to be figurative or allegorical.

﴿ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا ﴾ [البقرة: ٧٠].

[mutashābihāt] مُتَشَابِهَات

Quranic verses which are difficult to understand, because they have several meanings.

[mushtabih] مُشْتَبِه

That which is similar.

[mushtabihāt] مُشْتَبِهات

Doubtful matters.

قتل شبه العمد see قتل

[shatta] (ش ت ت) شَتَّ

To separate.

شَتٌّ: أشتات

[shattun plural ashtāt]
Separate.

[ashtātan] أشْتَاتاً

Divided into classes.

[shajara] (ش ج ر) شَجَرَ

To avert, to be a matter of controversy (with بين), quarrel, dispute.

[shajaratu al-khuld] شَجَرَةُ الخُلد

The tree of eternity.

شَجَرَةٌ مُبَارَكة

[shajarah mubārakah]
Blessed tree.

الشَّجَرَة المَلعُونَة

[ash-shajarah al-mal'ūnah] The cursed tree.

[shaḥḥa] (ش ح ح) شَحَّ

To be avaricious.

[shuḥḥun] شُحٌّ

Avarice, covetousness.

[shaḥama] (ش ح م) شَحَمَ

To give anyone fat to eat.

[shaḥana] (ش ح ن) شَحَنَ

To fill.

[shaḥnā'] شَحْناء

Grudge, rancor, hatred, enmity.

مُشَاحَنَة: مُشَاحنات

[mushāḥanah plural mushāḥanāt] Grudge, enmity, quarrel.

[mashḥūn] مَشْحُون

Filled, loaded (a ship).

[shakhaṣa] (ش خ ص) شَخَصَ

To be raised up, to be fixed (the eyes) in horror.

[shākhiṣun] شَاخِصٌ

That which is fixed in horror, as the sight of the eyes.

[shakhṣun mafqūd] شَخْصٌ مَفْقُود

Lost person.

شَخْصية اعْتِبَارية

[shakhṣiyah i'tibāriyah] Legal person.

الشَّخْصية الإسْلامية

[ash-shakhṣiyah al-islāmiyah] Islamic personality.

[shadda] (ش د د) شَدَّ

To run, establish, bind firmly, strengthen. In Qur'an: «And send hardness to their hearts».

﴿ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ ﴾[يونس: ٨٨].

[shadda rāḥilatahu] شَدَّ رَاحِلَتَهُ

To saddle one's camel, start out on a journey.

[shadda ar-riḥāl] شَدَّ الرِّحال

To set out, break camp.

[ishtadda] اشْتَدَّ

To act with violence against.

شَديد: أشِدَّاء

[shadīd plural ashiddā'] Vehement, strong, severe.

[shadīdu al-'iqāb] شَديدُ العِقاب

Strict in punishment.

[shadīdu 'l-Quwa] شَديدُ القُوى

Lit. «One terrible in power». A title given to the agent of inspiration in suratu'l-Najm. «It is no less than inspiration sent down to him, He was taught by one Mighty in power».

﴿ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝ عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ﴾ [النجم: ٤-٥].

[shāẓ] (ش ذ ذ) شَاذ

Irregular, abnormal, strange.

[shuẓūẓ] شُذُوذ

Irregularity, deviation, exception.

[ashraba] (ش ر ب) أشْرَبَ

To give to drink, make to drink.

[shirb] شِرْب

The share of water used for land.

[shurbu al-khamr] شُرْبُ الخَمر

Shurb. lit. «Drinking», Alcohol drinking, wine-drinking. A term used for wine-drinking, which is forbidden by the Muslim law. The offender must receive eighty lashes.

[sharāb] شَراب

In its original meaning, «that which is drunk» A drink always applied to wine and intoxicating drinks.

[shāribu al-khamr] شَارِبُ الخمر

Alcohol drinker.

مَشْروبات مُسْكِرة

[mashrūbāt muskirah] Intoxicating liquors.

[sharaḥa] (ش ر ح) شَرَحَ

To open, enlarge, expand.

شَرَحَ اللّٰهُ صَدْرَهُ للإسلام

[sharaḥa Allahu ṣadrahu lilislām] Allah opens his heart for the acceptance of Islam.

[sharḥ] شَرْح

Lit.«Expounding». A term used for a commentary written in explanation of any book or treatise, as distinguished from tafsīr, which is used only for a commentary of the Qur'an. These expositions are written either in the text, or on the side of the book or treatise they attempt to expound.
The term, however, is generally used for marginal notes is ḥāshiyah, for example, the tanwiru'l-abṣār is the matn, or text, of a great work on Islamic laws, written by Shamsu'd-din Muhammad, the Durr'l-Mukhtār is a sharḥ, or commentary written on that work by 'Alā'd-'din Muhammad, and the Ḥāshiyah, or marginal notes on these two works, is the Raddu'l-Muḥtār, by Muhammad Amin.

سُورةُ الانْشِراح

[sūratu al-inshirāḥ] «Expanding». The title of the 94th sūrah of the Qur'an.

[ash-shārikh] (ش ر خ) الشَّارِخ

The young man.

[sharada] (ش ر د) شَرَدَ

To become a fugitive.

ا = a; آ = ā; ب = b; ت = t; ث = th; ج = j; ح = ḥ; خ = kh; د = d; ذ = ẓ; ر = r; ز = z;
س = s; ش = sh; ص = ṣ; ض = dh; ط = ṭ; ظ = z; ع = ‘; غ = gh; ف = f; ق = q; ك = k; ل = l;

[sharrada] شَرَّدَ

To disperse.

[shirẓumah] (ش ر ذ م) شِرْذِمة

A small band of men.

[sharra] (ش ر ر) شَرَّ

To do evil.

[sharrun] شَرٌّ

Evil.

[sharru al-bariyah] شَرُّ البَرية

The worst of creatures.

[sharru ma'āb] شَرُّ مآب

An evil place of return.

[al-ashrār] الأشْرَار

Evil-doers, the bad ones.

[sharraṭa] (ش ر ط) شَرَّطَ

To impose a condition.

[ishtaraṭa] اشْتَرَطَ

Stipulate.

أشْراط plural of شَرْط

[ashrāṭ, sharṭ] A sign, portent.

[ashrāṭu as-sā'ah] أشْراطُ السَّاعة

The portents of the Day of judgment. see علامة

[sharṭu al-khiyār] شَرْطُ الخِيَار

Condition of the right of withdrawal (from a contract, a commercial transaction, an obligation, and the like).

[sharṭu aṣ-ṣiḥḥah] شَرْطُ الصِّحَّة

Condition of validity. For example, The intention (niyyah) is a condition for the validity of worship ('ibādah).

[sharṭu al-luzūm] شَرْطُ اللزُوم

Condition of irrevocability.

[sharṭu an-nafāẓ] شَرْطُ النَّفاذ

Condition of efficacy.

[sharṭu al-wujūb] شَرْطُ الوُجُوب

Condition of conclusion. For example, Mind is a condition for prayer and the ability (istiṭā'ah) is a condition for Hajj.

[shurūṭu al-ḥajj] شُرُوطُ الحَج

Conditions of pilgrimage.

[shurūṭu aṣ-ṣalāh] شُرُوطُ الصَّلاة

The conditions of prayer: The offering of prayer is obligatory upon every Muslim, male or female, who is **(1)** sane and responsible **(2)** Relatively mature and in the age of puberty, normally about fourteen. **(3)** Free from serious sickness, and in the case of women, free from menstruation and confinement due to child birth and nursing. Prayer is not valid unless the following requirements are fulfilled:
(1) Performing the ablution (wuḍū').

(2) Purity.
(3) Dressing properly in such a way as to meet the moral regulations aimed at covering the private parts. For the male, the body should be covered at least from the navel to the knees. For the female, the whole body should be covered except the face, the hands and the feet.
(4) The intention (Niyyah).
(5) Facing the right direction of «Qiblah», the direction of the Ka'abah at Mecca.
(6) Commencement of the fixed time.

شُرُوطُ عَقْد الزَّواج

[shurūṭu 'aqd az-zawāj] Stipulations of the marriage contract.

[shurūṭ bilqawl] **شُرُوط بالقَول**

Verbal conditions.

[shara'a] **(ش ر ع) شَرَعَ**

To lay down a law, appoint a religion for anyone (لِـ), ordain.

[sharra'a] **شَرَّعَ**

To introduce, enact (laws), prescribe, give (laws), make laws, decree.

[shar'u Allah] **شَرْعُ الله**

Allah's decree.

[shar'i] **شَرْعي**

Lawful, legal, legitimate.

[shar'iyan] **شَرْعِياً**

Lawfully.

[shar'iyah] **شَرْعِيَّة**

Legitimacy, legality, lawfulness.

[sharī'ah] **شَرِيْعَة**

Law; the revealed or canonical law of Islam; the whole body of rules governing the life of Muslims which are derived from the Holy Quran and Sunnah.

مُشَرِّع: مُشرعون

[musharri' plural musharri'ūn] Legislator, law-giver.

[musharra'] **مُشَرَّع: مَسنون**

Legislated.

[mashrū'] **مَشْرُوع**

Lawful, legitimate.

[ghair mashrū'] **غير مَشْرُوع**

Unlawful, illegitimate.

[mashrū'iyah] **مَشْرُوعية**

Legitimacy.

[tashrī'] **تَشْريع**

Legislation.

مَصَادِرُ التَّشْريع

[maṣādiru at-tashrī'] Sources of legislation. They are: Qur'an, Sunnah, Ijmā' (consensus) and Qiyās (analogy). There are also other sources.

[tashrī' samāwi] تَشْرِيع سَمَاوي

Divine legislation.

[tashrī'i] تَشْرِيعي

Legislative.

[ash-shar'] الشَّرع

The revelation, the law.

الشَّرِيْعَة الإسْلاميَّة

[ash-sharī'ah al-islāmiyah]

Islamic law, sharia, law of Islam.

[Al-Musharri'] المُشَرِّع

The legislator (Allah).

الجمعية التشريعية see (ج م ع)

القضاء الشرعي see (ق ض ي)

المحاكم الشرعية see (ح ك م)

[ash-sharaf] (ش ر ف) الشَّرَف

Honor, nobility.

[ash-sharīf] الشَّرِيف

In Ottoman times, title of the Governor of Mecca.

[sharaqa] (ش ر ق) شَرَقَ

To split, rise (as the sun).

[ashraqa] أشْرَقَ

To shine, rise (the sun).

[ishrāq] إشْراق

The sunrise.

[mushriq] مُشْرِق

One on whom the sun has risen, or who does anything at sunrise.

[mashāriq] مَشارِق

The Eastern parts, the different points of sunrise.

[al-mashriqain] المَشْرِقَين

The two Easts, or the two places where the sun rises in winter and summer. In Qur'an: «(He is) Lord of the two easts and Lord of the two wests»

﴿ رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴾ [الرحمن: ١٧].

[istishrāq] اسْتِشْراق

Orientalism.

[mustashriq] مُسْتَشْرِق: مُسْتَشرِقُون

Orientalist.

أيام التشريق see (ي و م)

[ashraka] (ش ر ك) أشْرَكَ

To make a sharer or associate, to give companions (to Allah), to be a polytheist or idolater, associate partners with Allah, join partners with Allah.

[ashraka billah] أَشْرَكَ بالله

To set up or attribute associates to Allah, i.e., to be a polytheist, an idolater.

[shirk] شِرْكٌ

«Idolatry; paganism; polytheism». Ascribing plurality to the Deity. Associating anything or anyone with the

Creator either in His being, or attributes or in the exclusive rights (such as worship) that he has against His creatures.

شَرِكَة **[sharikah]**

«partnership» The term signifies the union of two or more persons in one concern. It is applied in Islamic law to contracts as well as to partnerships.

شَرِكَةُ التَّضَامُن

[sharikatu at-tadhāmun] Partnership.

شَرِكَةُ المُحَاصَّة

[sharikatu al-muḥāṣṣah] Joint partnership.

شَرِكة مُساهمة

[sharikah musāhamah] Joint stock company.

شَرِكَةُ مُفاوضة

[sharikatu mufāwadhah] General partnership.

مُشْرِكٌ: مشركون

[mushrik plural mushrikūn] Polytheist, those who give partners to Allah.

مُشْرِكة **[mushrikah]**

Idolatress.

مُشَارَكَة **[mushārakah]**

Partnership, participation.

شَرِيْك: شُركاء

[sharīk plural shurakā'] An associate, partner.

شَرِيك لله **[sharīk lillah]**

Partner with Allah.

شَرِيكٌ مع الله

[sharīkun ma'a Allah] Partner with Allah.

شُرَكاء لله **[shurakā' lillāh]**

Partners to Allah. All those to whom the idolaters rendered a share of Divine honors, such as Angels, Genii, Devils and idols.

الشِّرْكُ الأصْغَر

[ash-shirkun al-asghar] The Minor shirk. Any act of worship or religious deed done in order to gain praise, fame or for worldly purpose falls under this minor form.

الشِّرْكُ الأكْبَر

[ash-shirku al-akbar] Polytheism, to worship others along with Allah, (opposite of tawhīd).

الشِّرْكُ الخَفي **[ash-shirku al-khafi]**

(The inconspicuous shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah, conscientiously lamenting that had you done or not done such and such, or had you approached such and

such you would have had a better status.

[shata'a] (ش ط أ) شَطَأَ

To walk on the bank of a river.

[shat'un] شَطْأٌ

The stalk of a plant. In Qur'an: «Like a seed which sends forth its blade, then makes it strong, it then becomes thick».

﴿ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ ﴾

[الفتح: ٢٩].

[shatara] (ش ط ر) شَطَرَ

To part in two.

[shatrun] شَطْرٌ

Aside.

[shatra] شَطْرَ

In the direction of.

[shatta] (ش ط ط) شَطَّ

To be far off.

[ashatta] أشَطَّ

To act unjustly.

[shatatun] شَطَطٌ

Extravagance.

[shatana] (ش ط ن) شَطَنَ

To be obstinate, perverse.

[shaitana] شَيْطَنَ

To behave like a devil.

شَيْطان: شياطين

[shaitān plural shayātīn] Satan, Devil, Iblis, shaitan.

[shaitāni] شيطاني

Devilish, satanic.

الشَّيطان الرَّجيم

[ash-shaitān ar-rajīm] The rejected Satan.

[shu'aib] (ش ع ب) شُعَيب

Name of a prophet sent to the Midianites. Prophet shu'aib was in the fourth generation from Abraham. In Qur'an: «To the Madyan we sent shu'aib».

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ﴾

[الأعراف: ٨٥].

[ash'ath] (ش ع ث) أشْعَث

Matted, disheveled.

(ش ع ر) شَعَائِر: شعيرة

[sha'āir plural of sha'īrah] A sign, rite, cultic practice, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims. In Qur'an: «Behold! Safa and Marwa are among the symbols of Allah».

﴿ ۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ﴾

[البقرة: ١٥٨].

«Holds in honor the offerings made to Allah». by choosing for

slaughter victims of great value.

﴿ يُعَظِّمْ شَعَـٰٓئِرَ ٱللَّهِ ﴾[الحج : ٣٢] .

[sha'ā'ir dīniyah] **شَعَائر دِينية**

Religious rituals.

[mash'ar] **مَشْعَر**

Shrine. A place appointed for sacred rites.

[shu'ūr biẓ-ẓanb] **شُعُور بالذنب**

Feeling of guilt.

الْمَشْعَر الحَرَام

[al-mash'ar al-ḥarām] The hajj station of Muzdalifah east of Mecca (The sacred shrine). About midway between 'Arafāt and Mina, is a place called Muzdalifah where the Holy Apostle offered up a long prayer. It has thus become a sacred Monument and pilgrims are directed to follow that example on their return. In Qur'an: «Then when you pour down from (Mount) 'Arafāt, celebrate the praises of Allah at the sacred shrine».

﴿ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَـٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ﴾[البقرة : ١٩٨] .

سُورَةُ الشُّعَرَاء

[sūratu ash-shu'arā'] Chapter of poets (No.26).

[ishta'ala] **(ش ع ل) اشْتَعَلَ**

To be lighted, to become shining. In Qur'an: «And the hair of my head doth glisten with grey».

﴿ وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا ﴾[مريم : ٤] .

[ash-shighār] **(ش غ ر) الشِّغَار**

Exchange marriage. A double treaty of marriage common amongst the pagan Arabs, viz. The man marrying the sister or daughter of another, and in return giving his sister or daughter in order to avoid paying the usual dower. It is strictly forbidden by Islamic law.

[shaghafa] **(ش غ ف) شَغَفَ**

To affect in the heart's care, inspire with violent love. In Qur'an: «Truly hath he inspired her with violent love».

﴿ قَدْ شَغَفَهَا حُبًّا ﴾[يوسف : ٣٠] .

(ش ف ر) شَفِيرُ القبر

[shafīru al-qabr] The edge of the tomb.

[shafa'a] **(ش ف ع) شَفَعَ: تَشَفَّعَ**

To make even that which was odd, to intercede, be an intercessor.

[shafa'a] **شَفَعَ: أعطاهُ حَقَّ الشُّفْعَة**

To give the right of preemption to.

شَفْعٌ **[shaf']**

Even number, pair, double. In Qur'an: «By the double and single».

﴿ وَٱلشَّفْعِ وَٱلْوَتْرِ ﴾[الفجر : ٣] .

شَفَّعَ في **[shaffa'a fi]**

To welcome any one's intercession on behalf of.

شُفْعَة **[shuf'ah]**

Lit. «Adjunction». The right of pre-emption is
a power of possessing property which is for sale, and is established upon the teaching of Islam. It applies not to movable property but to immovable property «'aqār». This right of pre-emption appertains in the first place to the co-sharer or partner in the property; secondly, to a sharer in the immunities and appendages of the property such as the right to water, or to roads; and thirdly, to the neighbour.

شَافِعٌ **[shāfi'un]**

One who intercedes (intercessor).

شَافِعٌ: في الملكية **[shāfi'un]**

Pre-emptor.

شَافعي **[shāfi'i]**

Adherent of the shāfi'i Maẓhab (school).

شَفَاعة **[shafā'ah]**

Intercession.

شَفيع: شُفعاء **[shafī']**

An intercessor, mediator. In Qur'an: «No intercessor (can plead with Him) except after His leave (Hath been obtained)».

﴿ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦ ﴾[يونس : ٣] .

شَفيع: صاحب حَقِّ الشُّفْعَة **[shafī']**

Preemptor.

الشَّافِعي **[ash-shāfi'i]**

Muhammad bin Idris al-shāfi'i was born 150 A.H. and died 204 A.H. He is the founder of the shafi'i maẓhab (school).

(ش ف ق) شَفَقَ **[shafaqa]**

To fear, pity.

شَفَقٌ **[shafaqun]**

Redness of the sky after sunset.

أشْفَقَ **[ashfaqa]**

To be afraid (مِنْ or أنْ).

مُشْفِق **[mushfiq]**

One who is afraid or in terror.

(ش ف ه) شَفَهَ **[shafaha]**

To strike anyone on the lip.

مُشَافَهة **[mushāfaha]**

Orally.

(ش ف ي) شَفَا **[shafa]**

To be near the setting (the sun).

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: ـَ (fatḥa) = a؛ ـِ (kasra) = i؛ ـُ (dhamma) = u.

شِفاء
[shifā']

Remedy, means of cure. In Qur'an: «We send down(stage by stage) in the Qur'an that which is a healing and a mercy to those who believe».

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ [الإسراء : ٨٢] .

(ش ق ق) شَقَّ
[shaqqa]

To split, cleave, place under a difficulty, or impose a hard condition.

شَقٌّ
[shaqqun]

The act of splitting, a fissure, difficulty.

شِقٌّ
[shiqqun]

Difficulty, trouble.

شِقُّ تَمْرَة
[shiqqu tamrah]

Half a date.

شَقُّ الصَّدْر
[shaqqu aṣ-ṣadr]

Lit. «The splitting open of the heart». Anas relates that «The Angel Gabriel came to the prophet, when he was playing with other boys and took hold of him, and laid him on the ground, and split open his heart, and brought out a little bag of blood, and said to the prophet Muhammad: This is the devil's part of you. After this, Gabriel washed the prophet's heart with Zamzam water, Then sewed it up and replaced it...»

شُقَّة
[shuqqah]

A distance, a tract, a long way.

شَاقَّ
[shāqqa]

To contend with, oppose, separate one's self from.

اشَّقَّقَ
[ish-shaqaqa]

To be split open, cleft asunder (بـ).

شِقَاق
[shiqāq]

Dispute. The act of separating one's-self, schism.

شِقاق بين الزَّوجين
[shiqāq baina az-zawjain] Marital dispute.

انْشَقَّ
[inshaqqa]

To be cloven asunder. In Qur'an: «The Hour (of Judgment) is nigh, and the moon is cleft asunder».

﴿ ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾ [القمر : ١] .

انْشِقَاق
[inshiqāq]

The act of cleaving asunder.

سُورَةُ الانْشِقَاق
[sūratu al-inshiqāq] Chapter of cleaving asunder (No.84).

(ش ق ا) شَقَا
[shaqa]

To make miserable.

[shiqwah] شِقْوَة

Misery, wretchedness. In Qur'an: «They will say: Our Lord! our misfortune overwhelmed us».

﴿ قَالُواْ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا ﴾

[المؤمنون: ١٠٦].

[shaqiya] شَقِيَ

To be miserable, wretched.

[shaqiyun] شَقِيٌّ

Wretched or miserable.

[shakara] (ش ك ر) شَكَرَ

To give thanks, to be grateful (لِـ). In Qur'an: «He is only grateful to the benefit of his own soul». «That may show my gratitude for your favour».

﴿ أَنْ أَشْكُرَ نِعْمَتَكَ ﴾[النمل: ١٩].

[shukrun] شُكْرٌ

Thanks giving.

[shākirun] شاكِرٌ

One who gives thanks or is grateful.

[shakūrun] شَكُورٌ

Thankful, grateful.

[shukūrun] شُكُورٌ

Gratitude.

[ash-shākirūn] الشَّاكِرون

The grateful.

[Ash-Shakūr] الشَّكور

«The Acknowledger of thanksgiving». One of the ninety-nine attributes of Allah.

سجود الشكر see (س ج د)

[shakka] (ش ك ك) شَكَّ

To doubt.

[shakkun] شَكٌّ

A doubt.

يوم الشك see (يوم)

[shaklun] (ش ك ل) شَكْلٌ

A similitude, likeness.

[shākilah] شَاكِلة

Likeness, mode. In Qur'an: «Say: every one acts according to his own disposition».

﴿ قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ ﴾

[الإسراء: ٨٤].

[shaka] (ش ك ا) شَكَا

To utter a complaint (إلى).

[ishtaka] اشْتَكَى

To make a complaint (إلى).

[mishkātun] مِشْكاةٌ

A niche in a wall. In Qur'an: «The parable of His light is as if there were a niche and within it a lamp».

﴿مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ﴾ [النور: ٣٥].

[shamita] (ش م ت) شَمِتَ

To rejoice at the misfortunes of others.

[ashmata] أشْمَتَ

To cause to rejoice over another's misfortunes.

[tashmītu al-'āṭis] تَشْميتُ العَاطِس

see (عطاس)

[shamakha] (ش م خ) شَمَخَ

To be lofty and long.

[shāmikhun] شَامِخٌ

That which is lofty.

[shamasa] (ش م س) شَمَسَ

To be bright with sunshine.

[sūratu ash-shams] سُورَةُ الشَّمْس

Chapter of the sun (No.91).

[shamala] (ش م ل) شَمَلَ

To comprehend, contain.

[ishtamala] اشْتَمَلَ

To contain, conceive (على). In Qur'an: «Or that which the wombs of the two females have conceived».

﴿أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ﴾ [الأنعام: ١٤٣].

شِمَال: شمائل

[shimāl plural shamā'il] The left hand.

[shana'a] (ش ن أ) شَنَأَ

To hate.

[shana'ān] شَنَآن

Hatred.

[shahaba] (ش ه ب) شَهَبَ

To burn, scorch.

شِهاب: شُهُبٌ

[shihāb plural shuhub] A flaming fire.

[shahida] (ش ه د) شَهِدَ

To be present at, in, or with, to bear witness that (أنْ or بِأَنَّ), to bear testimony to a fact (أَنَّ). In Qur'an: «We bear testimony to the fact that you are indeed the apostle of Allah».

﴿نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ﴾ [المنافقون: ١].

«That she makes four asseverations by Allah».

﴿أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍ بِٱللَّهِ﴾ [النور: ٨].

«That they may witness the benefits (provided) for them».

﴿لِّيَشْهَدُواْ مَنَٰفِعَ لَهُمْ﴾ [الحج: ٢٨].

[shahida billāh] شَهِدَ بالله

To swear by Allah.

[shahida az-zūr] شَهِدَ الزور

Witness falsehood, give a false testimony.

[shahida 'ala aḥad] شَهِدَ على أحد

To give testimony before a judge against any one.

[istushhida] اسْتُشْهِدَ

To die as a martyr, be or become a martyr, be martyred.

[istishhād] اسْتِشْهاد

Martyrdom, death of a martyr.

[ashhada] أَشْهَدَ

To take as witness, call to witness (على); to call upon anyone to be present at, or to witness; to cause evidence to be taken of or against (على).

[tashahhada] تَشَهَّدَ

To say: None has the right to be worshipped but Allah and Muhammad is His Messenger.

[shāhid] شَاهِدٌ

Witness. In Qur'an: «By a witness and a thing witnessed».

﴿وَشَاهِدٍ وَمَشْهُودٍ﴾ [البروج: ٣].

[shāhidu 'adlin] شَاهِدُ عَدْلٍ

Competent witness, just witness.

[shāhid 'ayāni] شَاهِد عياني

Eyewitness.

[shahādah] شَهادة

Evidence, martyrdom.

[shahādah] شَهادة: في القضاء

Testimony, witness.

[shahādatu az-zūr] شَهادةُ الزور

False testimony. In Qur'an: «Those who witness no falsehood».

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾

[الفرقان: ٧٢].

[shahādatu an-nisā'] شَهادةُ النِّساء

Women's testimony.

[shuhadā'] شُهداء: في المحكمة

Witnesses.

[shuhadā'] شُهداء: في المعركة

Martyrs.

[mashhūd] مَشْهود

That which is witnessed. In Qur'an: «And the morning prayer and reading, for the prayer and reading in the morning carry their testimony».

﴿وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨].

يوم مشهود see يوم

شَهِيد: شُهداء

[shahīd plural shuhadā’]
Martyr, the literal meaning of which is «present as a witness». A perfect martyr, or ash-shahīdu ‘l-kāmil, is one who has been slain in a religious war. A special blessing is promised to those who die in a jihad, or a religious war, In the Qur’an: «Count not those who are killed in the way of Allah as dead, but living with their lord».

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

[آل عمران : ١٦٩].

According to Muslim law, all persons who have died in defence of the faith, or have been slain unjustly, are entitled to Muslim burial without the usual ablution or any change of clothes, such as are necessary in the case of ordinary persons, the rank of martyrdom being such as to render the corpse legally pure. But in addition to these two classes of persons, namely those who are slain in religious war, and those who have been killed unjustly, the rank of shahīd is given, in a figurative sense, to any who die in such a manner as to excite the sympathy and pity of mankind, such as by sudden death, or from some malignant disease, or in the acquirement of knowledge, or a stranger in a foreign country. These persons are entitled to the rank of martyr, but not to the honour of being buried without legal washing and purification.

[shahīdah] **شَهيدة**

Woman martyr.

[at-tashahhud] **التَّشَهُّد**

The first part, «Greetings, prayers, and the good things of life belong to Allah. The peace, mercy, and blessing of Allah be upon you O prophet. Peace be upon us and on devout slaves of Allah. I bear witness that None has the right to be worshipped but Allah and I bear witness that Muhammad is His slave and Messenger».

«التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لاإله إلا الله وأشهد أن محمداً عبده ورسوله».

The second part, «O Lord, bless Muhammad and his family as you bless Abraham and his family. Give your blessing to Muhammad and his family in the

two worlds. You are the most praised, the most glorified».

«اللهم صلِّ على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم، وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آلِ إبراهيم في العالمين إنك حميد مجيد».

The two parts of the Tashahhud are recited in the last rak'ah concluding any prayer, with the end of the second part followed by the peace greetings, the prayer is completed. The second part alone is recited in the funeral prayer after the third Takbīr.

التَّشَهُّد الأول

[at-tashahhudu al-awwal] The First tashahhud see (التشهد).

[Ash-Shahīd] **الشَّهِيْد**

«The Witness». One of the ninety-nine names or attributes of Allah. It frequently occurs in the Qur'an for the Almighty (as one who sees all things).

[ash-shahādatān] **الشَّهَادَتَان**

The Muslim creed: «None has the right to be worshipped but Allah, and Muhammad is the prophet of Allah».

«لا إله إلا الله، محمد رسول الله».

[al-mushāhadah] **المُشَاهَدَة**

Attestation, testimony, deposition.

(ش ه ر) أشْهَرَ اسْلامَهُ

[ashhara islāmahu]
To proclaim his Islam.

[ashhuru al-ḥajj] **أشْهُرُ الحج**

Months during which Hajj is performed (shawwāl, ẓul-Qa'dah and ẓu'l- Ḥijjah).

[shahr plural shuhūr] **شَهرٌ: شهور**

Month. The months of the Islamic year are lunar, and the first of the month is reckoned from the sunset immediately succeeding the appearance of the new moon (hilāl).

[tashhīr] **تَشْهِير**

Libel, slander, defamation, calumny.

[tashhīri] **تَشْهِيري**

Libelous, slanderous, defamatory, calumnious.

[al-ashhur al-ḥurum] **الأشْهر الحُرُم**

The sacred months. The months of Rajab, ẓu'l-Oa'dah, ẓu'l-Ḥijjah and Muḥarram. According to the teaching of the Qur'an, it is not lawful for Muslims to fight during these months, except when they attack those «who associate other gods with Allah, even as they attack you one and all».

الأشْهر القمرية

[al-ashhur al-qamariyah] The lunar months: (1) Muharram مُحَرَّم, (2) ṣafar صَفَر, (3) Rabī'u'l-Awwal ربيع الأول, (4) Rabī'u'l- Ākhir ربيع الآخر, (5) Jumāda 'l-ula جمادى الأولى, (6) Jumada'l-ukhra جمادى الأخرى, (7) Rajab رَجَب, (8) Sha'ban شعبان, (9) Ramadhān رمضان, (10) Shawwāl شَوَّال, (11) Ẓu'l- Qa'dah ذو القعدة, (12) Ẓu'l-Ḥijjah ذو الحجة.

الشَّهرُ الحرام

[ash-shahru al-ḥarām] The sacred Month.

(ش ه ق) شَهَقَ **[shahaqa]**

To draw in the breath in sighing.

شَهيق **[shahīq]**

A sigh.

(ش ه ا) شَهْوَة: شَهَوَات

[shahwah plural shahawāt] Lust, desire.

شَهْوانِي **[shahwāni]**

Lustful, sensual.

(ش و ر) شَاوَرَ **[shāwara]**

To consult.

تَشَاوُرٌ **[tashāwur]**

Consultation with one another.

الشُّورى **[ash-shūra]**

The consultation. In Qur'an: «And consult them in affairs (of moment)».

﴿ وَشَاوِرْهُمْ فِي ٱلْأَمْرِ﴾[آل عمران : ١٥٩] .

«Consultation» Is the key- word of the sūratu' sh-shūra, and suggests the ideal way in which a good man should conduct his affairs, so that, on the one hand, he may not become too egotistic, and on the other hand, he may not highly abandon the responsibilities which devolve on him as a personality whose development counts in the sight of Allah. This principle was applied to its fullest extent by the holy prophet in his private and public life, and was fully acted upon by the early rulers of Islam.

سُورةُ الشُّورى **[sūratu ash-shūra]**

Chapter of consultation. The title of the 42th surah of the Qur'an.

(ش و ط) شَوط **[shawṭ]**

Circuit. To start from the Black Stone and to return to it after circumambulating the ka'bah completes one shawṭ (circuit).Ṭawāf will be

completed by seven such shawṭs (circuit). In sa'iy, shawṭ is the going between Ṣafa and Marwa.

[shuwāẓ] (ش و ظ) شُوَاظٌ

Flame without smoke.

[shawkah] (ش و ك) شَوكَة

A single thorn, weapons, arms.

[shawwal] (ش و ل) شَوَّال

It is the tenth month of the Islamic year.

[shāt] (ش و ه) شَاة

A sheep.

[shawa] (ش و ى) شَوَى

To roast, scald.

[shā'a] (ش ي أ) شَاءَ

To will, be willing, wish (أَنْ).

[inshā'a Allāh] إنْ شَاءَ الله

If Allah wills, if it pleases Allah.

[mā shā'a Allāh] مَا شَاءَ الله

Whatever (howsoever, how long soever) Allah intend (used to express an indefinite quantity, amount, number, or period of time).

[ila mā shā'a Allāh] إلى مَا شَاءَ الله

Forever and ever, for all time and time to come.

[mashī'ah] مَشِيْئَة

Will, volition, wish, desire.

[mashī'atu Allah] مَشِيْئَةُ الله

Allah's will.

المَشِيْئَة الإلهية

[al-mashī'ah al-ilāhiyah] The Divine will.

[shāba] (ش ي ب) شَابَ

To be hoary (the head).

[shaib] شَيْبٌ

Hoariness.

(ش ي خ) شَيخ: شيُوخ

[shaikh plural shuyūkh] A venerable old man. A man above fifty years of age. A man of authority.

[ash-shaikhān] الشَّيْخَان

This word means Abū Bakr and Omar Ibn al-khaṭṭāb (companions of the prophet Muhammad). Al-Bukhāri and Muslim (Narrators of Hadith). Abu-Ḥanifah and Abu-Yousif (Al-Ḥanafiyah).

[shāda] (ش ي د) شَادَ

To plaster a wall.

[mushayyad] مُشَيَّدٌ

Built up on high. In Qur'an: «Wherever you are, death will find you out, even you are in towers built up strong and high!».

﴿ أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ﴾ [النساء: ٧٨].

[shā'a] **(ش ي ع) شَاعَ**

To be published abroad (في). In Qur'an: «Those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in this life and in the hereafter».

﴿ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴾ [النور: ١٩].

[mashā'] **مَشاع**

Joint tenancy, public property.

[shī'ah] **شِيْعَة**

Lit. «Followers». The followers of Ali, first cousin of prophet Muḥammad (p.b.u.h) and the husband of his daughter Fatimah. The shī'ah maintain that Ali was the first legitimate Imam or khalīfah, or successor, to the prophet, and therefore reject Abu Bakr, Omar, and 'Uthmān, the first three khalīfahs of the Sunni Muslims, as usurpers.

[maẓhab ash-shī'a] **مَذْهَب الشِّيعة**

Shiism.

[shī'i] **شِيْعي**

One follower of shi'ah, shiite, shiitic.

[shuyū'] **شُيوع**

Publicity, circulation (of news).

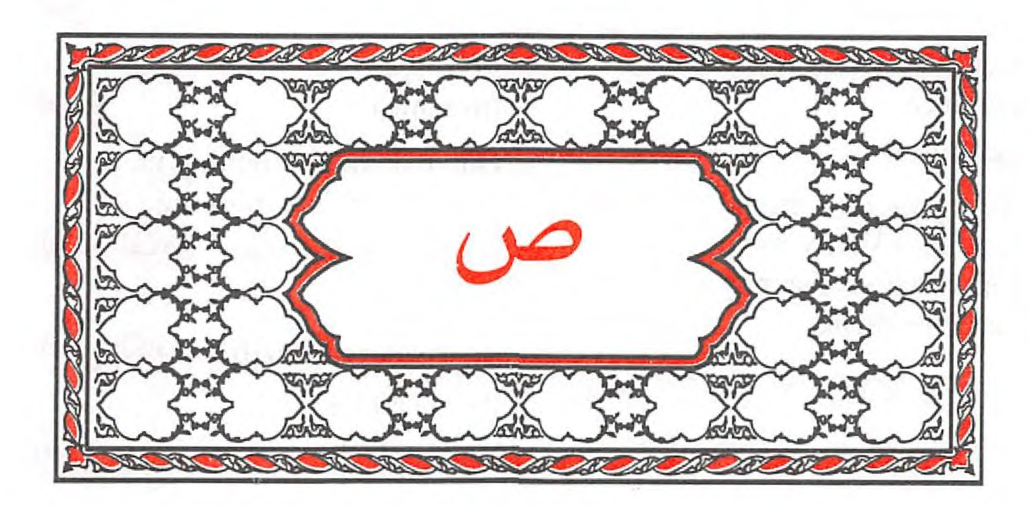
[shayya'a al-janāzah] **شَيَّعَ الجنَازة**

To escort the deceased to his final resting place.

[shuyi'at al-janāzah] **شُيِّعَت الجنازة**

The deceased was escorted to his final resting place, the funeral took place.

✦ ✧ ✦



(ص) سُورةُ ص **[sūratu ṣād]**

As its title signifies, begins with the letter ṣād.

(ص ب أ) صَبَأ: ارتدَّ عَنْ دينه **[ṣaba'a]**

To apostatize.

صَابِىء: صَابِئون

[ṣābi' plural ṣābi'ūn] The word ṣābi' means one who has departed from one religion to another religion, and the Arabs used to call the prophet Muhammad aṣ-ṣābi', because he departed from the religion of Quraish to al-Islam. Al-Baidhāwi says some assert they were worshippers of angels, others that they were the worshippers of the stars. In Qur'an: «Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the sabians, any who believe in Allah and the last Day, and work righteousness, shall have their reward with their Lord».

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ﴾

[البقرة: ٦٢].

الصَّابِئون **[aṣ-ṣābi'ūn]**

Sabians. see صابىء

[ṣabaḥa] (ص ب ح) صَبَحَ

To give one a morning draught.

[ṣubḥun] صُبْحٌ

Morning.

[muṣbiḥ] مُصْبِحٌ

One who does anything in, or enters upon, the morning.

[aṣ-ṣubḥu aṣ-ṣādiq] الصُّبحُ الصَّادق

Daybreak.

[aṣ-ṣubḥu al-kāẓib] الصُّبحُ الكاذب

Reddish blackness.

[ṣabara] (ص ب ر) صَبَرَ

To be patient or constant, to endure patiently or be constant towards (على).

[ṣabrun] صَبْرٌ

Patience. In Qur'an: «Nay, seek (Allah's) help with patient perservance and prayer»

﴿وَٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ﴾[البقرة: ٤٥] .

[aṣbara] أَصْبَرَ

To suffer misfortune.

[iṣṭabara] اصْطَبَرَ

To be patient or constant (لـِ or على).

[ṣābara] صَابَرَ

To excel in patience.

[ṣābirun] صَابِرٌ

Patient.

[muṣābarah] مُصَابَرَة

Long- suffering, endurance, patience.

[ṣabbār] صَبَّارٌ

Very patient, constant. In Qur'an: «Verily in this are signs for all who constantly persevere and give thanks».

﴿إِنَّ فِي ذَٰلِكَ لَأَيَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾[إبراهيم: ٥] .

[aṣ-ṣabūr] الصَّبور

The Patient, One of the ninety-nine names or attributes of Allah.

[aṣ-ṣābirūn] الصَّابِرون: في القتال

The steadfast.

[ṣaba'a] (ص ب ع) صَبَعَ

To point the finger at any one.

[ṣibghah] (ص ب غ) صِبْغة

Religion. In the Holy Qur'an Allah says, «(Our ṣibghah (religion) is The ṣibghah of Allah (Islam) and which ṣibghah can be better than Allah? And we are His worshippers».

﴿صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً وَنَحْنُ لَهُۥ عَٰبِدُونَ﴾[البقرة: ١٣٨] .

prophet Muhammad's death is said to have been 114000. The general opinion being that one who embraced Islam, saw the prophet and accompanied him, even for a short time, is a ṣahābi, or «Companion».

[aṣḥaba] أَصْحَبَ

To preserve, hinder, keep from (مِنْ).

[aṣḥābu al-aikah] أَصْحابُ الأَيكة

«The people of the Grove»,are mentioned four times in the Qur'an, as being a tribe or class of people who treated the prophets as liars. The inhabitants of a Grove near Madyan, to whom the prophet Shoaib was sent.

[aṣḥābu al-jaḥīm] أَصْحابُ الجَحيم

The companions of Hell.

[aṣḥābu al-jannah] أَصْحابُ الجَنة

The companions of the Garden.

[aṣḥābu al-ḥadīth] أَصْحابُ الحديث

The jurisprudents (experts of fiqh) of narrators such as Ahmad Ibn Ḥanbal, Ibn shihāb al-Zuhri and Abu'Abdi'r- Raḥmān Ibn Abi laila.

[aṣḥābu ar-ras] أَصْحابُ الرَّس

The companions of the Rass. ar-Rass is a well near Midian.

(ص ب ا) صَبَا **[ṣabā]**

To be puerile, to feel a youthful propensity towards (إلى).

(ص ح ب) صَحِبَ **[ṣaḥiba]**

To be a companion to any one.

صَاحِب: أَصْحاب

[ṣāḥib plural aṣḥāb]
A companion, associate.

[ṣāḥibu al-ḥūt] صَاحِبُ الحُوت

Surname of the prophet Jonah (yūnus) mentioned in the Qur'an as a prophet, and as ṣāḥibu'l-Ḥūt and ẓu'n-Nūn.

صَاحِبُ السَّمَاحَة

[ṣāḥibu as-samāḥah] «His Eminence». Title of a mufti.

[ṣāḥibu an-niṣāb] صَاحِبُ النِّصاب

A legal term for one possessed of a certain estate upon which Zakāt must be paid. The possessor of 200 dirhams, or five camels, is held to be a ṣāḥibu'n-Niṣāb.

[ṣāḥibah] صَاحِبَة

Wife, consort.

صَحَابِي: صَحابية

[ṣaḥābi, fem. ṣaḥābiyah]
«A companion». One of the companions of prophet Muhammad (p.b.u.h). The number of persons entitled to this distinction at the time of

This word occurs twice in the Qur'an: «The people of 'Ād and Thamūd, the people of the Rass».

﴿ وَعَادًا وَثَمُودَاْ وَأَصْحَٰبَ ٱلرَّسِّ ﴾

[الفرقان: ٣٨].

«Before them was denied (the Hereafter) by the people of Noah, the companions of the Rass, the Thamūd.».

﴿ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ﴾

[ق: ١٢].

[aṣḥābu ar-raqīm] أصْحابُ الرَّقيم

The companions of Inscription. see أصْحَاب الكهف

[aṣḥābu as-sa'īr] أصْحابُ السَّعير

The companions of the Blazing Fire.

[aṣḥābu as-sunan] أصحاب السنن

The compilers of the prophetic Ahadith on Islamic jurisprudence.

[aṣḥābu ash-sha'n] أصْحابُ الشَّأن

Those concerned; the important, influential people.

[aṣḥābu al-a'rāf] أصحاب الأعراف

(Heights) will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell. They will, therefore, dwell at a place situated between the two.

أصْحابُ الفُروض

[aṣḥābu al-furūdh] Legal heirs, heirs at law, those entitled to a statutory or legal portion in the estate pursuant to sura IV: 12 of the Qur'ān.

[aṣḥābu al-fīl] أصْحابُ الفِيْل

«The Companions of the Elephant». Suratu'l-fīl refers to an event that happened in the year of the birth of our prophet (Muhammad), say about 570 A.D. Yemen was then under the rule of the Abyssinians (Christians), who had driven out the Jewish Himyar rulers. Abraha Ashram was the Abyssinian governor or viceroy. Intoxicated with power and fired by religious fanaticism, he led a big expedition against Mecca, intending to destroy the Ka'bah. He had an elephant or elephants in his train. But his sacrilegious intentions were defeated by a miracle. No defence was offered by the custodians of the Ka'bah as the army was too strong for them, but a shower of stones, thrown by flocks of birds, destroyed the invading army almost to a man. The stones produced sores and pustules on

the skin, which spread like a pestilence. In Qur'an: «Seest thou not how thy Lord dealt with the companions of the Elephant?».

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

[الفيل : ١].

أصْحابُ الكَهْف [aṣḥābu al-kahf]

«The companions of the cave». In the Holy Qur'an Allah the Exalted says, «Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs? When the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way". Therefore, We covered up their hearing in Al-Kahf for a number of years. Then We raised them up, that We might test which of the two parties was best at calculating the time period they tarried».

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا﴾

[الكهف : ٩-١٢].

Also, Allah the Exalted says, «We narrate unto you their story with truth: Truly, they were young men who believed in their Lord (Allah), and We increased them in guidance. And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah. (the young men said to one another:) "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair».

﴿نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَٰهًا لَقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٤﴾ هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ

long) ī = ي ؛(diphthong) au = و ؛(long vowel) ū = و ؛y = ي ؛w = و ؛h = هـ ؛n = ن ؛m = م
.u = (dhamma ـُ) ؛i = (kasra ـِ) ؛a = (fatḥa ـَ) :Short vowels .(diphthong) ai = ي ؛(vowel

اَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا﴾ [الكهف: ١٣-١٦].

أَصْحابُ المَشْأَمَة

[aṣḥābu al-mash'amah] «The companions of the left hand». In Qur'an: «And those on the left Hand (i.e. those who will be given their Record in their left hands), how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell)».

﴿وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ﴾

[الواقعة: ٩].

أَصْحَابُ المَيْمَنَة

[aṣḥābu al-maimanah] «The companions of the right hand». In Qur'an: «So those on the Right Hand (i.e. those who will be given their Records in their right hands), how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise)».

﴿فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ﴾

[الواقعة: ٨].

أَصْحَابُ النَّار **[aṣḥābu an-nār]**

The companions of the Fire.

الأَصْحَاب **[al-aṣḥāb]**

Some jurisprudents (experts of fiqh) call the greatest scholars in their same school with this name.

الصَّاحِبَان **[aṣ-ṣāḥibān]**

Abu Bakr Aṣ-Ṣiddiq and Umar Ibn Al-Khaṭṭab (May Allah be pleased with them), or Muhammad Bin Al-Ḥasan called Muhammad Bin Al-Ḥanafia, and Abu Yusuf (Ya'qoub Bin Ibrāhīm Al-Anṣāri).

الصَّحَابَة **[aṣ-ṣaḥābah]**

The companions of the prophet Muhammad (p.b.u.h) see صحابي

الصُّحْبَة **[aṣ-ṣuḥbah]**

Companionship.

(ص ح ح) صِحَّة **[ṣiḥḥah]**

Rightness, correctness, truth, authenticity.

صِحَّةُ الصَّلاة **[ṣiḥḥatu aṣ-ṣalāh]**

Prayer validity.

صِحَّةُ العَقد **[ṣiḥḥatu al-'aqd]**

Contract validity.

صَحِيْح: صِحَاح

[ṣaḥīḥ plural ṣiḥāḥ] Authentic, valid, sound, perfect, right.

حديث صحيح see حديث

صَحِيحُ البُخَاري

[ṣaḥīhu al-bukhāri] The title of

the first of the kutubu- 's-Sittah, or «six correct» books of traditions. It was compiled by Abu 'Abd 'llah Muhammad Ibn Isma'il al-Bukhāri, who was born at Bukhārah, A.H. 194, and died at khartang, near Samarqand, A.H. 256. It contains 7563 traditions, of which 2602 are held to be of undisputed authority. They are arranged into 160 books and 3450 chapters.

[ṣaḥīḥu muslim] صَحِيْحُ مُسْلِم

The title of the second of the kutubu's- sittah, or «six correct» books of the traditions received by the sunnis. It was compiled by Abu'l- Husain Muslim Ibn al-Hajjāj al- Nisābūri, who was born at Naishapur, A.H. 204, and died A.H. 261. The collection contains 7275 traditions. The most celebrated edition of this work is that with a commentary by Muhyiyu'd-din yahya an - Nawawi, who died A.H.676.

الصِّحاحُ السِّتّة

[aṣ-ṣiḥāḥu as-sittah] Also called al-kutubu 's-sittah, «The six authentic books». The title given to the six most trustworthy collections of traditions received by sunni Muslims, namely, those by:

(1) Abū 'Abdi 'llah Muhammad Ibn Ismā'il al-Bukhāri, born A.H. 194; died A.H. 256.

(2) Abū 'l-Husain Muslim Ibn al-Hajjāj al-Qushairi, born A.H. 204, died A.H. 261.

(3) Abū 'Isā Muhammad Ibn 'Isā 'l-Tirmiẓi, born A.H. 209, died A.H. 279.

(4) Abū Dā'ūd Sulaimān Ibn Ash'ath as-Sajastani, born A.H. 202, died A.H. 275.

(5) Abū 'Abdi 'r-Raḥmān Ahmad Ibn Shu'aib an-Nasā'i, born A.H. 215, died A.H. 303.

(6) Abū 'Abd 'llah Muhammad Ibn Yazid, Ibn Mājah, born A.H. 209, died A.H. 273.

The above are generally esteemed the six authentic collections, but some substitute for the sunan Ibn Mājah the Muwatta' of Abu 'Abi 'llah Malik Ibn Anas Ibn Malik Ibn Abi 'Amir Ibn 'Amr Ibn al-Ḥārith al-Asbahi al-Himyari, born A.H. 95, died A.H. 179. Al-Bukhāri and Muslim are held in highest reputation, and are called aṣ-ṣaḥīḥān, or «The two authentics».

[aṣ-ṣaḥīḥān] الصحيحان

The two Hadith books of Imam Bukhari and Muslim.

[ṣaḥafa] (ص ح ف) صَحَفَ

To dig with an instrument called مِصْحَفَة

مَصْحَف: مَصَاحِف

[maṣḥaf plural maṣāḥif] Copy of the Qur'an, the (Holy) Qur'an.

[muṣaḥḥaf] مُصَحَّف: صُحِّفَ، حُرِّفَ

Misread, mispronounced, misspelled, distorted, perverted, misstated, corrupted.

صَحْفَة: صِحافٌ

[ṣaḥfah plural ṣiḥāf] A dish.

صُحُفاً مُنَشَّرَة

[ṣuḥufan munash-sharah] «Open books». From Heaven, in which should be written each man's name and deeds.

[ṣuḥufu mūsa] صُحُفُ مُوسى

The books of Moses.

صَحِيْفَة: صُحُف

[ṣaḥīfah plural ṣuḥuf] A small book or pamphlet.

[ṣaḥīfatu al-a'māl] صَحِيْفَةُ الأعْمال

The «Book of actions», which is made by the recording angels (Kirāmu 'l-Kātibīn) of the deeds of men, and kept until the day of judgment, when the books are opened. In Qur'an: «When the scrolls are laid open».

﴿ وَإِذَا ٱلصُّحُفُ نُشِرَتْ﴾[التكوير : ١٠] .

The scrolls recording the deeds of men, good or bad, will then be laid open before all. In the present phenomenal world, things may be concealed; but in the spiritual world of absolute reality, every secret is opened out, good or bad. The whole tale of acts, omissions, motives, imponderable spiritual hurt, neglect, or help will be laid bare.

[aṣ-ṣuḥufu al-ūla] الصُّحفُ الأُولى

The earliest revealed books.

[ṣaḥwah] (ص ح ا) صَحْوة

State of consciousness, recovery of consciousness, awakening.

الصَّحْوة الإسلامية

[aṣ-ṣaḥwah al-islāmiyah] Islamic awakening.

[ṣakh-kha] (ص خ خ) صَخَّ

To strike anything solid.

[aṣ-ṣākh-khah] الصَّاخَّة

The Day of resurrection. The deafening noise. In Qur'an: «At length, when there comes the deafening noise».

﴿ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ﴾[عبس : ٣٣] .

Preliminary to the establishment of the final judgment.

[ṣadda] (ص د د) صَدَّ

To turn away the face (عَنْ); turn away, divert, hinder (عَنْ).

صَدٌّ **[ṣaddun]**
The act of hindering, diverling, or turning away from.

صُدُودٌ **[ṣudūd]**
The act of turning away the face. In Qur'an: «You see the hypocrites avert their faces from you in disgust».

﴿ رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا﴾[النساء : ٦١] .

صَديدٌ **[ṣadīd]**
Boiling (water), the serum in a wound , purulent matter. In Qur'an: «And he is given for drink, boiling fetid water».

﴿ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ﴾[إبراهيم : ١٦] .

(ص د ر) صَدَرَ **[ṣadara]**
To return from watering, to proceed.

أصْدَرَ **[aṣdara]**
To bring back.

صَدْرُ الإسلام **[ṣadr al-islam]**
Early Islam, early period of Islam.

(ص د ع) صَدَعَ **[ṣada'a]**
To split, expound, profess openly. In Qur'an: «Therefore expound openly what you are commanded».

﴿ فَٱصْدَعْ بِمَا تُؤْمَرُ﴾[الحجر : ٩٤] .

صَدَعَ بالحق **[ṣada'a bilḥaq]**
To come out openly with the truth.

تَصَدَّعَ **[taṣadda'a]**
To be split up or divided in two.

(ص د ف) صَدَفَ **[ṣadafa]**
To turn aside.

صَدَفٌ **[ṣadafun]**
The steep side of a mountain.

(ص د ق) صَدَقَ **[ṣadaqa]**
To be truthful, true or sincere, to speak the truth, to establish or confirm the truth of what another has said, to verify. In Qur'an: «Allah has confirmed for his Apostle the truth of the vision».

﴿ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا﴾[الفتح : ٢٧] .

صَدَقَ في وَعْده **[ṣadaqa fi wa'dihi]**
To keep (fulfill, live up to, carry out) one's promise.

صِدْق **[ṣidq]**
Truth, sincerity.

صَدُقة **[ṣaduqah]**
A dowry given by the husband to his wife, bridal dower. In Qur'an: «And give the women (on marriage) their dower as a free gift».

﴿ وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً﴾[النساء : ٤] .

m = م ؛ n = ن ؛ h = هـ ؛ w = و ؛ y = ي ؛ (long vowel) ū = و ؛ (diphthong) au = و ؛ (long vowel) ī = ي ؛ (diphthong) ai = ي.
Short vowels: (fatḥa ـَ) a = ؛ (kasra ـِ) i = ؛ (dhamma ـُ) u =.

[ṣaddaqa] صَدَّقَ

To be very sincere and truthful, to verify, to prove the truth of.

[ṣiddīq] صِدِّيق

Very truthful, a man of truth.

[ṣiddīqah] صِدِّيقة

Woman of truth.

[taṣaddaqa] تَصَدَّقَ

To give alms.

[taṣadduq] تَصَدُّق

Alms- giving.

[taṣdīq bilqalb] تَصْديق بالقلب

Assent of the heart.

[muṣaddiq] مُصَدِّق

One who verifies, confirms, or bears witness to the truth.

[ṣādiq] صَادِق

One who, or that which is true, sincere, one who speaks the truth.

[ṣadāqun] صَدَاقٌ

Dower.

[ṣadāq mu'ajjal] صَدَاق مُؤَجَّل

Deferred dower.

[ṣadāq mu'ajjal] صَدَاق مُعَجَّل

Prompt dower.

صَدَقَة: صَدَقَات

[ṣadaqah plural ṣadaqāt] Anything given in charity. A term used in the Qur'an for «Alms giving». In Qur'an: «Allah will deprive usury of all blessing, but will give increase for deeds of charity».

﴿ يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِى ٱلصَّدَقَٰتِ ﴾

[البقرة: ٢٧٦].

[ṣadaqatu as-sirr] صَدَقَةُ السِّرِّ

Secret charity.

صَدَقَةُ العَلانية

[ṣadaqatu al-'alāniyah] Open charity.

[ṣadaqatu al-fiṭr] صَدَقَةُ الفِطْر

Fast-breaking charity, Al-Fitr charity. See ركاة الفطر

[aṣ-ṣādiqūn] الصَّادِقون

The true, the truthful.

[aṣ-ṣiddīq] الصِّدِّيق

It is a title given to the first Khalifah Abu Bakr by prophet Muhammad (p.b.u.h) himself.

[at-taṣdīq] التَّصْدِيق

Affirmation.

[aṣ-ṣiddiqūn] الصِّدِّيقون

Men of truth, the sincere.

[ṣaraḥa] (ص ر ح) صَرَحَ

To make manifest.

[ṣarḥ] صَرْحٌ

A place, a high tower, or other lofty structure.

[ṣariḥ] صَرِيح

Explicit or clear. A term used in Muslim law for that which is express in contradistinction to that which is kināyah, or implied. For example, the Talāqu'ṣ-ṣahīh, is an explicit form of divorce, while Talāqu'l - kināyah is an implied form of divorce, as when a man says to his wife, «You are free».

[istaṣrakha] (ص ر خ) اسْتَصْرَخَ

To implore assistance of any one.

[iṣṭarakha] اصْطَرَخَ

To cry aloud.

[ṣarīkh] صَرِيخٌ

One who brings help.

[ṣarra] (ص ر ر) صَرَّ

To tie up a purse; to cry aloud.

[aṣarra] أَصَرَّ

To be obstinate, persist obstinately.

[ṣirrun] صِرٌّ

Excessive cold that scorches plants.

[ṣarrah] صَرَّةٌ

Aloud cry.

[ṣarṣarun] صَرْصَرٌ

Aloud roaring and furious wind, or according to another interpretation, a blast of cold wind. In Qur'an: «And the 'Ād, they were destroyed by a furious wind, exceedingly violent».

﴿وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ﴾ [الحاقة: ٦].

[ṣirāṭ] (ص ر ط) صِرَاط

Lit. «A road». The word occurs in the Qur'an thirty-eight times, in nearly all of which it is used for the ṣiraṭu'l-Mustaqīm, or the «right way» of religion. In Muslim traditions and other writings it is more commonly used for the bridge across the infernal fire. It is a very narrow road. The righteous will pass over it with the swiftness of lightning, but the wicked will fall into the fire of hell.

الصِّرَاط المُسْتَقِيم

[aṣ-ṣirāṭ al-mustaqīm] «The right way», i.e. the Islamic religion. In Qur'an: «Verily you are on a straight way».

﴿إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾ [الزخرف: ٤٣].

[aṣ-ṣar'] (ص ر ع) الصَّرْع

Epilepsy, prostration. In Qur'an: «So that thou couldst see the (whole) people lying prostrate in its (path)».

﴿فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ﴾[الحاقة : ٧] .

[ṣarafa] (ص ر ف) صَرَفَ

To turn, turn away, divert, avert, to turn towards (إلى). In Qur'an: «Allah has turned their hearts (from the light), for they are a people that understand not».

﴿صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ﴾

[التوبة : ١٢٧] .

[ṣarf] صَرْف

A term used for a special kind of sale or exchange. Bai'u 's-ṣarf, or ṣarf sale, means a pure sale , of which the articles opposed to each other in exchange are both representatives of price, as gold for gold or silver for silver.

[ṣarrafa] صَرَّفَ

To explain, give an explanation of (مِن).

[inṣarafa] انْصَرَفَ

To turn aside.

[taṣarruf munjaz] تَصَرُّف مُنْجَز

Regulation effective immediately.

[maṣrūf] مَصْرُوفٌ

Averted.

[taṣrīf] تَصْرِيف

Change (of wind). In Qur'an: «And in the change of the winds, are signs for those that are wise».

﴿وَتَصْرِيفِ ٱلرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ﴾

[الجاثية : ٥] .

[aṣ-ṣarf] الصَّرْف

The repentance.

[ṣarama] (ص ر م) صَرَمَ

To cut off-dates (from a tree).

[ṣārim] صَارِمٌ

One who cuts or gathers fruit.

[ṣarīm] صَرِيمٌ

A dark night.

[aṣ'ada] (ص ع د) أَصْعَدَ

To mount up.

[taṣa''ada] تَصَعَّدَ

To climb up (في).

[ṣa'adun] صَعَدٌ

A severe torment.

[ṣa'ūdun] صَعُودٌ

A calamity, torment. In Qur'an: «I will afflict him with torment»

﴿سَأُرْهِقُهُۥ صَعُودًا﴾[المدثر : ١٧] .

[ṣa'īdun ṭayyib] صَعِيدٌ طَيِّب

Clean earth.

[aṣ-ṣa'īd] الصَّعِيد

Surface of the earth (sand or dust).

[ṣa'ira] (ص ع ر) صَعِرَ

To have the face distorted.

[ṣa''ara] صَعَّرَ

To make a wry face at (لِـ).

[ṣa'ara khaddahu] صَعَّرَ خَدَّهُ

Swell one's cheek, to turn away the face in disdain. In Qur'an: «And swell not thy cheek (for pride) at men».

﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾ [لقمان : ١٨] .

[ṣa'aqa] (ص ع ق) صَعَقَ

To strike with lightning.

[ṣa'iqa] صَعِقَ

To swoon, expire.

[ṣa'iqun] صَعِقٌ

One in a swoon.

[aṣ'aqa] أصْعَقَ

To cause to swoon.

[aṣ-ṣā'iqah] الصَّاعِقة

Thunder and lightning (thunderbolt), a terrible and mighty noise, a punishment from Heaven. In Qur'an: «But you were dazed with thunder and lightning even as you looked on».

﴿ فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ﴾

[البقرة: ٥٥] .

[ṣāghir] (ص غ ر) صَاغِرٌ

One who is small, vile, contemptible.

أصْغَرُ الشَّرين

[aṣ- gharu a sh-sharain] The lessor of two evils.

[ṣaghār] صَغَار

Vileness, contempt.

صَغِيرة: صغائر

[ṣaghīrah plural ṣaghā'ir] Ṣaghā'ir are those venial sins which are inherent in our fallen nature. In Qur'an: «They will say, Ah! Woe to us! what a book is this! It leaves out nothing small or great, but takes account thereof!».

﴿ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا﴾

[الكهف : ٤٩] .

[ṣagha] (ص غ ا) صَغَا

To incline. In Qur'an: «If you two turn in repentance to Him, your hearts are indeed so inclined».

﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ﴾

[التحريم : ٤] .

«To such (deceit) let the hearts of those incline, who have no faith in the Hereafter».

﴿وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ﴾ [الأنعام: ١١٣].

[ṣafaḥa] (ص ف ح) صَفَحَ

To turn one's -self away from, repel; to pardon, forgive (عَنْ).

[ṣafḥun] صَفْحٌ

Forgiveness, pardon.

[taṣāfaḥa] تَصَافَحَ: صَافَحَ

To shake hands.

[taṣāfuḥ] تَصافُح

Handshake, shaking hands.

[al-muṣāfaḥah] المُصَافَحَة

Shaking hands. Is enjoined in the Traditions, and is founded upon the express example of prophet himself. Al-Barā' Ibn 'Āzib says the prophet said, «There are no two Muslims who meet and shake hands but their sins will be forgiven before they separate».

[ṣafada] (ص ف د) صَفَدَ

To bind.

[aṣfād] أصْفاد

Fetters. In Qur'an: «And you will see the sinners that day, bound together in fetters».

﴿وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ﴾ [إبراهيم: ٤٩].

[ṣafar] (ص ف ر) صَفَرْ

The second month of the Islamic year.

[ṣufrah] صُفْرَة

Yellowish discharge.

[al-aṣfarān] الأصْفَران

Gold and Saffron.

[ṣafṣafa] (ص ف ف) صَفْصَفَ

To pass alone over a level plain.

[ṣafṣafun] صَفْصَفٌ

A level plain.

[ṣāffun] صَافٌّ

Extending its wings.

[aṣ-ṣaff] الصَّف

An even row or line of things.
(1) A term used for a row of persons standing up for prayers.
(2) Aṣ-ṣaff, the title of the 61th surah of the Qur'an.

[sūratu'ṣ-ṣaff] سُوْرَةُ الصَّف

The title of the 61st surah of the Qur'an.

[aṣ-ṣāffāt] الصَّافَّات

The angels. The title of the 37th sūrah of the Qur'an, in the first verse (Āyah) of which the angels are mentioned as being ranged in ranks.

[sūratu aṣ-ṣāffāt] سُوْرَةُ الصَّافَّات

Chapter of ranged ranks.
See الصَّافَّات

أهل الصُّفَّة see أهل

(ص ف ق) صَفْقَة: صَفَقات

[ṣafqah plural ṣafaqāt]
Conclusion of a contract, deal, bargain, transaction.

[at-taṣfīq] التَّصْفيق
Clapping.

(ص ف ن) صَفَنَ **[ṣafana]**
To stand on three, as a horse, with the toe of one of the hind feet, just touching the ground.

[aṣ-ṣāfināt] الصَّافِنَات
Horses standing as above. In Qur'an: «Behold, there were brought before him, at eventide, cousers of the highest breeding, and swift of foot».

﴿ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِيِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴾ [ص: ٣١].

[ṣiffīn] صِفّين
A battle that took place at ṣiffīn between Ali's followers and Mu'awiyah's followers after the killing sof Uthmān.

(ص ف ا) أَصْفَى **[aṣfa]**
To choose in preference to, or grant to another preference in the choice of anything.

[iṣṭafa] اصْطَفَى
To choose, select, to choose in preference to.

[muṣṭafa] مُصْطَفَى
Chosen, selected, preferred.

[ṣafā'uas-sarīrah] صَفَاءُ السَّرِيْرَة
Clearness of conscience.

[ṣafwah] صَفْوَة
The best, or choicest part.

[ṣafwān] صَفْوَان
A hard stone.

[ṣafiyah] صَفِيَّة
One of the wives of prophet Muhammad (p.b.u.h). She was the widow of kinānah, the Jewish chief of khaibar.

الصَّفَا والمروة

[aṣ-ṣafa wal-marwah] Two mountains at Mecca neighbouring Al-Masjid-al-Ḥaram (the sacred mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called Sa'y. In Qur'an: «Behold! Ṣafa and Marwa are among the symbols of Allah».

﴿ ۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ﴾ [البقرة: ١٥٨].

[al-Muṣṭafa] المُصْطَفَى: مُحَمَّد ﷺ
The prophet Muhammad

(Allah's blessing and peace be upon him).

[ṣakka] (ص ك ك) صَكَّ

To strike violently.

[ṣakkun] صَكٌّ

Contract, legal, instrument, document.

[ṣalaba] (ص ل ب) صَلَبَ

To crucify. In Qur'an: «But they killed him not, nor crucified him, but so it was made to appear to them».

﴿ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ﴾ [النساء: ١٥٧].

[ṣalbun] صَلْبٌ

Crucifixion.

[ṣulbun] صُلْبٌ

Backbone, hard, firm.

[ṣalīb] صَليبٌ

Cross. It is forbidden for us to show the cross in Islamic countries.

الصُّلْب والتَّرائب

[aṣ-ṣulb wat-tarā'ib]
The backbone and ribs.

[aṣ-ṣalībiyun] الصَّليبيون

The crusaders.

[aṣlaḥa] (ص ل ح) أصْلَحَ

To make whole and sound, amend, reconcile, to make reconciliation or peace, to dispose. In Qur'an: «And we rendered his wife fit (for child-bearing)»

﴿ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ﴾ [الأنبياء: ٩٠].

[aṣlaḥa sulūkahu] أصْلَحَ سُلُوكَهُ

Amend one's conduct.

[iṣlāḥ] إصْلاح

Reconciliation, reformation.

[ṣalaḥa] صَلَحَ

To be right, good, honest.

[ṣulḥan] صُلْحاً

Peaceably.

صُلْحُ الحُدَيْبِيَّة

[ṣulḥu al-ḥudaibiyah]
Ḥudaibiyah peace-Treaty.
Al- Ḥudaibiyah, a well on an open space on the verge of the Ḥaram or sacred territory, which encircles Makkah, celebrated as the scene of a truce between the prophet Muḥammad (p.b.u.h) and the Quraish known as the truce of al- Ḥudaibiyah, when the prophet agreed not to enter Makkah that year, but to defer his visit until the next, when they should not enter it with any weapons save those of the traveller.

[ṣāliḥ] صَالِح

(1) A prophet mentioned in the Qur'an, who was sent to the tribes of T̲hamūd. In Qur'an: «To the T̲hamūd people (we sent) Ṣāliḥ».

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا﴾

[الأعراف: ٧٣].

(2) One who or that which is good, perfect, righteous.

[ṣalāḥ] صَلاح

Goodness, soundness, righteousness.

[muṣliḥ] مُصْلِح

One who is upright, righteous, peacemaker, conciliator.

مَصْلَحة: مصالح

[maṣlaḥah plural maṣāliḥ]
Interest, advantage.

[al-istiṣlāḥ] الإسْتِصْلاح

To do according to Al-Maṣāliḥ al-Mursalah which means that there is no text for considering them lawful or unlawful provided that they do not contradict a text.

[aṣ-ṣāliḥāt] الصَّالِحات

(1) Good works or righteous deeds. According to the teaching of the Qur'an, good work without faith will not save from torments of Hell. In Qur'an: «Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord, on them shall be no fear, nor shall they grieve».

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

[البقرة: ٢٧٧].

(2) Righteous women.

[aṣ-ṣāliḥūn] الصَّالحون

The righteous.

المَصالح المُرْسَلة

[al-maṣāliḥ al-mursalah]
Unspecified public interests. Al-Masāliḥ al-Mursalah mean that there is no text for considering them lawful or unlawful.

[ṣalada] (ص ل د) صَلَدَ

To be hard.

[ṣaldun] صَلْدٌ

Hard.

[ṣalṣala] (ص ل ل) صَلْصَلَ

To sound.

[ṣalṣāl] صَلْصَال

Dry clay.

[ṣalla] (ص ل ا) صَلَّى

To pray properly, by bending the

knees and whole body in adoration, or generally, to offer prayer to Allah.

صَلَّى اللهُ عَليهِ وَسَلَّم
[ṣalla Allāhu 'alaihi wasallam]
Peace be upon him (p.b.u.h).

[ṣalla binnās] صَلَّى بالناس
To lead people in prayer.

[aṣla] أصْلى
To thrust into the fire to be burnt.

[iṣṭala] إصْطَلى
To be warmed at the fire.

[muṣalla] مُصَلَّى
A place of prayer.

[al-muṣalli] الْمُصَلِّي
One who prays.

[taṣliyah] تَصْلية
A burning.

صَلاَة: صلوات
[ṣalāh plural ṣalawāt] Prayer. Prayer is the second of the five foundations, or pillars of Islam, and is devotional exercise in which every Muslim is required to render to Allah at least five times a day, namely, at the early morning (fajr), midday (zuhr), afternoon ('Asr), evening (Maghrib) and night ('Ishā').

[ṣalāh fā'itah] صَلاَة فَائِتَة
Missed prayer.

[ṣalāh mafrūdhah] صَلاَة مَفْروضَة
Obligatory prayer, prescribed prayer.

[ṣalāh maktūbah] صَلاَة مَكْتُوبَة
Compulsory prayer.

[ṣalātu al-istisqā'] صَلاَةُ الإِسْتِسْقاء
«Watering» Prayer in time of drought, consisting of two rak'ahs. Rain prayer.

صَلاَةُ الإِسْتِخَارَة
[ṣalātu al-istikhārah] Literally «prayer for guidance». A prayer in which the praying person appeals to Allah to guide him on the right way regarding a certain deed or situation with which one is confronted, It consists of two rak'ahs. Jābir relates that prophet Muhammad (p.b.u.h) taught him istikhārah, and that after performing two rak'ahs he should thus supplicate Allah, «O Allah, I seek your good help in your great wisdom. I pray for ability to act through your power.
I ask this thing of your goodness. You know, but I know not. You are powerful, but I am not. You are the knower of secrets. O Allah, If you know that the matter with which I am about to undertake is good for my religion, for my life, for my

future, then make it easy, and prosper me in it. But if it is bad for my religion, my life, and my future, then put it away from me, and show me what is good».

عن جابر بن عبد الله رضي الله عنه قال: كان رسول الله ﷺ يعلمنا الاستخارة في الأمور كلها، كما يعلمنا السورة من القرآن فيقول: إذا همَّ أحدكم بالأمر فليركع ركعتين من غير الفريضة ثم ليقل: «اللهم إني استخيرك بعلمك، واستقدرك بقدرتك، وأسألك من فضلك العظيم، فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علاَّم الغيوب، اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني، ومعاشي، وعاقبة أمري، أو قال: عاجل أمري، وآجله، فاقدره لي، ويسره لي، ثم بارك لي فيه. وإن كنت تعلم أن هذا الأمر شر لي في ديني، ومعاشي، وعاقبة أمري، أو قال: عاجل أمري، وآجله، فاصرفه عني، واصرفني عنه، واقدر لي الخير حيث كان، ثم ارضني به، قال: ويسمي حاجته».

[ṣalātu at-tarāwiḥ] صَلاَةُ التراويح

The Tarāwiḥ prayers. These prayers are a special characteristic of the month of Ramadan. They follow the Evening ('Ishā') prayer. They consist of eight to twenty units (Rak'ahs) offered two by two with a short break between each two units.

[ṣalātu at-tahajjud] صَلاَةُ التَّهَجُّد

Optional night prayer.

[ṣalātu al-jamā'ah] صَلاَةُ الجَّماعَة

«The congregational prayer». This congregation is led by an Imām from among the present worshippers. He must be chosen on his merits of religious knowledge and piety. Islam considers congregational prayer to be twenty -seven times better than individual prayer, which demonstrates how glorious and important is the act of praying together. Congregational prayer may be held with only two people, even though one of them be a child, or a woman.
Ibn Maktūm said: «O Messenger of Allah, I am blind and my house is far away. My guide is not suitable for me. Do I not have permission to pray at home? He said: Can you hear the call (Aẕān)? I said: Yes. He said: There is no excuse for you».

[ṣalātu al-jumu'ah] صَلاَةُ الجمعة

The Friday prayer falls on Friday of every week. Its time falls in the same time as that of the noon prayer (ṣalātu-az-ẕuhr)- It must

(3) The third words of Greatness: Each one says separately this prayer: «O Lord, forgive us who are alive and those who are dead, we who are present and those who are absent, our young and our old, our men and our women. O Lord, he among us whom you have brought life, let him live as a Muslim. He who you have caused to die, let him die in the Faith».

(4) The fourth words of Greatness: They say this traditional private prayer: «O Lord, do not deny us the reward which is his. Do not expose us to temptation after his death. Forgive us and forgive him». The Imām concludes the funeral prayer with the words of peace, moving his head from right to left saying: «Peace and Mercy of Allah be upon you».

[ṣalātu al-ḥājah] صَلاَةُ الحَاجَة

Two rak'ahs for the fulfilment of a want.

[ṣalātu al-khawf] صَلاَةُ الخَوف

«The prayers of fear». Two rak'ahs of prayers performed first by one regiment and then by another in time of war, when the usual prayers can not be performed for fear of the enemy. These prayers are founded upon be performed in a congregation led by an Imam. No single person can offer it by himself. This Friday prayer must be performed in a mosque, if there is one available. Otherwise, it may be performed at any gathering place; e.g. homes, farms, parks etc. In this prayer, there is a sermon (khuṭbah), it consists of two parts. After that the Iqāmah is made and the two obligatory rak'ahs are performed under the leadership of the Imām.

[ṣalātu al-janāzah] صَلاَةُ الجَنَازَة

The funeral prayer. The prayer to Allah for the deceased Muslim is a common collective duty (fardh kifāyah). The deceased is laid pointing towards the ka'bah. The Imām stands at the head and shoulder of the deceased if he is a man, and at the waist if it is the funeral of a woman. The Imām says the words of Greatness (takbīr) four times and raises his hands on each occasion.

(1) The first words of Greatness: The Imām and the congregation recite, to themselves, the private prayer of the opening.

(2) The second words of Greatness: The worshippers recite the words of Abraham.

an injunction in the Qur'an, «And when you go to war in the land, it shall be no sin for you to curtail your prayers, if you fear that the enemy may come upon you».

﴿ وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ﴾ [النساء: ١٠١].

[ṣalātu as-safar] صَلاةُ السَّفر

Prayer during a journey: when a person is travelling with the intention of proceeding (80 K.M.) or over from his home, he should shorten the obligatory prayers of four units (rak'ah) to two each. The curtailment is applicable to the Noon (zuhr) prayer, the Mid- afternoon ('Asr) prayer, and the Evening ('Ishā') prayer. The Early Morning (Fajr) and the sunset (Maghrib) prayers remain unchanged.

This advantage remains effective even after the traveller arrives at his destination, if he does not intend to prolong his stay there for fifteen days or more.

Otherwise, he should offer the reducible prayers in their original and complete number of units.

While travelling under these circumstances, he is exempt from all supererogatory prayers (sunnah) except the two sunnah units of the Early Morning (fajr) and the witr which follows the Evening ('Ishā') prayer.

A traveller may perform two prayers together at the same time. He may, for example, join the noon prayer and the afternoon prayer, delaying the noon prayer (zuhr) until the time comes for the afternoon prayer ('Asr) and performing both of them together at the latter time. Each prayer is separate from the other. In this example, the afternoon prayer would be performed first followed by the noon prayer. He makes only one call (Azān) for both prayers but makes separate second calls (Iqāmah) for each prayer. This is called the joining of lateness. In The joining in Advance, the afternoon prayer might be joined to the noon prayer and be performed at noon or the evening prayer might be brought forward to the time of the sunset prayer.

The only prayers which may be joined are the noon and afternoon or the sunset and evening prayers. Joining the morning and the noon prayers for example, or the sunset and

the afternoon prayers is not allowed.

[ṣalātu as-sunnah] صَلاةُ السُّنَّة

Supererogatory prayer. Through these prayers man will be rewarded and through them he draws closer to Allah. However, one will not be punished for their neglect.

[ṣalātu adh-dhuḥa] صَلاَةُ الضُّحَى

The forenoon prayer. The forenoon prayer is not obligatory, it is supererogatory and is a symbol of one's keen devotion to Allah. The time for Duḥa begins when the sun is about a spear's length above the horizon and it continues until the sun reaches its meridian.

[ṣalātu az-zuhr] صَلاَةُ الظُّهر

The Noon prayer: This consists of four units (rak'ahs) as sunnah, followed by four units as fardh, and then two others as sunnah. The performance of the fardh of this prayer is as follows:
(a) The first two units are performed in the same way as in the morning prayer. The fātiḥah and a portion of the Qur'an are recited in a low voice. Bowing and prostration postures are observed in the same way.
(b) When reciting the Tashahhud after the second unit, the worshipper stops at the end of the first part of it to resume the posture of standing.
(c) Then he recites the fātihaḥ only in the third unit without any added portion of the Qur'an.
(d) When he concludes the third unit, he stands for the fourth and recites the fatiḥah only as in the third.
(e) After bowing and prostration he takes the sitting posture of Julūs and recites the Whole Tashahhud with its two parts.
(f) Then he utters the peace greetings right and left.
(g) Offering the two sunnah units is like the morning prayer but in a low voice.

The time for «Zuhr» starts as soon as the sun crosses the meridian or say, just after the noon when the shadows of things become equal to their originals.

[ṣalātu al-'ishā'] صَلاَةُ العشَاء

The Evening prayer. It consists of four rak'ah (units) as fardh, two as sunnah and three as witr (higher than sunnah and lower than fardh). The first two rak'ahs of the four fardh may be said in a low or audible voice. Other than that, it is performed the same way as the noon or mid-

There is no call (AZ̲ĀN) to prayer and no second call (Iqāmah). No prayers of any kind are performed before or after them and the time to perform them is from twenty minutes after sunrise until noon.

[ṣalātu al-fajr] صَلاَةُ الفَجْر
The early morning prayer. This prayer begins at true dawn, which occurs in the east when the light first appears from darkness of night and extends until the sun rises. He who has completed one rak'ah of the morning prayer before sunrise has performed the prayer on time. It consists of (two rak'ahs).

[ṣalātu al-fard] صَلاَةُ الفَرْد
Individual prayer. Ibn Omar relates that the prophet said: «Praying together is twenty-seven times better than the individual praying alone».

[ṣalātu al-fardh] صَلاَةُ الفَرْض
Obligatory prayer.

صَلاَةُ الكُسوف والخُسوف
[ṣalātu al-kusūf wal-khusūf]
The prayer for the Eclipse of the Moon and the Eclipse of the sun. This prayer was prescribed during the last years of the Hijra. The prayer of the Eclipse of the Moon and the Eclipse of the sun afternoon prayer ('Asr). The two sunnah units are performed exactly like the early morning prayer.

[ṣalātu al-'aṣr] صَلاَةُ العَصْر
The Mid-afternoon. It consists of four rak'ahs (units) as sunnah followed by four others as Fardh. These are performed in the same way as the zuhr prayer and in a low voice. This prayer is enjoined when the shadow of an object is equal to its own length plus the length of its noontime shadow. The time for this prayer extends until sunset.

[ṣalātu al-'īd] صَلاَةُ العِيْد
(1) The prayer of the Feast of the Breaking of the fast.
(2) The prayer of the Feast of Immolation. Each of these prayers consists of two rak'ahs during which the Imām recites the fātiḥah and another passage from the Qur'an audibly.
The Imam and all participants should say «Allah-Akbar» seven times before reciting Al-fatiḥa in the First rak'ah, and five times only in the second rak'ah, raising their hands and bringing them down with each Takbīr. All Takbīrs should be followed by Subḥānallah, al-ḥamdo lillah, lā ilāha ilā Allah, Allahu Akbar.

or prostrate himself he should make a token gesture with his head, bringing it lower for a prostration than for a bow. If he is unable to sit, he should perform the prayer lying on his side facing in the direction of the ka'bah. If he is unable to do that, he should perform the prayer lying on his back with his legs pointing towards the ka'bah and making token gestures for the bows and prostrations.
Such is the importance of prayer in Islam that you must perform it no matter what your condition. You may not ignore this duty even though you are sick. For this, glory be to Almighty Allah, the only one.

[ṣalātu al-maghrib] صَلَاةُ المَغْرِب

The sunset prayer. It consists of three units (rak'ahs) as fardh followed by two as sunnah. It may be said in the first two rak'ahs with audible voice, the third unit (rak'ah) is in a low voice. It is performed in the same way as the noon (zuhr) or mid-afternoon ('Asr) prayer except that the fourth rak'ah is excluded and the final sitting here, following recital of the fātiḥah, bowing and prostration, comes after the third rak'ah,

differ in form from the other prayers. It consists of two rak'ahs which are, preferably, performed in congregation, although a person is permitted to perform the prayer alone. When it is performed in congregation the Imām makes his recitations aloud and at the end of the prayer preaches a short sermon in which he speaks of the lesson to be learned from situations of this nature. The prayer begins with the words of Greatness, then the recitation of the opening verse passage from the Qur'an.This is followed by a bow after which he stands erect and continues with the recitation before the prostration. After this further recitation, also of an uncomplicated nature, he bows again. He then straightens up and goes on to make his prostration. Each rak'ah consist of two bows and two prostrations and this he does in both the first and second rak'ahs.

[ṣalātu al-marīdh] صَلَاةُ المَرِيض

The patient's prayer: If it is impossible for a sick person to stand, he should perform the prayer seated, bowing and prostrating himself from this position. If he is unable to bow

and this is what most Muslims do Today. The time for the witr prayer is from the end of ṣalātu-'l-'Ishā' until daybreak and it is the last prayer of the night.

الصَّلاَةُ الإبْراهيمية

[aṣ-ṣalātu al-ibrāhimiyah] The second part of Tashahhud. «O Lord, bless Muhammad and his family as you bless Abrahām and his family. Give your blessing to Muhammad and his family as you gave your blessing to Abrahām and his family in the two worlds. You are the most praised, the most glorified».

«اللهم صَلِّ على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آلِ إبراهيم، وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آلِ إبراهيم في العالمين إنك حميد مجيد».

The two parts of the Tashahhud are recited in the last unit concluding any prayer, with the end of the second part followed by the peace greetings, the prayer is completed. The second part alone is recited in the funeral prayer after the third Takbīr.

الصَّلاَةُ الوُسْطى

[aṣ-ṣalātu al-wusṭa] The middle which ends with the utterances of peace greetings. The two sunnah units are offered in the same way as the Early Morning prayer. This prayer is performed from sunset until the end of twilight. Twilight is the redness which remains on the horizon after the sun sets and lasts until the onset of darkness.

[ṣalātu an-nafl] صَلاَةُ النَّفل

Optional prayer: The prayer which includes all voluntary prayers at any time of the day or the night. Two periods have a special preference: the later part of the night until just before the breaking of the dawn and the mid-morning period.

[ṣalātu al-witr] صَلاَةُ الوِتْر

The separate prayer. The meaning of the Arabic name for this prayer is «odd» and is the name given to the single rak'ah, which is separated from all which has gone before. It may also consist of three, five, or seven rak'ahs all linked together as in the obligatory rak'ahs of the sunset prayer. It is a name given to three rak'ahs linked together. The minimum number of rak'ahs in the separate prayer is one and the maximum is eleven. The best number is three

prayer. Allah has specifically mentioned the Middle prayer which is the 'Asr prayer according to the majority of the scholars among the Companions, as At-Tirmizi and Al-Baghawi have stated.

الصَّلَوَاتُ الخَمْس

[aṣ-ṣalawātu al-khams] The five prayers. The prayer of dawn (al-fajr), the noon prayer (zuhr), the afternoon prayer ('Asr), the sunset prayer (Maghrib) and the night prayer ('Ishā').

[ṣamada] (ص م د) صَمَدَ

To wish to approach any one.

[Aṣ-ṣamad] الصَّمَد

«The Eternal». One of the ninety-nine names or attributes of Allah. It occurs once in the Qur'an. AṢ-Ṣamad, the One on whom all depend and He depends on none. «Aṣ-Ṣamad» is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance. Ali bin Abi Talha reported from Ibn 'Abbas, «Aṣ-Ṣamad is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most forbearing Who is perfect in His forbearance, the All-knowing Who is perfect in His knowledge.

(ص م ع) صَومَعَة: صوامع

[ṣawma'ah plural ṣawāmi'] A monastery.

[ṣamma] (ص م م) صَمَّ

To cork a bottle, to become deaf.

[aṣamma] أصَمَّ

To make deaf.

[al-istiṣnā'] (ص ن ع) الاسْتِصناع

Contract for manufacture.

[al-muṣāna'ah] المُصَانَعَة

Paying Money to an oppressor to get what you deserve.

(ص ن م) صَنَمْ: أصنام

[ṣanam plural aṣnām] This word is used in the Qur'an for an idol, «And preserve me and my sons from worshipping idols».

﴿ وَٱجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴾ [إبراهيم: ٣٥].

[ṣinwun] (ص ن ا) صِنْوٌ

A palm or other tree springing from the same root as others plural صِنْوان (ṣinwān).

[ṣihrun] (ص ه ر) صِهْرٌ

Son-in-law.

[al-muṣāhara] المُصَاهَرَة

The relation by marriage (affinity).

[aṣāba] (ص و ب) أصَابَ

To overtake, happen to, befall. In Qur'an: «We pour down our mercy upon whom we please».

﴿نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ﴾ [يوسف : ٥٦] .

[ṣawb] صَوْب

Direction.

[ṣawāb] صَوَاب

Right, just.

[ṣayyib] صَيِّبٌ

A rain-cloud.

[muṣībah] مُصِيبَة

An accident, misfortune, calamity.

[ṣāta] (ص و ت) صَاتَ

To emit a sound.

[ṣāra] (ص و ر) صَارَ

To incline or turn-a thing towards (إلى); to divide, dissect.

[aṣ-ṣūr] الصُّور

Trumpet. The Ṣūr, as described in the Hadith, is «a horn which is blown into» according to the Hadith about the Ṣūr (Trumpet), it is (the angel) Israfil who will blow into it by the command of Allah, may he be exalted. In the Holy Quran: «and (remember) the day on which the Trumpet (ṣūr) will be blown, and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah Wills. And all shall come to Him, humbled».

﴿وَيَوْمَ يُنفَخُ فِي ٱلصُّورِ فَفَزِعَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ﴾ [النمل : ٨٧] .

Israfil will blow into it for the first time for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified, "except him whom Allah wills".
In another verse (Ayah) Allah says, «and The trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.

﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾ [الزمر : ٦٨] .

This will be the second trumpet-

blast, which will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allah wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever.
In Suratu Yāseen, Allah says, «And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord».

﴿ وَنُفِخَ فِي ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴾ [يس: ٥١].

This will be the third blast of the trumpet, the trumpet blast of the resurrection when people will come forth from their graves.

[Al-Muṣawwir] المُصَوِّر

«The Bestower of forms». One of the ninety-nine names or attributes of Allah. It occurs once in the Qur'an. «He is Allah, The Creator, the Evolver, the Bestower of forms».

﴿ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴾ [الحشر: ٢٤].

[ṣā‘a] (ص و ع) صَاعَ

To measure with a sā‘.

[ṣā‘un] صَاعٌ

A measure that equals four mudds. i.e. 3 kilograms (Approx.). A certain measure used for measuring corn, and upon which depend the decisions of Muslims relating to measures of capacity.

[ṣuwā‘] صُوَاعٌ

A drinking cup.

[ṣūfi] (ص و ف) صُوفي

Islamic mystic.

[taṣawwafa] تَصَوَّفَ

To be or become a sufi or a mystic.

[at-taṣawwaf] التَّصوُّف

Sufism (Islamic mysticism), the sufi way of life. Tasawwuf, in the true sense, is an intense love of Allah and Muhammad (Blessings of Allah and peace be upon him) and such love requires a strict obedience to their commands as embodied in the Book of God and the sunnah of His prophet. Anyone who deviates from the divine commands makes a false claim of his love for Allah and His Apostle.

[al-mutaṣawwif] **المُتَصَوِّف**

The sufis, members of sufi communities.

[aṣ-ṣūfiyah] **الصُّوفِيَّة: التصوف**

Sufism, mysticism.

[aṣ-ṣūfiyah] **الصُّوفِيَّة: الصوفيون**

Sufis, mystics.

[aṣ-ṣā'il] **(ص و ل) الصَّائِل**

Assailant.

[aṣ-ṣiyāl] **الصِّيال**

Assault.

[ṣāma] **(ص و م) صَامَ**

To fast, to abstain from food, drink and sexual intercourse before the break of the dawn till sunset. In Qur'an: «So every one of you who is present (at his home) during that month should spend it fasting».

﴿ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُ﴾

[البقرة: ١٥٨].

صَائِم: صائمون

[Ṣā'im plural ṣā'imūn]
(1) Fasting (adj). **(2)** Fasting person (n.), One who fasts, faster.

[ṣawmu ramadhān] **صَوْمُ رَمَضَان**

This month's fast is regarded as a divine institution, being enjoined in the Qur'an, and is therefore compulsory.

In the Holy Quran Allah the Exalted says, «O you who believe! Observing Aṣ-Ṣawm (the Fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious)».

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ﴾ [البقرة: ١٨٣].

صَوْمُ سِتَّة أيام بعد عِيدِ الفِطْر

[ṣawmu sittati ayyāmin ba'da al-'id] The six days following the 'Idu 'l-Fitr. Abū Aiyūb relates that the prophet said, «The person who fasts the month of Ramadan, and follows it up with six days of the month of shawwāl, will obtain the rewards of a continued fast».

[ṣawmu sh'bān] **صَوْمُ شَعْبان**

The month of sha'bān. 'Ayishah relates that «The prophet (Muhammad) sometimes used to fast part of this month and sometimes the whole».

صَوْمُ يَوم عَاشُورَاء

[ṣawmu yawmi 'āshūrā'] The day «Ashurā». The tenth day of the month Muharram. This is a voluntary fast, but it is usually observed by all Muslims, for

Abū Qatādah relates that the prophet said he hoped that the fast of «Āshurā» would cover the sins of the coming year.

[ṣawm fidyah] صَومُ فِدْيَة

Compensatory fast.

[ṣawm kaffārah] صَومُ كَفّارَة

Expiatory fast.

[ṣawmun makrūh] صَومٌ مَكْروه

Undesirable fast.

[ṣawm nāfilah] صَومُ نَافِلَة

Voluntary fast.

[ṣawm naẓr] صَومُ نَذْر

Vowed fast.

صَومُ الإثنين والخميس

[ṣawm al-ithnain wal-khamis]

The Monday and Thursday of every week are recommended as fast days. Abu Hurairah relates that the prophet said, «The actions of Allah's servants are presented at the throne of Allah on Mondays and Thursdays».

[ṣawmu at-taṭawwu'] صَومُ التَّطَوّع

A voluntary fast other than the month of Ramadan.

صوم التطوع = صوم النفل

[ṣawm al-wiṣāl] صَومُ الوِصَال

Fast several days without (Ifṭār) breakfast. This sawm is unlawful in Islam.

[ṣiyām Dawwud] صِيَامُ داوود

Fasting alternate days, which prophet Muhammad said was the fast observed by David, King of Israel.

[ṣiyāmu ad-dahr] صِيَام الدَّهر

Eternal fasting.

[aṣ-ṣawm] الصَّوم: الصيام

Fasting. Fasting means to abstain «completely» from foods, drinks, intimate intercourse and smoking, before the break of the dawn till sunset, during the entire month of Ramadan, the ninth month of the Islamic year.

[ṣāna] صَانَ (ص و ن)

To preserve, conserve, keep, guard, protect.

[maṣūun] (ص و ن) مَصُونٌ

Well-protected, well-kept, virtuous (woman).

[ṣayḥah] (ص ي ح) صَيْحَة

A shout, a blast, a terrible and mighty noise, also a punishment from Heaven. In Qur'an «But the (mighty) blast seized them of a morning».

﴿ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴾

[الحجر: ٨٣].

[aṣ-ṣaid] (ص ي د) الصَّيْد

Hunting. In Qur'an : «Lawful to

you is the pursuit of water-game and its use for food, for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game, as long as you are in the sacred precincts or in pilgrim garb».

﴿أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا﴾ [المائدة: ٩٦].

[maṣīr] (ص ي ر) مَصِيرٌ

The act of going, a journey, departure, also as a noun of time and place, the place to which any one goes, or at which one arrives, it may be rendered «a retreat».

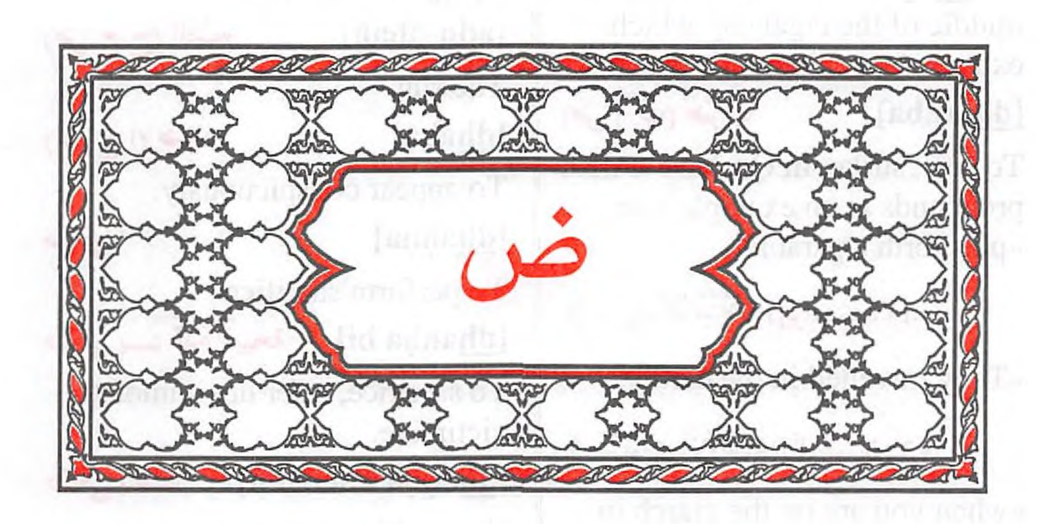
[ṣāṣa] (ص ي ص) صَاصَ

To produce imperfect dates (a palm-tree).

[ṣayāṣi] صَيَاصِي

A castle, or defensive work.

✦ ✧ ✦



[dhā'in] (ض أ ن) ضَائِن

Sheep.

[dhabaḥa] (ض ب ح) ضَبَحَ

To breathe hard in running.

[dhabḥun] ضَبْحٌ

The act of panting.

(ض ب ط) ضَبْطُ الشَّهوة

[dhabṭu ash-shahwah]

Abstemiousness, continence.

[dhabṭu an-nafs] ضَبْطُ النَّفس

Self-control, self-command.

[dhawābiṭ] ضَوَابِط

General rules, (moral) precepts or orders.

[al-idhṭibā'] (ض ب ع) الاضْطِباع

It is termed as the way for wearing the Iḥrām dress while one is engaged in Tawaf. It is effected by putting the middle of the garment, which is used to cover the upper part of the body, under the right arm and its two ends on the left shoulder to be covered.

[dhaja'a] (ض ج ع) ضَجَعَ

To lie on the side.

مَضْجَع: مضاجع

[madhja' plural madhāji']

A sleeping place, resting place.

[dhāja'a] ضَاجَعَ: جَامَعَ

To have sexual intercourse with, make love to, go to bed with, sleep with.

[al-mudhāja'ah] المُضاجَعَة

Lying with a woman.

[adh-dhah] (ض ح ح) الضَّح

The sun.

[dhaha] (ض ح ا) ضَحَا

To appear conspicuously.

[dhahha] ضَحَّى

To perform sacrifice.

[dhahha bi] ضَحَّى بـــ: قَدَّمَ ذَبيحة

To sacrifice, offer up, immolate, victimize.

[dhahha binafsihi] ضَحَّى بنفسه

To sacrifice oneself.

[al-mudhahhi] الْمُضَحِّي

Sacrificer.

[al-udhhiyah] الأُضْحِيَة

Sacrifice, Sheep, camels or cows which are offered during the Days of 'Id Al-Adha (i.e. the feast of Sacrifice) the Udhhiyah is Sunnah mustahabah. One animal is sufficient on behalf of all the members of one household.

[adh-dhuha] الضُّحى

Forenoon. Those hours of the morning which follow shortly after sunrise.

[sūratu adh-dhuha] سُورَةُ الضُّحى

Chapter of the Glorious Morning Night.

الضَّحْوة الكُبْرى

[al-dhahwatu al-kubra] It is the middle of the legal day which extends from dawn till sunset.

[dharaba] (ض ر ب) ضَرَبَ

To beat, strike. In Qur'an : «Allah propounds as an example,» or «puts forth a parable».

﴿ ضَرَبَ ٱللَّهُ مَثَلًا﴾ [إبراهيم : ٢٤].

«They travelled in the earth».

﴿ضَرَبُوا۟ فِى ٱلْأَرْضِ﴾ [آل عمران: ١٥٦].

«when you are on the march in the cause of Allah's religion».

﴿ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ﴾ [النساء: ٩٤].

«They have only set this question before you for the sake of disputation».

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ﴾ [الزخرف: ٥٨].

«And let them draw their veils over their bosoms».

﴿ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

[النور: ٣١].

«And a separation shall be made between them by a wall».

﴿ فَضُرِبَ بَيْنَهُم بِسُورٍ﴾ [الحديد: ١٣].

«They were covered with humiliation».

﴿ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ﴾

[البقرة: ٦١].

[dharbu ad-daf] **ضَرْبُ الدَّف**

Beating the tambourine.

[dhāraba] **ضارَبَ: في المال**

To traffic with any one's property for a share in the profit.

[mudhārabah] **مُضارَبة**

In the language of the law, Mudhārabah signifies a contract of copartnership, of which the one party (namely the proprietor) is entitled to a profit on account of the stock, he being denominated Rabbu'l- māl, or proprietor of the stock, and the other party is entitled to a profit on account of his labour, and this last is denominated the mudhārib (or manager). A contract of mudhārabah can not be established without a participation in the profit, for if the whole of the profit be stipulated to the proprietor of the stock, then it is considered as a bidhā'ah, or, if the whole be stipulated to the immediate manager, it must be considered as a loan.

(ض ر ح) ضَرِيح: أَضْرِحة

[dharīḥ plural adhriḥah]
Tomb, grave.

[dharra] **(ض ر ر) ضَرَّ**

To hurt, harm, injure.

[dhirrun] **ضِرٌّ**

Fellow wife.

[dhārrun] **ضارٌّ**

One who hurts.

[dharrā'] **ضَرَّاء**

Adversity.

[dhirār] **ضِرارٌ**

Reciprocal harming.

[dhararun] **ضَرَرٌ**

Mischief, hurt, harm.

ضَرُورَة: ضرورات

[dharūrah plural dharūrāt]
Necessity, need, emergency.

[idhṭarra] **اضْطَرَّ**

To compel, to drive forcibly (إلى).

[udhṭurra] **أُضْطُرَّ**

To be driven by necessity (إلى or في).

[mudhṭarrun] **مُضْطَرٌّ**

One compelled by necessity.

[a dh-dhār] **الضَّار**

«The Distresser». One of the ninety -nine attribute of Allah.

[adh-dharr] **الضَّرُّ**

Harm, injury.

الضَّرُورات تُبيحُ المَحْظورَات

[a<u>dh</u>-<u>dh</u>arūrāt tubīḥ al-maḥẕūrāt] Necessity knows no laws.

للضَّرُورَة أَحْكام

[li<u>dh</u>-<u>dh</u>arūrah aḥkām] Necessity has its (own) rules.

أَخفُّ الضَّرَرَين

[a<u>kh</u>afu a<u>dh</u>-<u>dh</u>ararain] The lesser of the two evils.

في السَّرَّاء والضَّرَّاء

[fi as-sarrā' wa-<u>dh</u>-<u>dh</u>arrā'] In good and bad days, for better or for worse.

(ض ر ع) ضَرَعَ **[<u>dh</u>ara'a]**

To be humble.

تَضَرَّعَ إلى الله

[ta<u>dh</u>arra'a ila Allah] To humble one's-self, submit one's-self humbly to Allah, to supplicate to Allah.

تَضَرُّع **[ta<u>dh</u>arru']**

Humility, supplication, invocation, begging.

ضَرَاعة **[<u>dh</u>arā'ah]**

Supplication, submissiveness, humbleness.

ضَرِيع **[<u>dh</u>arī']**

A plant growing in Hell.

(ض ع ف) ضِعْف: أضعاف

[<u>dh</u>i'f plural a<u>dh</u>'āf] Double, twice as much.

أَضْعَفُ الإيمان **[a<u>dh</u>'afu al-īmān]**

The weakest of faith.

اِسْتَضْعَف **[ista<u>dh</u>'afa]**

To think, repute, or esteem weak, and hence to ill-treat a person as if he were weak, to take advantage of this weakness.

مُسْتَضْعَف **[musta<u>dh</u>'af]**

One who is found or held to be weak.

ضِعْفَيْن **[<u>dh</u>i'fain]**

Two fold, two equal portions.

المُسْتَضْعَفُون **[al-musta<u>dh</u>'afūn]**

The weak.

حديث ضعيف see حديث

(ض غ ث) ضَغَثَ **[<u>dh</u>a<u>gh</u>a<u>th</u>a]**

To repeat in a confused and jumbled manner.

ضِغْثٌ **[<u>dh</u>igh-<u>th</u>un]**

A handful of green and dry grass or other herbs.

أَضْغَاث **[a<u>dh</u><u>gh</u>ā<u>th</u>]**

Things confusedly mixed together. In Qur'an: «They said: A confused medley of dreams, and we are not skilled in the interpretation of dreams».

﴿قَالُوٓاْ أَضْغَٰثُ أَحْلَٰمٍۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ﴾ [يوسف: ٤٤].

[adh ghāthu aḥlām] أَضْغاثُ أحْلام

Confused dreams.

[dhaghina] (ض غ ن) ضَغِنَ

To dislike.

ضِغْن: أضغان

[dhighn plural adhghān]
Feeling hatred.

ضَغِينة: ضَغائِن

[dhaghīnah plural dhaghā'in]
Malice, hatred. In Qur'an: «Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?».

﴿ أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَـٰنَهُمْ ﴾ [محمد: ٢٩].

[dhalla] (ض ل ل) ضَلَّ

To err, go astray from, go wrong, deviate what is right.

[dhalla sa'yahu] ضَلَّ سَعْيُهُ

He has lost the fruit of his toil.

[dhallala] ضَلَّلَ: خَدَعَ

To lead anyone astray, mislead, deceive.

[dhallala] ضَلَّلَ: تَيَّهَ

To mislead, lead astray, misguide.

[adhalla] أضَلَّ

To cause to err, seduce, lead astray from, mislead. In Qur'an: «And they have seduced us from the right path».

﴿ فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴾ [الأحزاب: ٦٧].

[dhāllun] ضَالٌّ: تائه، مُنحرف

Straying, stray, (going) astray, devious.

[dhāllatu al-ibil] ضَالَّةُ الإبل

Lost camel.

[dhāllatu al-ghanam] ضَالَّةُ الغَنَم

Lost sheep.

[dhalālun] ضَلالٌ

Error, astraying from the right path or from truth, going astray.

[dhalālun mubīn] ضَلالٌ مُبين

Manifest error.

[dhalālah] ضَلالَةٌ

Error, going astray.

[mudhillun] مُضِلٌّ

One who seduces (seducer).

[mudhallal] مُضَلَّل: ضُلِّلَ

Misled, misguided, misdirected, perverted, deceived, deluded, beguiled.

[mudhallil] مُضَلِّل: مُؤَدٍّ إلى الضَّلال

Misleading, misguiding, perverting, delusive, deceptive.

[tadhlīlun] تَضْليلٌ

Misleading, deception.

[adh-dhālūn] الضَّالون

The straying.

[dhamara] (ض م ر) ضَمَرَ

To be slender.

[dhāmirun] ضَامِرٌ

That which is slender, or tucked up in the belly.

ضَمير: ضَمائِر

[dhamīr plural dhamā'ir]

Conscience.

[ta'nību a dh-dhamīr] تأنيبُ الضَّمير

Compunctions, contrition.

[adh-dhimār] الضِّمار

Debt deemed uncollectible.

[dhamma] (ض م م) ضَمَّ

To draw close. In Qur'an : «Draw your hand close to your side».

﴿ وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ ﴾ [طه : ٢٢].

[dhāmin] (ض م ن) ضَامِن: مسؤول

Responsible, liable.

[dhāmin] ضَامِن: كفيل

Guarantor, guarantee, warrantor.

[dhamān] ضَمان

Responsibility, insurance, guarantee.

[dhamānu ad-darak] ضَمانُ الدَّرك

Guarantee for defective title.

[a dh-dhāmin] الضَّامِن

Guarantor.

[adh-dhamānah] الضَّمانَة

Warranty deed.

[dhanuka] (ض ن ك) ضَنُكَ

To be narrow.

[dhankun] ضَنْكٌ

Narrow, wretched. In Qur'an: «But whosoever turns away from my message, verily from him is a life narrowed down».

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا ﴾ [طه : ١٢٤].

[dhanna] (ض ن ن) ضَنَّ

To be tenacious or grasping.

[dhanīn] ضَنِين

Greedy, avaricious. In Qur'an: «Neither doth he withhold grudgingly a knowledge of the unseen».

﴿ وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴾ [التكوير : ٢٤].

[dhaha'a] (ض ه أ) ضَهأَ

To resemble, to imitate. In Qur'an: «They imitate what the unbelievers of old used to say».

﴿ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ﴾ [التوبة : ٣٠].

[dhāra] (ض و ر) ضَارَ

To injure.

[dhairun] ضَيْرٌ

Harm, injury, matter. In Qur'an : «They said: No matter! for us, we shall but return to our Lord».

﴿ قَالُوا۟ لَا ضَيْرَ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴾

[الشعراء: ٥٠].

[dhā'a] (ض و ع) ضَاعَ

To perish.

[adhā'a] أَضَاعَ

To suffer to perish, neglect, be unmindful of.

[dhīza] (ض ي ز) ضِيزَى

An unfair apportionment.

[dhā'a] (ض ي ع) ضَاعَ

To perish.

[dhayyafa] (ض ي ف) ضَيَّفَ

To entertain a guest.

[idhāfah ila ajal] إِضَافَة إلى أَجَل

limitation (of a legal transaction).

[dhayyaqa] (ض ي ق) ضَيَّقَ

To reduce to straits (على)

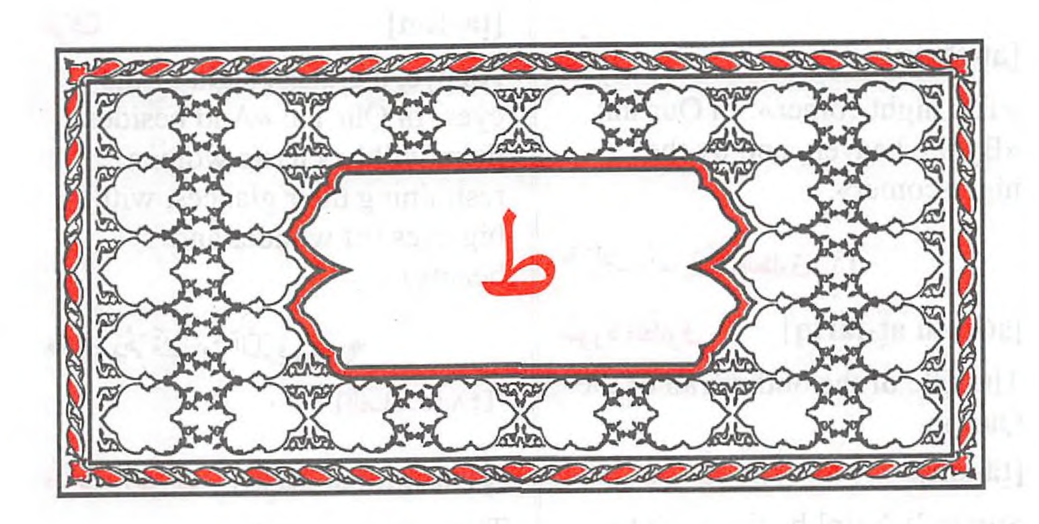
ضَاقَتْ بِهِ السُّبُل

[dhāqat bihi as-subul] To be at a loss, be at the end of one's tether, be at one's wit's end.

[adh-dhaim] (ض ي م) الضَّيم

Unjust.

✦ ✧ ✦



[ṭaba‘a] (ط ب ع) طَبَعَ

To seal, seal up.

[ṭaba‘a ‘ala qalbihi] طَبَعَ على قَلْبِهِ

Seal his heart.

[ṭabī‘ah] طَبيعَة

Nature.

[ṭabaqa] (ط ب ق) طَبَقَ

To cover.

[ṭabaqun] طَبَقٌ

A state, condition.

[ṭabaqah plural ṭibāq] طَبَقة: طباق

The order of the Heavens, One above another.

[ṭibāqan] طِبَاقاً

In order one above another.

[taṭbīqu al-Islām] تَطْبيقُ الإسلام

Implementation of Islam.

[ṭaḥa] (ط ح ا) طَحَا

To expand, spread out. In Qur'an: «By the Earth and its (wide) expanse».

﴿ وَٱلْأَرْضِ وَمَا طَحَىٰهَا ﴾ [الشمس : ٦].

[ṭaraḥa] (ط ر ح) طَرَحَ

To cast forth.

[aṭ-ṭard] (ط ر د) الطَّرْد

Expulsion.

[ṭarafa] (ط ر ف) طَرَفَ

To avert.

[ṭarfun] طَرْفٌ

An eye, a glance, sight of the eyes. In Qur'an: «And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty)».

﴿ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴾

[الصافات : ٤٨].

[ṭaraf plural aṭrāf] طَرَفٌ: أطراف

The extremity, extreme part or verge, border.

[ṭarafai an-nahār] طَرَفِي النَّهار

«The two extremities of the day», morning and evening.

[ṭaraqa] (ط ر ق) طَرَقَ

To come by night.

[ṭuruqu al-ithbāt] طُرُقُ الإثْبَات

Process of proof.

[ṭuruq ṣufiyah] طُرُقٌ صُوفِيَّة

Sufi orders.

طَرِيْقَة: طَرَائِق

[ṭarīqah plural ṭarā'iq] «A path». A term used by the ṣūfis for the religious life .In Qur'an: «And we have made above you, seven tracts».

﴿ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ﴾

[المؤمنون : ١٧].

[aṭ-ṭāriq] الطَّارِق

«The night comer». In Qur'an: «By the heaven, and by the night-comer».

﴿ وَٱلسَّمَآءِ وَٱلطَّارِقِ ﴾ [الطارق : ١].

[sūratu aṭ-ṭāriq] سُورَةُ الطَّارِق

The title of the 86th sūrah of the Qur'an.

[ṭā-sīn] (ط س س) طس

Sūratu 'l-Naml begins with the letters tā-sīn see المُقَطَّعات

[ṭā-sīn-mīm] (ط س م) طَسم

Two sūrahs, namely ash-shu'arā' and al-Qasas, begins ṭā sīn-mīm. see المُقَطَّعات

[istaṭ'ama] (ط ع م) اسْتَطْعَمَ

To ask for food. In Qur'an: «who has provided them with food against hunger, and with security against fear (of danger)».

﴿ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ ﴾ [قريش : ٤].

[ṭa'āmun ḥarām] طَعَامٌ حَرَامٌ

Unlawful food.

[ṭa‘āmun muḥarram] طَعَامٌ مُحَرَّم

Prohibited food.

[ṭa‘āmu miskīn] طَعَامُ مِسْكِين

Feeding the needy.

[ṭa‘ana] (ط ع ن) طَعَنَ

To pierce with a spear, to speak ill.

[ṭa‘nun] طَعْنٌ

Evil speaking.

طَعْنٌ: في الشاهد

[ṭa‘nun fi ash-shāhid]
Calumniation.

[ṭā‘ūn] طَاعُون

Pestilence. According to the teaching of prophet Muhammad (p.b.u.h) in the traditions, a pestilence is a punishment sent by Allah. It is also enjoined that Muslims shall not enter a place where there is a pestilence raging, but remain where they are until it is passed.

[ṭagha] (ط غ ا) طَغَى

To overtransgress, exceed all bounds (in wickedness), to overflow. In Qur'an: «Go thou to Pharaoh, for he has indeed transgressed all bounds».

﴿ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴾ [طه: ٢٤].

[ṭāghūt] طَاغُوت

False deities, An idol, or whatever is worshipped besides Allah. In Qur'an: «They believe in Jibt and taghut».

﴿ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ ﴾

[النساء: ٥١].

[aṭ-ṭāghi] الطَّاغِي

Tyrant, transgressor.

[ṭāghiyah] طَاغِية

Tyrant, oppressor, despot, a storm of thunder and lightning of extreme severity.

[ṭughyān] طُغْيان

Transgression, tyranny, dictatorship.

[ṭaghwa] طَغْوى

Excess of impiety. In Qur'an: «The tribe of Thamoud accused (Saleh) of falsehood by reason of their extreme wickedness».

﴿ كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴾ [الشمس: ١١].

[aṭ-ṭāghūn] الطَّاغون

The transgressors.

[ṭafi’a] (ط ف أ) طَفِيءَ

To be extinguished.

[ṭafḥun] (ط ف ح) طَفْحٌ

Overflowing.

[ṭaffa] (ط ف ف) طَفَّ

To be near.

[taṭfīf] تطفيف

The giving of short measure.

[muṭaffif] مُطفِّف

One who gives short measure. In Qur'an: «Woe to those that deal in fraud».

﴿ وَيۡلٌ لِّلۡمُطَفِّفِينَ ﴾ [المطففين : ١].

[muṭafifūn] مُطفِفُون

Dealers in Fraud.

سُورَةُ المُطففين

[sūratu al-muṭafifīn] Chapter of dealing in fraud.

[ṭafiqa] (ط ف ق) طَفِقَ

To begin.

[ṭiflun] (ط ف ل) طِفْلٌ

Child.

[ṭiflun shar'i] طِفلٌ شَرْعي

Legitimate child.

طِفلٌ غَير شَرْعي

[ṭiflun ghair shar'i] Illegitimate child.

(ط ل ب) طَلَبُ الإشْهاد

[ṭalabu al-ishhād] Demand of witnessing.

[ṭalabu at-tamalluk] طَلَبُ التَّمَلُّك

Demand of possession.

[ṭalabu al-'ilm] طَلَبُ العِلْم

Quest of knowledge.

طَلَبُ المُواثَبة في حق الشُّفْعة

[ṭalabu al-muwāthabah fi ḥaqq ash-shuf'ah] The first demand.

[ṭālibu ash-shuf'ah] طَالِبُ الشُّفْعَة

Pre-emptor.

[ṭālibu al-'ilm] طَالِبُ العِلْم

A term generally used for a student of divinity.

[ṭalaḥa] (ط ل ح) طَلَحَ

To be weary, to be or become bad, evil, wicked.

[ṭāliḥ] طَالِح

Wicked, evil, bad.

[ṭala'a] (ط ل ع) طَلَعَ

To ascend, rise (the sun).

[aṭla'a] أَطْلَعَ

To make manifest to any one, cause one to understand.

[maṭla'un] مَطْلَعٌ

The time of rising (of the dawn).

[maṭli'un] مَطْلِعٌ

Place of the sun's rising.

[muṭṭali'un] مُطَّلِعٌ

One who looks down upon.

[ṭulū'un] طُلُوعٌ

The rising.

[ṭulū'u al-fajr] طُلوعُ الفَجْر

Dawn break.

(ط ل ق) طَلَق [ṭalaqa]
To be divorced.

طَلَّقَ [ṭallaqa]
To divorce.

طَلْقَة: طَلْقَات
[ṭalqah plural ṭalqāt] Divorce, repudiation.

طَلْقَة بالثلاثة
[ṭalqah bith-thalāthah] Definite divorce.

طَلْقَة رَاجِعَة [ṭalqah rāji'ah]
Revocable divorce.

طَلْقَة غير رَاجِعَة
[ṭalqah ghair rāji'ah]
Irrevocable divorce.

انْطَلَقَ [inṭalaqa]
To depart, go one's way, to be free or loose.

مُطْلَق [muṭlaq]
Unlimited.

مُطْلَق التَّصَرُّف [muṭlaq at-taṣarruf]
Unrestricted authority.

مُطَلَّق: زَوج مُطَلَّق [muṭallaq]
Divorced, divorce'.

مُطَلَّقة [muṭallaqah]
Divorced woman, divorcee.

مُطَلَّقة ثَلاثًا
[muṭallaqah thalāthan] Triply divorced.

طَالِق [ṭāliq]
(of a woman) repudiated, divorced.

طَلاَق [ṭalāq]
The sentence of divorce.

طَلاَق بالتَّراضي [ṭalāq bit - tarādhi]
Divorce by mutual consent.

طَلاَق بلا رَجْعَة [ṭalāq bilā - raj'ah]
Irrevocable divorce.

طَلاَق بالثلاثة
[ṭalāq bith - thalāthah] Definite divorce, triple divorce.

طَلاَقٌ حَسَنٌ [ṭalāq ḥasan]
Approved divorce.

طَلاَقٌ رَجْعي [ṭalāq raj'i]
Revocable divorce (not definite).

طَلاَقٌ شَفَهي [ṭalāq shafahi]
Oral divorce.

طَلاَقٌ على مَال [ṭalāq 'alā māl]
Divorce for property.

طَلاَقٌ مَشْرُوط [ṭalāq mashrūṭ]
Conditional divorce.

طَلاَقُ البِدْعَة [ṭalāqu al - bid'ah]
Divorce of innovation.

طَلاَقُ التَّفوِيض
[ṭalāqu at - tafwīdh] Delegated divorce.

طَلاَقُ الفِرَار [ṭalāqu al - firār]
Elopement divorce.

[ṭalāqu al - kināyah] طَلاَقُ الكِنَايَة

It is an implied form of divorce, as when a man says to his wife, «you are free».

[ṭalāqatu al - wajh] طَلاَقَةُ الوَجْه

Cheerfulness, happy mien.

الطَّلاق البائِن (بينونة صغرى)

[aṭ - ṭalāqu al - bā'in]
Revocable divorce. Re-marriage may take place with the divorcer before or after the completion of the ('iddah) provided only the first or second sentence of divorce has been pronounced.

الطَّلاقُ البائِن: بينونة كبرى

[aṭ - ṭalāqu al - bā'in]
Irrevocable divorce. If the husband gives sentence of divorce to his wife a third time, it is not lawful for him to take her again, until she shall have married another husband.

[sūratu aṭ - ṭalāq] سُورَةُ الطَّلاق

Chapter of divorce. The title of the 65th sūrah of the Qur'an which treats of the subject of divorce.

[aṭ - ṭulaqā'] الطُّلَقاء

Name of those Meccans who remained heathen until the conquest of Mecca.

[ṭamth] (ط م ث) طَمْث

Menstruation, menses, menstrual discharge.

[ṭamasa] (ط م س) طَمَسَ

To obliterate, put out (the eyes), to deface the features; to destroy utterly (على).

[ṭami'a] (ط م ع) طَمِعَ

To desire.

[ṭama'un] طَمَعٌ

Desire, a hoping or longing for.

[ṭamma] (ط م م) طَمَّ

To be much.

[ṭāmmah] طَامَّة

A calamity.

الطَّامَّةُ الكُبرى

[aṭ - ṭāmmatu al - kubra] «The very great calamity». The last judgment.

[ṭam'ana] (ط م ن) طَمْأَنَ

To rest, restore to confidence, give confidence.

[iṭma'anna] اطْمَأَنَّ

To be quiet, rest securely in, or satisfied with, In Qur'an: «And when you are secure (from danger)».

﴿ فَإِذَا ٱطْمَأْنَنتُمْ ﴾[النساء: ١٠٣].

اطْمَأَنَّ جَالِساً

[iṭma'anna jālisan] Feel at ease in sitting.

[iṭma'anna sājidan] اطْمَأَنَّ سَاجِداً

Feel at ease in prostration.

[ṭuma'nīnah] طُمَأْنِينة

Repose, peace of mind, calm, confidence, tranquility, confidence, trust.

[muṭma'inun] مُطْمَئِنٌّ

One who rests securely, or enjoys peace and quiet.

[ṭahhara] (ط ه ر) طَهَّرَ: جَعَلَهُ طَاهِراً

To purify, cleanse, sanctify. In Qur'an: «Then purify yourselves».

﴿ فَاطَّهَّرُواْ﴾ [المائدة: ٦].

[ṭahhara] طَهَّرَ: خَتَنَ

To circumcise.

[taṭahhara] تَطَهَّرَ

To purify one's - self, keep one's - self pure.

[ṭuhrun] طُهْرٌ

The period of purity in a woman.

[muṭahhar] مُطَهَّرٌ: طاهر

Purified, clean, pure.

[muṭahhar] مُطَهَّرٌ: مَخْتُون

Circumcised.

[muṭahhir] مُطَهِّر

Cleaner, purifier, cleaning, cleansing, purging, purifying.

[ṭāhir] طَاهِر

(1) pure.

(2) A woman in a state of purity (purification).

[ṭāhiru aẓ-ẓimmah] طَاهِرُ الذِّمة

Upright, righteous.

[ṭāhiru aẓ-ẓail] طَاهِرُ الذَّيل

Innocent, honest.

[ṭahārah] طَهَارَة

«Purification, purity», Including wuḍū', tayammum, mash, ghusl.

[ṭahāratu aẓ-ẓail] طَهَارَةُ الذَّيل

Innocence, moral integrity.

[ṭahūr] طَهُور

Cleansing, pure.

[ṭuhūr] طُهُورٌ

(1) Circumcision. **(2)** remaining with ablution.

[taṭhīr] تَطْهِير

A purifying or cleansing of anything which is unclean. For example, if a dog drinks from a vessel, it becomes najis, or «impure», but it can be purified (ṭāthir) by washing it seven times. If the boots on the feet have been defiled, they can purified by rubbing them on dry earth.

[ṭawdun] (ط و د) طَوْدٌ

A mountain.

[ṭūrun] (ط و ر) طُورٌ

A mount, Aṭ-ṭūr, the mountain mentioned in the Qur'an: «When

m = م ،n = ن ،h = هـ ،w = و ،y = ي ،ū = و (long vowel)، au = و (diphthong)، ī = ي (long vowel)، ai = ي (diphthong). Short vowels: a = (fatḥa ـَ)، i = (kasra ـِ)، u = (dhamma ـُ).

we took a covenant with you, and held the mountain (ready to fall) over you». This is generally understood to mean (Ṭūru sainā') or mount Sinai.

[ṭūru sainā'] طُورُ سَيْناء

Mount Sinai, see (طور)

[ṭawr plural aṭwār] طَوْرُ: أطوار

A condition or state, stage. In Qur'an: «Allah created you after a variety of states or stages of existence.

﴿ خَلَقَكُمْ أَطْوَارًا﴾ [نوح: ١٤].

Beginning with the formation of Adam.

[sūratu aṭ- ṭūr] سُورَةُ الطُّور

Chapter of the Mount. The title of the 52nd sūrah of the Qur'an.

[ṭawwa'a] (ط و ع) طَوَّعَ

To permit; consent to.

[ṭaw'un] طَوْعٌ

Obedience, spontaneity (in connection with a legally relevant action, esp. a delict); obedient, compliant.

[ṭaw'an] طَوْعاً

With willing obedience.

[ṭā'ah] طَاعَة

Lit. «obedience». A word which occurs once in the Qur'an: «They say obedience».

﴿ وَيَقُولُونَ طَاعَةٌ﴾ [النساء: ٨١].

It means the worship and service of Allah.

[ṭā'atu al-imām] طاعَةُ الإمَام

Obedience of the ruler.

[iṭā'ah] إطَاعَة

Obedience.

[istiṭā'a] اسْتطاعة

Ability, possibility, capability.

[muṭā'un] مُطَاعٌ

Obeyed.

[ṭāfa] (ط و ف) طَافَ بالكعبة

To perform the circumambulation of the ka'bah (circumambulate), circumambulate, circuit.

طَافَ بِفُلان حَولَ الكعبة

[ṭāfa bifulān hawla al ka'bah]
To circumambulate someone around the ka'abah.

[iṭṭawwafa] اطَّوَّفَ

To go round about.

[muṭawwif] مُطوِّف: الحجاج في الكعبة

Pilgrim's guide in Mecca.

[ṭā'if] طَائف

One who goes round about or compasses.

[ṭā'ifah] طَائِفة

A part, sect, a company or band of men.

أ = a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẓ، ر = r، ز = z،
س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = z، ع = '، غ = gh، ف = f، ق = q، ك = k، ل = l،

[ṭā'ifi] طَائفي

Sectarian, confessional.

[ṭā'ifiyah] طَائفية

Sectarianism.

[ṭawāf] طَواف

The circumambulation of the ka'bah, (circuit) round the ka'bah. The ceremony of circumambulating the ka'bah seven times, three times in a quick step and four at the ordinary pace. After entering the Muṭāf. One expresses intention reciting, «I intend to circumambulate the Holy ka'bah for seven times». Then kiss the Hajar Aswad (Black Stone). To start from the black stone and to return to it after circumambulating the ka'bah completes one shawṭ (circuit). Ṭawaf will be completed by seven circuits.

[ṭawāfu al ifādhah] طَوَافُ الإفَاضَة

On the day of sacrifice.
This ṭawāf is a pillar in nature, i.e. Ḥajj is not complete without it. It takes on the day of Nahr (sacrifice) the tenth of ẓul-ḥijja.

طَوافُ الزِّيارة

[ṭawāfu az – ziyārah] = طواف الإفاضة

[ṭawāfu al- qudūm] طَوافُ القُدوم

The arrival circumambulation. This ṭawāf is sunnah in nature for all those who come to Makkah even if they are not in the state of Iḥrām. But, as stated before, this ṭawāf is an essential rite for those who enter Makkah for the 'Umrah, and then, for Hajj al-Tamattu'.

[ṭawāfu an - nafl] طَوافُ النَّفل

The tawāf of supererogation.

[ṭawāfu al - wadā'] طَوَافُ الوَداع

It should be performed when the pilgrim intends to leave Mecca for home. If one misses it, he is required to compensate it by sacrificing one animal.

[ṭawafān] طَوَفَان

The deluge, a common destruction or calamity which embraces all.

[aṭ - ṭā'if] الطَّائف

Town in south Hejāz.

[aṭ - ṭā'ifūn] الطَّائفُون

The compassing.

[ṭawwaqa] (ط و ق) طَوَّقَ

To twist a collar.

[aṭāqa] أطاقَ

To be able (to do a thing).

[ṭāqa] طَاقَ

To be able.

[ṭāqah] طَاقَة

Power, strength, capacity. In

Qur'an: «Our Lord! lay not on us a burden greater than we have strength to bear».

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾ [البقرة: ٢٨٦].

[taṭāwala] (ط و ل) تَطَاوَلَ

To be prolonged.

[ṭālūt] طَالُوت

Ṭālūt is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel.

[ṭawl] طَوْل

Plenty of wealth, a sufficiency of means, power.

[ṭawa] (ط و ى) طَوَى

To roll up.

[ṭuwa] طُوى

A sacred valley mentioned in the Qur'an.

[maṭwi] مَطْوِي

Rolled up.

[ṭayyun] طَيٌّ

The act of rolling up.

[ṭāba] (ط ي ب) طاب

To be good, pleasing.

[ṭā'ib] طائب

Unobjectionable.

[ṭūba] طُوبَى

Good fortune, happiness. In Qur'an: «For those who believe and work righteousness, there is (every) blessedness and a beautiful place of (final) return».

﴿ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ﴾ [الرعد: ٢٩].

[taṭayyaba] تَطَيَّبَ

Put scent on oneself, use perfume.

تَطْيِيبُ الكَعبة

[taṭyyibu al - ka'bah]
Perfuming the ka'bah.

[ṭībun] طِيْبٌ

Perfume.

[ṭayyibun] طَيِّبٌ

Good, agreeable, sweet and clean.

طَيَّبَ اللهُ ثَرَاهُ

[ṭayyaba Allāhu tharāhu] May Allah make his earth light (a eulogy added after mentioning the name of a pious deceased).

[ṭaibah] طَيْبَة

Medina.

[ṭayyibāt] طَيِّبات

(1) Good pure things.
(2) Pure women. In Qur'an: «Eat of the good things we have

provided for you».

﴿ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ ﴾ [البقرة : ٥٧].

[aṭ - ṭaiyibūn] الطَّيِّبون

Pure men.

[taṭayyara] (ط ي ر) تَطَيَّرَ

To see evil omen in things, to draw an evil augury from, to draw a bad omen from. In Qur'an: «The (people) said: For us, we augur an evil omen».

﴿ قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡ ﴾ [يس : ١٨].

[mustaṭīr] مُسْتَطيرٌ

That which spreads itself far and wide.

[ṭā'if] (ط ي ف) طائِف

A spectral appearance of the devil, an instigation of the devil. In Qur'an: «Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance».

﴿ إِنَّ ٱلَّذِينَ ٱتَّقَوۡاْ إِذَا مَسَّهُمۡ طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ ﴾ [الأعراف : ٢٠١].

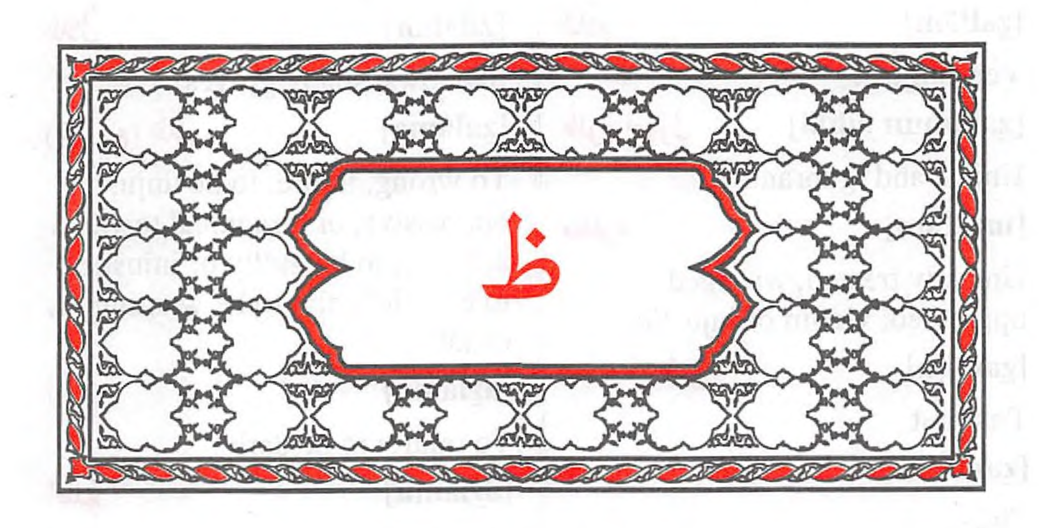
[ṭīnun] (ط ي ن) طينٌ

Clay.

[ṭīnun lāzib] طينٌ لازِب

Sticky clay.

✦ ✧ ✦



(ظ أ ر) الظِّئر **[az-zi'r]**

Foster mother.

(ظ ع ن) ظَعَنَ **[za'ana]**

To migrate, to travel. In Qur'an: «It is Allah who made your habitations, homes of rest and quiet for you; and made for you, out of skins of animals, (tents for) dwellings, which you find so light (and handy) when you travel and when you stop (in your travels)».

﴿ وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ﴾ [النحل : ٨٠].

ظَعْنٌ **[za'nun]**

Migration.

الظَّعِينَة **[az-za'īnah]**

Married woman.

(ظ ف ر) ظُفْرٌ **[zufr]**

Undivided hoof.

كُلِّ ذي ظُفر **[kuli zi-zufr]**

Any clutched or clawed animal.

(ظ ل ل) ظِلٌّ مَمْدُود

[zillun mamdūd] Long extended shade.

ظِلٌّ مِنْ يَحْمُوم

[zillin min yahmūm] Black - smoke shade.

[zullatun] ظُلَّةٌ

A covering, roof.

[zilālun] ظِلالٌ

Shadows, shady groves.

[zalama] (ظ ل م) ظَلَمَ

To wrong, injure; to be unjust, oppressive, or tyrannical towards any one; to be guilty of injustice, to act wickedly; to be wanting in, or fail.

[azlama] أظْلَمَ

To injure; to be dark.

[azlamu] أظْلَمُ

More unjust.

[zulmun] ظُلْمٌ

Injustice, tyranny, wrong, oppression.

[zulman] ظُلْماً

Unjustly, unfairly, wrongfully.

ظُلْمة: ظُلمات

[zulmah plural zulumāt]
Darkness.

[zālimun] ظالِمٌ: غير عادل

Unjust, oppressor. One who treats unjustly.

[zālimun] ظالِمٌ آثم

Transgressor, wrong- doer.

[mazālim] مَظالم

Wrongs.

[tazālamu] تَظالَمُوا

Oppress one another.

[zallām] ظلاَّم

Very unjust.

[zalūmun jahūl] ظَلومٌ جَهُول

Unjust and ignorant.

[mazlūm] مَظْلوم

Unjustly treated, wronged, oppressed, victim of injustice.

[zami'a] (ظ م أ) ظَمِيءَ

To thirst.

[zama'un] ظَمأٌ

Thirst.

[zam'ān] ظَمآن

Thirsty.

[zanna] (ظ ن ن) ظَنَّ

To think, be of opinion, imagine, In Qur'an: «They shall perceive that there is no way of escape for them».

﴿ وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٍ ﴾ [فصلت: ٤٨].

[zanna bi] ظَنَّ بـــ: اشْتَبَهَ بـــ

To suspect, to accuse of.

[asā'a az-zanna bi] أساءَ الظَّنَّ بـــ

To mistrust, distrust, doubt, suspect, to think ill of.

[ḥusnu az-zann] حُسْنُ الظَّنّ

Good opinion, favorable judgment.

[sū'u az-zann] سُوْءُ الظَّن

Mistrust, distrust, suspicion, doubt, evil thinking.

[fi aghlab az-zann] في أغْلَبِ الظَّنّ

Most likely, most probably, in all probability.

[zannān] ظَنَّان

Suspicious, distrustful, distrusting, doubtful.

[zināna] ظِنَانَة: تُهْمه

Suspicion, accusation, charge.

[zanni] ظَنّيّ: افْتِرَاضي

Hypothetical, suppositional, suppositive, supposed, assumed, presumptive.

[zanni] ظَنّيّ: اتهامي

Accusatory, accusative, accusing.

[az - zann] الظَّن

Opinion, suspicion, supposition, assumption, doubt.

[az-zinnah] الظِّنَّة

Strong suspicion.

[az-zannin] الظَّنِّين

Suspected of being irreligious.

[zahara] (ظ ه ر) ظَهَرَ

To appear, be manifest; to help, mount, ascend, to get the better of, know, distinguish.

[azhara] أَظْهَرَ

To make one acquainted with; to cause to appear; to enter on the period of noon; to render superior.

[izhār] إظْهَار

Presentation, manifestation, exposition.

[zihār] ظِهَار

Lit. «likening to the back». A form of imprecation which involves the separation of husband and wife until expiation is made. Zihār signifies the likening of a woman to a kinswoman within the prohibited degrees, which interpretation is found in the comparison being applied to any of the parts or members of the body improper to be seen. The usual formula is: «You are to me as my mother's back».

«أنتِ عليَّ كَظَهْرِ أُمي».

Before Islam, zihār stood as a divorce, but Islam changed it to a temporary prohibition, for which expiation must be performed, viz. either freeing a slave, or two month's fast, or feeding sixty persons.

[zuhr] ظُهْر

When the sun begins to decline at midday.

[bi zahri al - ghaib] بِظَهرِ الغَيْب

Behind someone's back, secretly.

The invented judgment which is not fixed by the Imām.

ظاهِرُ المُمْكِنَات

[ẕāhiru al-mumkināt] An expression used by jurisprudence for the proof of Allah's existence, power, and attributes, as exhibited in nature.

[taẕāhara] **تَظَاهَرَ**

To assist one another against.

[ẕuhūr] **ظُهُور**

Advent.

[ẕuhūr al-islām] **ظُهُورُ الإسْلام**

The advent of Islam.

[ẕahīr] **ظَهِيرٌ**

Helper. In Qur'an: «Even if they backed up each other with help and support».

﴿ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

[الإسراء : ٨٨].

[aẕ-ẕāhir] **الظَّاهِر**

«The Evident» One of the ninety-nine names or attributes of Allah. In Qur'an: «He is the First and the Last, the Evident and the Immanent».

﴿ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ﴾

[الحديد : ٣].

[ẕihriyan] **ظِهْرِياً**

Thrown behind the back, with neglect. In Qur'an: «For you cast Him away behind your backs (with contempt)».

﴿ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ﴾ [هود : ٩٢].

[ẕāhara] **ظَاهَرَ**

To divorce by ẕihār. To divorce a wife, with the words; you are to me as my mother's back.

[ẕāhirun] **ظاهِرٌ**

«Outward, exterior, manifest». A word much used in law to express that which is manifest, as distinguished from bātin, «interior», or khafi, «that which is hidden».

[ẕāhiru ar - riwāyah] **ظاهِرُ الرِّوَاية**

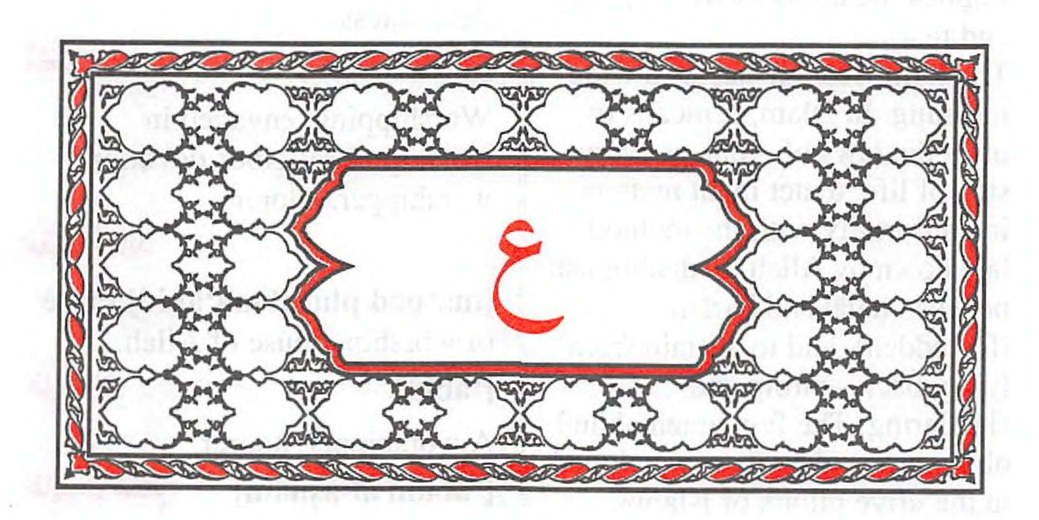
An expression used by Ḥanafi. Muslims for those Islamic questions which are decided in the four well-known sunni books: al-Mabṣūt, al-jāmi'u'l-kabīr, al-Jāmi'u'ṣ-ṣaghīr, as-sairu'l-kabir.

[ẕāhiru al-lafẕ] **ظاهِرُ اللَّفْظ**

The term which probably has two meanings or more, but one of them is better.

[ẕāhiru al-maẕhab] **ظاهِرُ المَذْهب**





['aba'a] (ع ب أ) عَبَأَ

To mix scents; to be solicitous about.

[al-'abbu] (ع ب ب) العَبُّ

Drinking copiously.

['abathun] (ع ب ث) عَبَثٌ

Vain, jest. In Qur'an: «Did you then think that we had created you in jest».

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا ﴾

[المؤمنون: ١١٥].

['abada] (ع ب د) عَبَدَ: الله

To worship (Allah).

[ista'bada] اسْتَعْبَدَ

To enslave.

[musta'bad] مُسْتَعْبَد

Enslaved, enthralled, slave.

['abdun plural 'abīd] عَبْدٌ: عَبِيْد

A servant, slave.

[abdu 'llah] عَبْدُ الله

Allah's servant, man, human being.

['abdah] عَبْدَة

Woman slave, slave girl, bondwoman.

[ta'abbada] تَعَبَّدَ

To worship, engage in worship or religious devotion, devote oneself to worship or the service of God.

[ta'abbud] تَعَبُّد

Worship, devotion, adoration, devoutness.

[muta'abbid] مُتَعَبِّد: لله

Worshipping, engaged in worship or religious devotion, worshipper, adorer.

مَعْبَد: مَعَابِد

[ma'bad plural ma'ābid] Place of worship, house of Allah.

['ābid] عَابِدٌ

A worshipper, adorer.

['ābidu al-aṣnām] عَابِدُ الأصْنَام

Idol- worshipper (idolater).

['ābidu an-nār] عَابِدُ النَّار

Fire worshipper.

['ibādun] عِبَادٌ

Servants, human beings.

['ibādu Allāh] عِبَادُ الله: العباد

Allah's servants, servants of Allah, people, men, mankind, human beings.

['ibādun ṣāliḥūn] عِبَادٌ صَالِحون

Righteous servants.

[isti'bād] اسْتِعْبَاد

Enslavement, subjugation.

[ibādah] عِبادَة

Worship. Linguistically, 'ibādah means subdued. For instance, a road is described as Mu'abbadah, meaning, "paved". In religious terminology, 'Ibādah implies the utmost love, humility and fear.
The term 'Ibādah carries a wide meaning. In Islam, It means to obey the laws of Allah at every step of life, to act in all matters in conformity with the method laid down by Allah, to distinguish between ḥalāl and ḥarām (forbidden), and to abstain from lying, back - biting and slandering. The fundamental and obligatory «'ibādāt» are included in the «five pillars of Islam». They are Ṣalah, Fasting, Ḥajj, Zakat and Jihad.

['ibādatu al-aṣnām] عِبادَةُ الأصْنام

Idolatry, idol worshipping.

['ibādatu al-awthān] عِبادَةُ الأوْثَان

Worshipping of idols.

['ibādatu aṭ-ṭabī'ah] عِبَادَةُ الطَّبيعة

Nature worship.

[ibādatu an-nār] عِبَادَةُ النَّار

Fire – worshipping.

['ibādāt] عِبَادَات

Devotions, devotional acts, acts of worship.

[ma'būd] مَعْبُود: عُبِدَ

Worshipped, adored.

[ma'būd] مَعْبُود: صَنَم

Idol, image.

أ = a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẓ، ر = r، ز = z،
س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = ẕ، ع = '، غ = gh، ف = f، ق = q، ك = k، ل = l،

[ma'būd] مَعْبُود: إله

Deity, God.

['ubūdiyah] عُبُودِيَّة: عِبَادَة

Worship.

['ubūdiyah] عُبُودِيَّة: رِقّ

Slavery, yoke, bondage, servitude.

[al-'ibād] العِبَاد

Humanity, mankind.

[Al-Ma'būd] المَعْبُود: الله

Allah, the Lord.

[i'tabara] (ع ب ر) اعْتَبَرَ

To take warning.

['ābir sabīl] عَابِر سَبِيل

Passer –by.

[al-'ibrah plural 'ibar] العِبْرة: عِبَر

Example.

['abasa] (ع ب س) عَبَسَ

To frown. In Qur'an: «He frowned and turned his back, for that the blind man came to him».

﴿عَبَسَ وَتَوَلَّىٰٓ ۝١ أَن جَآءَهُ ٱلْأَعْمَىٰ﴾

[عبس: ١ـ٢].

[sūratu 'abasa] سُورَةُ عَبَسَ

Chapter of «He frowned». The title of the 80th sūrah of the Qur'an.

['abbās] عَبَّاس

The son of 'Abdu'l - Muttalib, and consequently the paternal uncle of prophet Muhammad (p.b.u.h).

['abbāsi] عَبَّاسِي

Abbaside.

['abūs] عَبُوسٌ

Frowning, austere, stern, dismal.

[al-'abbāsiyah] العَبَّاسِيَّة

Abbasides. The name of a dynasty of khalifahs descended from al-'Abbās, the son 'Abdu 'l-Muttalib and a paternal uncle of prophet Muhammad (p.b.u.h).

[ista'taba] (ع ت ب) اسْتَعْتَبَ

To beg for favour, receive into favour, invite any one to make himself acceptable.

[al-'itāb] العِتَاب

Blame.

['atuda] (ع ت د) عَتُدَ

To be prepared.

['atīd] عَتِيدٌ

Ready.

['itra] عِتْرَة: أَصْل، سُلالَة

Strain, stock, line, ancestry, lineage, parentage.

['itra] عِتْرَة: ذُرية، نَسْل

Progeny, posterity, children.

[atīrah] (ع ت ر) عَتِيرَة

The sacrifice offered by the idolatrous Arabs in the month of

Rajab. It was allowed by prophet at the commencement of his mission, but was afterwards abolished.

['ataqa] (ع ت ق) عَتَقَ

To be emancipated, be free (slave), to free, set free, release.

['itqun] عِتْقٌ

«Being free.» In the language of the law it signifies the power given to a person by the extinction of bondage.

[in'ataqa] انْعَتَقَ: تَحَرَّر

To be or become free, freed, liberated, set free, released, to free oneself, liberate oneself, release oneself.

[in'itāq] انْعِتاق: تَحَرُّر

Freedom, liberty, unrestrained, release, liberation.

[mu'tiqun] مُعْتِقٌ: مُحَرِّر

The master who emancipates a slave (emancipator), liberator, freer.

[mu'taqun] مُعْتَقٌ: مُحَرَّر

An emancipated slave, liberated, released (from bondage or servitude).

[i'tāq] اعْتَاق

I'tāq, in its literal sense, means power, and in law expresses the act of the owner of a slave (either male or female) giving immediate and unconditional freedom to his slave, (the manumission of slaves).

[al-'ātiq] العَاتِق

Spinster.

['atala] (ع ت ل) عَتَلَ

To drag violently.

['utullin] عُتُلٌّ

Violent, cruel. In Qur'an: «Violent (and cruel), with all that, base – born».

﴿ عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴾[القلم : ١٣] .

[al-ma'tūh] (ع ت ه) المَعْتُوه

Idiot, lunatic.

['ata] (ع ت ا) عَتَا

To be proud, insolent, to offer an insolent opposition, to exceed all boundsin impiety.

['āti fem. 'ātiyah] العَاتِي: العَاتِيَة

Exceeding, violent, tyrannical.

['utūwwun] عُتُوٌّ: غَطْرسة

Insolence, pride, arrogance.

['utūwwun] عُتُوٌّ: ظُلْم

Tyranny, highhandedness.

['utūwwun] عُتُوٌّ: قوة

Power, strength, violence.

['ityyun] عِتِيٌّ

An obstinate rebel.

[a'thara] (ع ث ر) أعْثَرَ

To make one acquainted with a thing, or cause one to understand.

['athara] عَثْرَة

Slip.

['ātha] (ع ث ا) عَاثَ: عاثَ فساداً في

To ravage, devastate, havoc, damage to make trouble, do harm, cause mischief.

['atha] عَثَا

To do evil. In Qur'an: «So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth».

﴿ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴾ [البقرة: ٦٠].

['ujbun] (ع ج ب) عُجْبٌ

Vanity, conceit, pride.

[al-'ajj] (ع ج ج) العَجُّ

Cry aloud.

['ajaza] (ع ج ز) عَجَزَ

To do evil.

[a'jaza] أعْجَزَ

To weaken, To be unable, to frustrate, find one to be weak.

[a'jāz] أعْجَازٌ

Roots of palm-trees.

[i'jāz] إعْجَاز

Inimitability, wondrous nature (of the Qur'an), eloquence of discourse.

[mu'jiz] مُعْجِز: خارِق، رَائِع

Miraculous, wonder, wondrous.

مُعْجِزَة: مُعْجِزَات

[mu'jizah plural mu'jizāt]

Miracles worked by prophets.

e.g.

(1) The prophet marked out at Badr the exact spot on which each of the idolaters should be slain, and Anas says not one of them passed alive beyond the spot marked by the prophet.

(2) The prophet cured the broken leg of 'Abdu 'llah ibn Atiq by a touch.

[mu'ājizun] مُعَاجِزٌ

One who baffles, or makes of none effect.

[al-'ajuz] العَجُز

Posterior part.

['ajafa] (ع ج ف) عَجَفَ

To emaciate.

['ijāf] عِجَافٌ

Lean. In Qur'an: «O Joseph! he said: O man of truth! Expound to us (the dream) of seven fat cows whom seven lean ones devour».

﴿ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ﴾ [يوسف: ٤٦].

(ع ج ل) اسْتَعْجَلَ **[ista'jala]**

To seek or desire to hasten. In Qur'an: «Therefore patiently persevere, as did (all) apostles of inflexible purpose, and be in no haste about the (unbelievers)».

﴿ فَٱصْبِرْ كَمَا صَبَرَ أُوْلُواْ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ﴾ [الأحقاف: ٣٥].

عَجَلٌ **['ajalun]**

Precipitation.

عَجُولٌ **['ajūlun]**

Hasty.

العَاجِلَة **[al-'ājilah]**

Life in this world, temporal existence.

(ع ج م) عَجَمَ **['ajama]**

To try by biting.

عَجْماء **['ajmā']**

Uncontrolled animal.

عُجْمَة **['ujmah]**

Barbarism, incorrectness (in speaking Arabic).

أعْجَمْ **[a'jam]**

A barbarian, a foreigner, one who speaks Arabic imperfectly.

أعْجَمي **[a'jami]**

Barbarous, foreign, no-Arabic.

الأعْجَمُون **[al-a'jamūn]**

Non-Arabs.

(ع د د) أَعَدَّ **[a'adda]**

To prepare, arrange.

عِدَّة **['iddah]**

The term of probation incumbent upon a woman in consequence of a dissolution of marriage, either by divorce or the death of her husband .After a divorce the period is three months, and after the death of her husband, four months and ten days, both periods being enjoined by the Qur'an. The pregnant woman's 'Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars and later generations. In the Quran, Allah says, "And for those who are pregnant, their 'Iddah is until they lay down their burden".

عُدَّةٌ **['uddah]**

A provision.

مُعْتَدَّة **[mu'taddah]**

A woman in her 'iddah, or period of probation, after the death of her husband, or after her divorce.

تَعَدُّد الزَّوجات

[ta‘addud az-zawjāt]
Polygamy.

[ma‘dūd] مَعْدُود

Determined, computed, fixed.

[ayyāmun ma‘dūdāt] أيامٌ مَعْدُودات

Fixed number of days.

[‘adala] (ع د ل) عَدَلَ

To deal justly; to establish justice.

[‘adl] عَدْل

Justice. Appointing what is just; equalising; making of the same weight.

[‘adālah] عَدَالة

Justice, honorable record.

عَدَالة اجْتِماعية

[‘adālah ijtimā‘iyah] Social justice.

[‘ādil] عَادِل

Just, fair, equitable, impartial, unbiased.

[‘udūl] عُدُول

Just, honest; persons of good reputation, persons with an honorable record.

[Al-‘adl] العَدْل

One of the ninety-nine special names of Allah. It signifies «The Just».

[‘adn] (ع د ن) عَدْن

The garden of Eden. Jannatu ‘Adn. The garden of perpetual abode.

[‘āda] (ع د ا) عَادَى

To be at enmity with.

[‘ādin] عَادٍ

Transgressor.

[‘ādiyāt] عَادِيات

«swift horses». The title of the 100th sūrah of the Qur’an. In Qur’an:«By the (steeds) that run, with panting (breath), and strike sparks of fire».

﴿ وَٱلْعَـٰدِيَـٰتِ ضَبْحًا ۝١ فَٱلْمُورِيَـٰتِ قَدْحًا ﴾

[العاديات : ١ـ٢] .

[sūratu al-‘ādiyāt] سُورَةُ العَادِيات

See عاديات

[i‘tada] اعْتَدَى

To be wicked, to transgress.

[ta‘adda] تَعَدَّى

To transgress.

[at-ta‘addi] التَّعَدِّي

Offense against law, aggression.

[al-mu‘tadi] الْمُعْتَدي

Wicked, a transgressor.

[‘adāwah] عَداوَة

Enmity.

['aduww] **عَدُوٌّ**

An enemy. In Qur'an: «And they are your enemies».

﴿ وَهُمْ لَكُمْ عَدُوٌّ ﴾ [الكهف : ٥٠].

['aduwwun mubīn] **عَدُوٌّ مُبين**

A vowed enemy.

['udwah] **عُدْوة**

The side of a valley. In Qur'an: «Remember you were on the hither side of the valley, and they on the farther side».

﴿ إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُم بِالْعُدْوَةِ الْقُصْوَىٰ ﴾ [الأنفال : ٤٢]

['udwān] **عُدْوان**

Injustice, hostility, aggression.

['azzaba] **(ع ذ ب) عَذَّبَ**

To punish. In Qur'an: «I will punish him with a punishment, with which I will punish No one (else)».

﴿ أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا ﴾ .

[المائدة : ١١٥].

[mu'azzib] **مُعَذِّب**

One who punishes.

['azbun furāt] **عَذْبٌ فُرات**

Palatable and sweet.

['azāb] **عَذاب**

Punishment, torment, chastisement, torment.

['azābun alīm] **عَذَابٌ أَلِيْم**

Grievous. Penalty.

['azābun 'azīm] **عَذَابٌ عَظِيْم**

Heavy punishment, dreadful penalty.

['azābun muqīm] **عَذَابٌ مُقِيْم**

Lasting punishment.

['azābun muhīn] **عَذَابٌ مُهِيْن**

Humiliating punishment.

['azābun wāṣib] **عَذَابٌ وَاصِب**

Perpetual punishment.

['azābu al-ākhirah] **عَذَابُ الآخِرة**

Penalty of the Hereafter.

['azābu al-ḥarīq] **عَذَابُ الحَرِيْق**

Penalty of the Burning Fire.

['azābu al-khizi] **عَذَابُ الخِزي**

Penalty of humiliation.

['azābu al-khuld] **عَذَابُ الخُلْد**

Eternal punishment.

['azābu as-samūm] **عَذَابُ السَّمُوم**

Penalty of the scorching wind.

['azābu al-qabr] **عَذَابُ القَبْر**

The punishment of the grave.

['azābu an-nār] **عَذَابُ النَّار**

The Fire torment.

['uzr] **(ع ذ ر) عُذْر**

«An excuse» A legal term for a claim or an objection.

عَذْراء: عذارى

['aẓrā' plural 'aẓāra] Virgin.

[ma'āẓir] مَعَاذِير

Excuses.

[al-'iẓār] العِذار

Down covering the cheeks.

[al-'aẓrā'] العَذْراء

The virgin Mary.

[al-'aẓirah] العَذِرة

Human excrement.

[al-'uẓrah] العُذْرة

Virginity.

['aruba] (ع ر ب) عَرُبَ

To be pure Arabic free from faults (a speech).

['arabi] عَرَبِي

Arabic.

[a'rābi] أعْرابي

Nomad.

[al-'arab] العَرَب

The Arabs.

[jazīratu al-'arab] جَزِيرَةُ العَرَب

Arabia. It is the country situated on the east of the Red sea, and extending as far as the Arabian Gulf. The word probably signifies a «barren place,» or «desert».

['urbūn] (ع ر ب ن) عُرْبُون

Earnest money paid in any legal transaction.

['araja] (ع ر ج) عَرَجَ

To ascend.

عَرَجَ إلى السَّماء

['araja ila as-samā'] To ascend to the heavens.

[al-mi'rāj] المِعْرَاج

Lit. «Ascension». The midnight journey to the seven heavens (made by prohpet Muhammad on the 27th of Rajab, from Jerusalem).

['arjana] (ع ر ج ن) عَرْجَنَ

To stamp cloth with the figure of date-stalks.

['urjūn] عُرْجُون

A dry date-stalk.

[ma'arrah] (ع ر ر) مَعَرَّة

A sin, a crime. In Qur'an: «Had there not been believing men and believing women whom you did not know that you were trampling down and on whose account a crime would have accrued to you without (your) knowledge».

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ﴾ [الفتح: ٢٥].

مُعْتَرٌّ
[mu'tarrun]

One who does not beg, though poor. In Qur'an: «When they are down on their sides (after slaughter), eat you thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility».

﴿ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ ﴾ [الحج : ٣٦].

(ع ر ش) عَرَشَ
['arasha]

To construct, build houses.

عَرْش: عروش

['arsh plural 'urūsh] Throne. The term used in the Qur'an for the Throne of Allah. In Qur'an: «Allah! Lā illāha illa Huwa (None has the right to be worshipped but He), the Lord of the supreme Throne!».

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩ ﴾ [النمل : ٢٦].

عَرْشُ الرَّحْمن
['arshu ar-raḥmān]

The Throne of the Beneficent.

العَرْشُ العَظيم
[al-'arshu al-'azim]

The Supreme Throne.

(ع ر ض) عَرَضَ
['aradha]

To happen, come against; to propose, set before.

عَرَّضَ
['arradha]

To make an offer.

عَرَضٌ
['aradhun]

Temporal goods or advantage, this world's gear.

عِرْضٌ: أعْراض

['irdhun plural a'rādh] Honor.

أعْرَضَ
[a'radha]

To turn aside, decline to do a thing, leave it undone. In Qur'an: «But whosoever turns away from My Message, verily for him is a life narrowed down».

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا ﴾ [طه : ١٢٤].

إعْرَاض
[i'rādh]

A turning away, version.

اعْتِرَاض
[i'tirādh]

Protest.

مُعْرِضٌ
[mu'ridhun]

One who turns away from.

عُرُوض
['urūdh]

Belongings.

عُرُوضُ التِّجارة

['urūdhu at-tijārah]

Articles of merchandise.

(ع ر ف) اعْتَرَفَ
[i'tarafa]

To confess, acknowledge.

['urf] عُرْف

Custom, tradition, legal practice.

['urfu ash-shar'] عُرْفُ الشَّرع

Common law.

['arrāf] عَرَّاف

Fortune-teller, soothsayer.

['arrāfah] عَرَّافة

(woman) fortune-teller.

['irāfah] عِرَافَة: كِهانة

Divination, fortune-telling, soothsaying.

['arafāt] عَرَفَات

«The mount of Recognition,» situated twelve miles from Mecca; The place where the pilgrims stay on the ninth day of the pilgrimage and pray zuhr and 'Asr prayers, and hear the khuṭbah or sermon.
Allah's Messenger (Blessings and peace of Allah be upon him) said, "Hajj is 'Arafāt, (thrice). Hence, those who have stood at 'Arafāt before dawn will have performed (the rituals of the Hajj). The days of Mina are three, and there is no sin for those who move on after two days, or for those who stay". The time to stand on 'Arafāt starts from noon on the day of 'Arafah until dawn the next day, which is the day of the Sacrifice (the tenth day of Ẓul-Ḥijjah).

الإفَاضَة مِنْ عَرَفَات

[al-ifādhah min 'arafāt] The onrush from Arafāt, proceeding from Arafāt.

[al-a'rāf] الأَعْراف

The partition between heaven and hell, described in the Qur'an: «Between the two: (heaven and hell) there is a partition.» And on al-A'rāf are men who know all by their marks; and they shall cry out to the inhabitants of paradise, peace be upon you! (but) they have not (yet) entered it, although they so desire, and when their sight is turned towards the dwellers in the Fire, they say «O our Lord, place us not with the unjust people».

﴿ وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ﴾ [الأعراف: ٤٦].

[sūratu al-a'rāf] سُورَةُ الأعْراف

Chapter of the Heights. The title of surah 7.

[al-ma'rūf] المَعْرُوف

Good actions, good turn, kind act, grace.

[bilma'rūf] بِالمَعْرُوف

Amicably, in a friendly manner with kindness.

(ع ر ق) العِرْق دَسَّاس

[al-'irq dassās] Blood will tell, what is bred in the bone will come out in the flesh.

(ع ر ك) مَعْرَكَةُ صِفِّين

[ma'rakatu ṣiffīn] A battle that took place between 'Ali's followers and Mu'āwiya's followers at the river of the Euphrates in Iraq.

['arama] (ع ر م) عَرَمَ

To strip meat from a bone.

['arimun] عَرِمٌ

Mounds or dams for banking in a body of water.

[sailu al-'arim] سَيْلُ العَرِم

Name of an inundation which destroyed the city of Saba'. In Qur'an: «But they turned away (from Allah), and we sent against them the flood (released) from the Dams».

﴿ فَأَعْرَضُواْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ ﴾

[سبأ: ١٦].

['uranah] (ع ر ن) عُرَنَة

A place near Arafāt.

[i'tara] (ع ر ا) اعْتَرَى

To come down, afflict.

['āriyah] عَارِية

(1) A loan for the use of anything of which qardh cannot be made: e.g. the loan of a horse is 'Āriyah; the loan of money is qardh.

(2) A gift.

['arā'] عَرَاء

A bare place.

['urwah] عُرْوَة

A handle.

['uri] عُرِي

Nakedness, nudity.

العُرْوَة الوُثْقى

[al-'urwah al-wuthqah] The firm tie, the strongest hand-hold, the firmest hand-hold. In Qur'an: «Whoever submits His whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold».

﴿ وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ﴾

[لقمان: ٢٢].

['azaba] (ع ز ب) عَزَبَ

To be away from, be hidden (عَنْ).

['uzūbiyah] عُزُوبِيَّة

Bachelorhood.

['azara] (ع ز ر) عَزَرَ

To reprehend.

['azzara] عَزَّرَ

To assist, honour.

['izrā'īl] عِزْرَائيل

The Angel of Death, or the Malaku 'l-Maut, who comes to a man at the hour of the death to carry his soul away from the body. In Qur'an: «The Angel of Death shall take you away, he who is given charge of you, then, into your Lord shall you return».

﴿ ۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴾ [السجدة: ١١].

['uzair] عُزَيْر

Ezra. In Qur'an: «The Jews call 'uzair a son of Allah».

﴿ وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ ﴾

[التوبة: ٣٠].

[at-ta'zīr] التَّعْزِير

Discretionary punishment. That discretionary correction which is administered for offences, for which Ḥadd, or «fixed punishment,» has not been appointed. Ta'zīr, in its primitive sense, means «prohibition «‹and also «instruction», in law it signifies an infliction undetermined in its degree by the law, on account of the right either of Allah, or of the individual; and the occasion of it is any offence for which Ḥadd, or «stated punishment,» has not been appointed, whether that offence consist in word or deed.

['azza] (ع ز ز) عَزَّ

To be rare, to get the better.

['izzun] عِزٌّ

Power, glory.

['izzatun] عِزَّةٌ

Power, honour, pride.

['azzaza] عَزَّزَ

To give additional power, to corroborate.

['azīz] عَزِيز

Mighty, powerful.

[al-'uzza] العُزَّى

Al-'Uzza was an idol of the tribe of Ghaṭafān. In Qur'an: «Have you seen Lāt, and 'Uzza, and another, the third (goddess), Manāt?».

﴿ أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴾ [النجم: ١٩-٢٠]

[Al-'Azīz] العَزِيز

One of the ninety-nine special names of Allah. It means «The Powerful, or the Exalted in Mighty.» In Qur'an: «And verily your Lord is, the Exalted in Might, Most Merciful».

﴿ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴾ [الشعراء: ٩].

[al-mu'iz] الْمُعِز

«The One who gives honour.» One of the ninety-nine names or attributes of Allah.

حديث عزيز see حديث

['azala] (ع ز ل) عَزَل

To remove from a place or office, set aside.

[i'tazala] اعْتَزَل

To separate one's-self from, remove one's-self from.

['azlun] عَزْل: عن المني

Coitus interrupts, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.

[ma'zil] مَعْزِل

A place separate from the rest.

[ma'zūl] مَعْزول

Removed.

[al-mu'tazillah] الْمُعْتَزِلة

Lit. «The separatists». A sect of Islam founded by Wāṣil ibn 'Aṭā', who separated from the school of Ḥasan al-Basri.

['azama] (ع ز م) عَزَم

To determine, purpose.

['azm] عَزْم

Fixed determination. In Qur'an: «But if you persevere patiently, and guard against evil, then that will be a determining factor in all affairs».

﴿وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ﴾ [آل عمران: ١٨٦]

عَزِيْمة: عَزائم

['azīmah plural 'azā'im] Duty imposed by Allah, firmness of resolution.

['aza] (ع ز ا) عَزَا

To bring one back.

['izah] عِزَةٌ

A crowd, company.

['izzatun] عِزَّةٌ

Honor.

[ta'ziyah plural ta'āzi] تَعْزِية: تعازٍ

Consolation, comfort, solace.

['usb] (ع س ب) عُسْب

A palm branch stripped of its leaves, palm-leaf stalks.

[ya'sūb] يَعْسُوب

Lit, «A prince or chief.» The king of the Bees.

['asara] (ع س ر) عَسَر

To demand with harshness the repayment of a loan, to be difficult.

['usrun] عُسْرٌ

Difficulty, poverty, predicament.

عُسْرَى **['usra]**

Wretchedness.

مُعْسِر **[mu'sir]**

Poor.

عُسْرَةٌ **['usrah]**

Difficulty. In Qur'an: «If the debtor is in a difficulty, grant him time till it is easy for him to repay».

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾ [البقرة: ٢٨٠].

عَسِيْرٌ **['asīr]**

Difficult, hard.

العُسْرَى **[al-'usra]**

The path to Misery.

(ع س س) عَسَّ **['assa]**

To go round by night to keep watch.

عَسْعَسَ **['as'asa]**

To come on by night, dissipate.

(ع س ق) عسق **['ain sīn qāf]**

Initial letters at the commencement of the 42nd chapter. See المقَطَّعات

(ع س ل) عَسَلَ **['asala]**

To mix food with honey.

عَسَلٌ **['asalun]**

Honey.

(ع س ا) عَسَى **['asa]**

It may be, perhaps. In Qur'an: «It may be that your Lord May (yet) show Mercy unto you».

﴿ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ﴾ [الإسراء: ٨].

(ع ش ر) عَشَرَ **['ashara]**

To take away a tenth part, to make ten by adding one to nine.

عُشْرٌ **['ushrun]**

A tenth or tithe given to the Muslim state or Baitu 'l-Māl. In Islam, lands, the proprietors of which become Muslims, or which the Imam divides among the troops, are 'ushri, or subject to the tithe because it is necessary that something should be imposed and deducted from the subsistence of Muslims, and a tenth is the proportion most suitable to them. Zakat upon the fruits of the earth: upon everything produced from the ground there is a tenth ('ushr), whether the soil be watered by the overflow of rivers or by periodical rains. Land watered by means of machinery, is subject to a twentieth.

مَعْشَرٌ **[ma'shar]**

Community, assembly. In Qur'an: «O you assembly of Jinns and men! came there not unto you

apostles from amongst you».

﴿ يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ ﴾ [الأنعام: ١٣٠].

['āshara] عَاشَرَ

To live with, associate with (بِـ).

[mu'āsharah] مُعَاشَرَة

Social intercourse, social relations, intimacy.

['āshurā'] عَاشُورَاء

The tenth of the month Muharram. (the first month in the Islamic calendar). It was reported that the day the children of Israel were saved from Fir'awn was called the day of 'Ashura. Imam Ahmad reported that Ibn 'Abbas said that the Messenger of Allah came to Al-Madinah and found that the Jews were fasting the day of 'Ashura. He asked them, "What is this day that you fast?" They said, "This is a good day during which Allah saved the children of Israel from their enemy, and Musa used to fast this day". The Messenger of Allah said, "I have more right to Musa than you have".
So the Messenger of Allah fasted that day and ordered that it be fasted. This Hadith was collected by Al-Bukhari, Muslim, An-Nasa'i and Ibn Majah.

['ishār] عِشَارٌ

Camels ten months gone with young.

[mi'shār] مِعْشَار

The tenth part.

['ashīr] عَشِير

A companion.

['ashīrah] عَشِيرَة

Kindred on the father's sids, clan.

[al-'āshir] العَاشِر

The person who collects 'ushr.

العَشَرَة المُبَشَّرون بالجنَّة

[al-'asharah al-mubash-sharūn bil-jannah] «The ten who received glad tidings». Ten of the most distinguished of prophet's Muhammad's followers, whose certain entrance into paradise has been foretold. They are Abū Bakr, 'Umar, 'Uthmān, 'Ali, Ṭalḥah, az-zubair, 'Abdu 'r-Raḥmān ibn 'Auf, Sa'd-ibn-Abi waqqās, Sa'id ibn Zaid, Abu 'Ubaidah ibn al-Jarrah.

['ashiyyun] (ع ش ا) عَشِيٌّ

Evening.

['ashiyyah] عَشِيَّة

An evening.

(ع ص ب) عَصَبَ **['aṣaba]**

To surround.

عَصَبَة **['aṣabah]**

Relatives from the father's side.

تَعَصُّب **[ta'aṣṣub]**

Fanaticism.

عَصَبية قَبَليَّة

['aṣabiyyah qabaliyah]

Tribalism.

عَصيبٌ **['aṣībun]**

Grievous, heavy.

العَصَبية **[al-'aṣabiyyah]**

Tribalism, party spirit.

(ع ص ر) عَصْر **['aṣr]**

Age, time.

عَصْرُ الجاهليَّة **['aṣru al-jāhiliyah]**

The Age of Ignorance, pre-Islamic era.

سُورَةُ العَصْر **[sūratu al-'asr]**

Chapter of Ages (No.103).

العَصْران **[al-'aṣrān]**

Al-Zuhr and al-'Asr.

المُعْصِرات **[al-mu'ṣirāt]**

(clouds) emitting or pressing out rain. In Qur'an: «And do we not send down from the clouds water in abundance».

﴿وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا﴾

[النبأ: ١٤].

صَلاةُ العَصْر see صلاة

(ع ص ف) عَصَفَ **['aṣafa]**

To blow violenty.

عَاصِفٌ **['āṣif]**

Stormy, a tempestuous wind.

عَصْفٌ **['aṣfun]**

Leaves and stalks of corn, of which the grain has been eaten by cattle.

عَصْفاً **['aṣfan]**

In violent gusts.

(ع ص م) عَصَمَ **['aṣama]**

To make a profit; to preserve, save harmless.

عَاصِمٌ **['āṣimun]**

Defender, protector, guardian.

عِصْمة **['iṣmah]**

Infallibility, defence, guardianship, immunity from sin.

عِصْمَةُ النِّكاح **['iṣmatu an-nikāh]**

The bond of marriage.

في عِصْمة فُلان **[fi 'iṣmati fulān]**

Married to someone, under someone's custody.

اعْتَصَمَ **[i'taṣama]**

To take hold on, cleave firmly to.

اعْتَصَمَ بـ **[i'taṣama bi]**

Hold fast to.

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: (fatḥa َ) = a؛ (kasra ِ) = i؛ (dhamma ُ) = u.

[ista'ṣama] اسْتَعْصَمَ

To preserve one's-self from sin.

[i'tiṣām] اعْتِصام

Maintenance, preservation.

[i'tiṣām bi] اعْتِصام بـ

Holding fast to.

[mu'taṣim billāh] مُعْتَصِمٌ بالله

Having recourse to Allah for protection.

[ma'ṣūm] مَعْصُوم

Infallible, sinless, inviolable.

['aṣa] (ع ص ا) عَصَى

To rebel, disobey.

العَاصي: العُصَاة

[al-'āṣi plural al-'uṣāt] Sinful, sinning, disobediant.

['iṣyān] عِصْيان

Rebellion.

الْمَعْصِية: المعاصي

[al-ma'ṣiyah plural al-ma'āṣi] Sin, disobedience, offense, guilt, wrongdoing.

['adhada] (ع ض د) عَضَدَ

To strike any one on the arm.

['adhudun] عَضُدٌ

An arm, helper.

[ta'ādhud] تَعَاضُد

Mutual aid, mutual assistance, cooperation.

[mu'ādhadah] مُعَاضَدة

Help, aid, support, assistance.

(ع ض ل) عَضَلَ المرأة عن الزواج

['adhala al-mar'ah 'an az-zawāj] To prevent her from marriage.

[al-'adhl] العَضْل

Being troublesome to the woman to ask her for divorce.

['āṭisun] (ع ط س) عَاطِسٌ

Sneezer.

['uṭās] عُطاس

Sneezing. It is a sacred duty to reply to a sneeze, for example, if a person sneeze and say immediately afterwards, «Allah be praised,» it is incumbent upon at least one of the party to exclaim, «Allah have mercy on you.» Abū Hurairah relates that prophet Muhammad (p.b.u.h) said, «Verily Allah loves sneezing and hates yawning».

['aṭafa] (ع ط ف) عَطَفَ

To incline towards, be well disposed towards.

['iṭfun] عِطْفٌ

A side. In Qur'an: «(Disdainfully) bending his side, in order to lead (men) astray from the path of Allah».

﴿ ثَانِيَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ﴾ [الحج: ٩].

['aṭila] (ع ط ل) عَطِلَ

To be bare of ornaments (a woman).

[mu'aṭṭil] مُعَطِّل

One who denies all attributes of Allah.

[Mu'aṭṭaliyah] مُعَطِّلِيَّة

Who say the names and attributes of Allah are created.

[ma'ṭan] (ع ط ن) مَعْطَن

Place where the camels are resting by the water.

['aṭā'] (ع ط ا) عَطاء

A gift. In Qur'an: «Except as thy Lord willeth. A gift without break».

﴿ عَطَآءً غَيْرَ مَجْذُوذٍ ﴾ [هود: ١٠٨].

[Al-Mu'ṭi] المُعْطي

«The Giver». One of the ninety-nine names or attributes of Allah.

['aẕ-ẕama] (ع ظ م) عَظَّمَ

To make great, honour.

['iẕāmun ramīm] عِظامٌ رَمِيْم

Decomposed bones.

[Al-'Aẕīm] العَظيم

«The Great One». One of the ninety-nine special names of Allah.

['ifrīt] (ع ف ر) عِفْرِيت

A demon, or class of demons.

['affa] (ع ف ف) عَفَّ

To abstain from that which is unlawful or improper, to be virtuous.

['iffah] عِفَّة

Chastity, continence, abstinence, purity.

['ista'affa] اسْتَعَفَّ

Be modest.

['afāf] عَفَافٌ

Chastity.

[ta'affuf] تَعَفُّف

Modesty, chastity, abstinence.

['afīf] عَفِيْف

Chaste, righteous.

[muta'affif] مُتَعَفِّف

Chaste, pure, virtuous.

['afū] (ع ف ا) عَفْو

Pardon, forgiveness.

['afūwwun] عَفُوٌّ

Very forgiving, excusing, forgiver.

[Al-'Affū] العَفُوّ

The Pardoner. One of the ninety-nine names or attributes of Allah.

['aqaba] (ع ق ب) عَقَبَ

To strike on the heel, to succeed.

['aqib] عَقِب: ذرية

Children, offspring, progeny, posterity.

[a'qaba] أعْقَبَ

To cause to succeed or follow.

['aqqaba] عَقَّبَ

To retrace one's steps.

['uqbun] عُقْبٌ

Success.

['aqibaih] عَقِبَيْه

His two heels.

[mu'aqqib] مُعَقِّبٌ

One who puts off or reverses.

[mu'aqqibāt] مُعَقِّبات

Angels (of the night and day) who succeed each other. In Qur'an: «For each (such person) there are (angels) in succession, before and behind him, they guard him by commad of Allah».

﴿ لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ ﴾ [الرعد: ١١].

['uqba] عُقْبى

Lit, «End». A reward or punishment. Hence used to express the life to come either of good or evil.

['uqba ad-dār] عُقْبى الدَّار

The reward of Paradise.

['āqaba] عَاقَبَ

To punish; to succeed in turn, penalize, chastise.

['āqib] عَاقِب

«A successor or deputy». One who comes last.

['āqibah] عَاقِبة

End, issue, result, outcome, consequence.

['iqāb] عِقاب

Punishment, penalty, sanction, punition.

['iqābi] عِقابي

Punitive, penal, retributory, vindictive.

[a'qāb] أعْقاب

Heels.

['uqūbah] عُقُوبة

«Punishment; chastisement». A legal term for punishment inflicted at the discretion of the magistrate.

عُقُوبة أُخرويَّة

['uqūbah ukhrawiyyah]
Hereafter punishment.

عُقُوبة دُنيوية

['uqūbah dunyawiyyah]
Worldly punishment.

['uqūbatu al-qiṣāṣ] عُقُوبةُ القِصَاص

Retaliation penalty.

['uqūbah māliyah] عُقُوبة مَالية

Financial penalty.

['uqūbāt] عُقُوبات

'Uqūbāt denotes the punishments instituted in the Qur'an and Traditions, namely, **(a)** Qiṣāṣ, «retaliation»; **(b)** Ḥaddu s-sariqah, punishment for theft by the loss of a hand; **(c)** Ḥaddu 'z-zina, punishment for fornication and adultery, stoning for a married person and one hundred lashes for an unmarried person; **(d)** Ḥaddu 'l-qaẓf, or punishment of eighty lashes for slander; Ḥaddu 'r-riddah, or punishment by death for apostasy; Ḥaddu 'sh-shurb, or punishment with eighty lashes for wine-drinking.

[Ya'qūb] يَعْقوب

Jacob, the son of Isaac. He is a prophet.

[al-'āqib] العَاقِب

Al-'āqib is a title given to prophet Muhammad (p.b.u.h) as being styled «the last of the prophets».

['aqada] (ع ق د) عَقَدَ

To tie in a knot, strike a bargain, make a compact, enter into an obligation.

['aqada zawājan] عَقَدَ زَوَاجاً

To contract a marriage.

عَقَدَ على المرأة

['aqada 'ala al-mar'ah] To marry a woman.

عَقَدَ النيَّة على

['aqada an-niyah 'ala] To resolve, make up one's mind to do something, decide on something.

['aqd plural 'uqūd] عَقْدٌ: عُقود

A contract, a compact.

['aqdu aẓ-ẓimmah] عَقْدُ الذِّمة

Covenant of protection giving to the zimmis.

['aqdu al-qirān] عَقْدُ القِران: الزواج

Contraction of marriage.

عَقْدُ المُعَاوَضة

['aqdu al-mu'āwadhah] Commutative contract.

عَقْدُ النِّكاح: الزواج

['aqdu an-nikāḥ] Contraction of marriage; marriage certificate.

['āqid] عَاقِد

Legally competent to contract.

اعْتِقَاد: اعتقادات

[i'tiqād plural i'tiqādāt] Belief, faith, trust, confidence.

[i'tiqādi] اعْتِقَادي

Dogmatic.

مُعْتَقَد: عقيدة **[mu'taqad]**
Article of faith, principle of faith, dogma, faith, doctrine, belief, cult, tenet, ideology, creed.

مُعْتَقَد: اعْتُقِدَ **[mu'taqad]**
Believed, thought, considered.

مُعْتَقَدَات **[mu'taqadāt]**
Beliefs.

عَقِيْدَة: عَقَائِد
['aqīdah plural 'aqā'id] Faith, tenet, doctrine, belief.

عَقِيْدَةُ التَّثْلِيث **['aqīdatu at-tathlīth]**
Doctrine of Trinity.

العَقِيْدَة الإسْلامية
[al-'aqīdah al-islāmiyah]
Islamic creed.

المُعَاقَدَة **[al-mu'āqadah]**
Contract.

(ع ق ر) عَقَرَ: جَرَحَ **['aqara]**
To wound, injure.

عَقَرَ: نَحَرَ **['aqara]**
To slaughter, butcher, to slay.

عَقَرَ: عَضَّ **[aqara]**
To bite.

عُقْرٌ **['uqrun]**
Indemnity for illicit sexual intercourse with a woman.

عَاقَرَ: أَدْمَنَ على **['āqara]**
To be or become addicted to.

عَاقِرٌ **['āqirun]**
Barren (woman).

(ع ق ق) عَقَّ **['aqqa]**
To cleave, split, rip.

عَقَّ **['aqqa]**
To be undutiful (to), impious (to), disobedient (to), ungrateful (to).

عَاقٌّ لِوَالِدَيْه **['āqqun liwālidaih]**
Disobedient to his parents.

عُقُوقُ الوَالِدَيْن
['uqūqu al-wālidain]
Disobedience of parents.

عَقِيْق **['aqīq]**
Carnelian or red shell.

العَقِيْقَة **[al-'aqīqah]**
A sacrifice (frequently held on the seventh day after an infant's brith).

(ع ق ل) عَقَلَ **['aqala]**
To keep back (a camel, by tying up the foreleg); to understand, to be ingenious, prudent. In Qur'an: «They have hearts to understand with».

﴿ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ ﴾[الحج : ٤٦] .

عَقْل **['aql]**
Intellect, reason, intellectual powers.

ا = a؛ آ = ā؛ ب = b؛ ت = t؛ ث = th؛ ج = j؛ ح = ḥ؛ خ = kh؛ د = d؛ ذ = ẕ؛ ر = r؛ ز = z؛
س = s؛ ش = sh؛ ص = ṣ؛ ض = dh؛ ط = ṭ؛ ظ = ẓ؛ ع = '؛ غ = gh؛ ف = f؛ ق = q؛ ك = k؛ ل = l؛

An annual fair of twenty-one days, which was held between aṭ-ṭā'if and Nakhlah, and which was opened on the first day of the month of Ẕū 'l-Qa'dah, at the commencement of the three sacred months. The poets were meeting and boasting with their poems. When Islam came, it prohibited that fair.

['akafa] (ع ك ف) عَكَفَ

To keep back, detain; to give one's-self up to.

['ākif] عَاكِف

One who remains constantly in any place, an inhabitant.

[i'takafa] اعْتَكَفَ

Confine oneself in a mosque. See اعْتِكاف

[mu'takif] مُعْتَكِف

One in the state of I'tikāf.

[i'tikāf] اعْتِكاف

Seclusion in a mosque for the purpose of worshipping Allah only. The one in such a state should not have sexual relations with his wife and one is not allowed to leave the mosque except for necessary purposes or to join funeral procession.

['alaq] (ع ل ق) عَلَقْ

Congealed blood.

['āqil plural 'uqalā'] عَاقِل: عُقَلاء

Sane, understanding, reasonable, rational, intelligent.

['āqilah] عَاقِلة

The relatives who pay expiatory mulct for man-slaughter, or other legal fine.
They must be relatives descended from one common father.

['aqama] (ع ق م) عَقَمَ

To be barren (a woman).

['uqmun] عُقْمٌ

Sterility.

['aqīm] عَقِيمٌ

Barren, childless (man or woman); grievous (day); destroying. 'aqīm, is a name of wind mentioned in the Qur'an. In Qur'an: «And in the 'Ād (people) (was another sign): Behold, we sent against them the devastating wind».

﴿ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴾ [الذاريات: ٤١].

[al-'ankabūt] (ع ك ب) العَنْكَبُوت

Spider.

سُورَةُ العَنْكَبُوت

[sūratu al-'ankabūt] Chapter of the Spider. The title of the 29th surah of the Qur'an.

[sūq 'ukāẕ] (ع ك ظ) سُوق عُكاظ

[sūratu al-'alaq] سُورَةُ العَلَق

The title of the 96th sūrah.

['alāqah zawjiyah] عَلاَقَة زَوجية

Matrimonial relationship.

[ta'līqu aṭ-ṭalāq] تَعْليقُ الطَّلاق

Conditional repudiation, conditional pronunciation of the divorce.

[al-mu'allaqah] المُعَلَّقَة

One in suspense, (she is neither married nor divorced), her husband doesn't sleep with her.

(ع ل ل) عِلَّة: عِلَل

[illah plural 'ilal] Cause, reason, pretense.

[ma'lūt] مَعْلُول: مُسَبَّب

Effect.

[al-'illah wal-ma'lūl] العِلَّة والمَعْلول

Cause and effect.

[al-'illah al-'ūla] العِلَّة الأُولى

First cause, Allah.

['alima] (ع ل م) عَلِمَ

To know; to distinguish; to be learned or knowing.

['ilm] عِلْم

Knowledge, science.

['ilmu al-'uṣūl] عِلْمُ الأصُول

The science of the «roots», or fundamentals of the religion of prophet Muhammad (p.b.u.h), namely, of the Qur'an, hadith, Ijmā' (consensus), and Qiyas (analogy). The science of exegesis, or the rules of interpretation of these four roots of Islam.

['ilmu at-tajwīd] عِلْمُ التَّجْويد

It is also called 'Ilmu'l-Qirā'ah. The science of reading the Qur'an correctly.

['ilmu at-tafsīr] عِلْمُ التَّفْسير

A knowledge of the Qur'an and the commentaries thereon.

['ilmu al-ḥadīth] عِلْمُ الحَديث

The science of the Traditions, i.e. The various canons which have been established for ascertaining the authenticity and genuineness of the hadith or traditions.

['ilmu ad-dirāyah] عِلْمُ الدِّراية

Jurisprudence.

['ilmu as-sā'ah] عِلْمُ السَّاعة

Knowing the Hour.

['ilmu al-'aqā'id] عِلْمُ العَقَائِد

Scholastic theolgy, founded on the six articles of the Muslim creed, the Unity of Allah, the Angels, the Books, the Prophets, the Resurrection, and Predestination.

['ilmu al-ghaib] عِلْمُ الغَيْب

Knowledge of the unseen.

['ilmu al-farā'idh] عِلْمُ الفَرَائِض

The law of inheritance.

['ilmu al-fiqh] عِلْمُ الفِقْه

Jurisprudence, and the knowledge of all subjects connected with question of religion, in the first place:
(1) the recital of the creed.
(2) prayer.
(3) fasting.
(4) Zakāt.
(5) hajj.
And in the second place with all questions of Jurisprudence such as marriage, divorce, inheritance, sale.

['ilmu al-kalām] عِلْمُ الكَلَام

Scholastic theology. It is also known as 'Ilmu'l-'Aqā'id, the science of the articles of belief. The author of the kashfu'z-zunūn defines it as «The science whereby we are able to bring forward proofs of our religious belief».

['ilmu Allāh] عِلْمُ الله

Allah's knowledge.

['ilmu al-yaqīn] عِلْمُ اليَقِين

Assured knowledge.

['ālam] عَالَمْ

The universe; world; condition, state of being.

['ālamu al-arwāḥ] عَالَمُ الأَرْوَاح

The world of spirits.

عَالَمُ الشَّهادَة

['ālamu ash-shahādah] The visible world.

['ālamu al-ghaib] عَالَمُ الغَيْب

The invisible world.

['ālamu al-wujūd] عَالَمُ الوُجُود

This world, this life.

['ālim] عالِمٌ: في الدين

See عُلَماء

['ālimu al-ghaib] عَالِمُ الغَيْب: الله

The knower of the unseen.

عَالِمُ الغَيْب والشَّهادة

['ālimu al-ghaibi wa-sh-shahādah] The knower of the unseen and the seen.

عَالَمِيَّةُ الإِسْلام

['ālamiyatu al-islam] Pan-islamism.

['allāmu al-ghuyūb] عَلاَّمُ الغُيوب

The knower of the unseen (Allah).

['alāmātu as-sā'ah] عَلامَاتُ السَّاعة

Signs of Resurrection. The time of the Resurrection the Muslims allow to be a perfect secret to all but Allah alone; the Angel Gabriel himself acknowledged his ignorance on this point when

prophet Muhammad (p.b.u.h) asked him about it.
However, they say the approach of that day may be known from certain signs which are to precede it. These signs are distinguished into «The lesser» and «the greater». The signs are as follows:
1- The sun's rising in the west.
2- The appearance of the Dābbatu'l-Ar<u>dh</u>, or «beast» which shall rise out of the earth.
3- The coming of antichrist, whom the Muslims call al-Masīḥu 'd-Dajjāl, «The false or lying christ».
4- The descent of Jesus on earth.
5- The appearance of Gog and Magog, or as they are called, Ya'jūj and Ma'jūj.
6- A smoke which shall fill the whole earth.
7- An eclipse on the moon.
Prophet Muhammad (p.b.u.h) is reported to have said, that there would be three eclipses before the last hour, one to be seen in the east, another in the west, and the third in Arabia.
8- The decay of faith among men.
9- The advancing of the meanest persons to eminent dignity.
10- A maid-servant becomes the mother of her mistress (or master).
11- Tumults.
12- A war with the Greeks or Romans.
13- Great distress in the world, so that a man, when he passes by another's grave shall say, «Would to God I were in his place!».
14- The breaking out of fire in the province of al-Yaman. There are also some other signs.

عَلامَاتُ النُّبوَّة

['alāmātu an-nubuwwah] «The signs of prophethood» A term used for the miracles and other proofs of the mission of prophet Muhammad (p.b.u.h).

عُلَمَاء

['ulamā' plural of 'ālim عالِم]
«One who knows; a scholar». In this plural form the word is used as the title of those bodies of learned teachers in Islam and law, who headed by their <u>sh</u>ai<u>kh</u>u 'l-islām.
This term usually includes all religious teachers, such as Imāms, Muftis and Qādi.

['ilmāni] عِلْمَاني
Secular, secularist.

['ilmāniyah] عِلْمَانيَّة
Secularism.

['almana] عَلْمَنَ: جَعَلَهُ عِلْمانياً
To secularize.

عَلْمَنَة **['almanah]**

Secularization.

تَعَاليم **[ta'ālīm]**

Teachings, instructions.

تَعَاليمُ الإِسْلام **[ta'ālīmu al-islām]**

The teachings of Islam.

تَعَاليمُ القُرآن **[ta'ālīmu al-qur'ān]**

Quranic teachings.

عَلِيْم **['alīm]**

Learned, knowing, wise.

العَالَم الإِسْلامي أَجْمَع

[al-'ālam al-islāmi ajma'] The entire islamic world.

العِلْمُ الديني **[al-'ilmu ad-dīni]**

Science of religion.

العَالَمين **[al-'ālamīn]**

All creatures.

العَلِيم **[al-'alīm]**

The Omniscient, the knowing. One of the attributes of Allah.

اللهُ أَعْلَم **[Allahu a'lam]**

Allah knows best.

(ع ل ن) إِعْلانُ الزَّواج

[i'lānu az-zawāj] Publicity of marriage, declaration of marriage.

عَلاَنِيَة **['Alāniyah]**

In public, openness, publicity (as opposed to secrecy). In Qur'an: «And Spend out of that which we have bestowed on them, secretly and openly».

﴿ وَأَنفَقُواْ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً ﴾

[الرعد: ٢٢].

(ع ل ا) عَلاَ **['alā]**

To be high, lofty, exalted, to be upon.

اسْتَعْلى **[ista'la]**

To mount, get the upper hand.

تَعَالى **[ta'āla]**

«He was exalted». This word is frequently put after the name of Allah, and it then signifies «Be He exalted,» or with عَنْ «Be He raised far above.» In Qur'an: «Be He exalted far above that which they associate (with him)».

﴿ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴾ [النحل: ١].

تَعَالى الله **[ta'āla Allāh]**

Be He exalted, be He raised far above.

عُلُوّ **['ulluwwun]**

Exaltation, pride, insolence.

عِلْوي **['ilwi]**

Upper, heavenly, divine.

إِرَادَة عُلوِيَّة **[irādah 'ulwiyah]**

Supreme will, divine decree.

علي بن أبي طالب

['Ali ibn abi ṭālib] The son of Abū Ṭālib, and a cousin-german to prophet Muhammad (p.b.u.h). He married Fatimah, the daughter of prophet Muhammad (p.b.u.h), and had by her three sons. He was the fourth khalifah.

['illiyūn] عليُّون

The register in which the good deeds of Muslims be kept. In Qur'an: «Nay, verily the record of the righteous is (preserved) in 'Illiyin».

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ﴾

[المطففين: ١٨].

['alaihi as-salām] عَلَيْه السَّلام

Peace be upon him (p.b.u.h).

عَلَيْه الصَّلاة والسَّلام

['alaihi aṣ-ṣalāh was-salām]

Blessings and peace of Allah be upon him.

[Al-'Ali] العَليّ

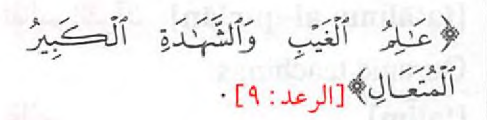
One of the ninety-nine special names of Allah.

It means «the Exalted one« In Qur'an: «He is the Most High, the Supreme (in glory)».

﴿وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ﴾ [البقرة: ٢٥٥].

[Al-Muta 'āli] المُتَعَالي

The Most High, the Supreme Being (one of the attributes of Allah). In Qur'an: «He knoweth the unseen and that which is open, He is Great, the most High».



[الرعد: ٩].

[sūratu 'l-A 'lā] سُورَةُ الأَعْلى

Chapter of the Most High (No.87).

['amada] (ع م د) عَمَدَ

To afflict.

['amd] عَمْد

Intention, intent, premeditation.

['amdan] عَمْداً

Intentionally.

['imād] عماد

A column, a lofty structure, a tent pole.

قَتْل العَمْد see قتل

قَتْل شبه العمد see قتل

[amara] (ع م ر) عَمَرَ

To cultivate, make habitable, perform the sacred visitation to Mecca.

['umr] عُمْر

Life.

عُمْرَة
['umrah]

A lesser pilgrimage, or a visitation to the House of Allah (ka'bah) in Mecca with:
1- Ihrām.
2- Circuits of the ka'bah (ṭawāf).
3- Sa'i (hastening) between Ṣafa and Marwah.
4- Shaving. 'Umrah does not need standing on Arafa.

لَعَمْرُ الله
[la'amru Allāh]

By the everlasting existence of Allah! By the Eternal God!

لَعَمْرُكَ
[la'amruka]

A form of oath, «Verily by your life».

عُمْري
['umri]

Donation for life.

اسْتَعْمَرَ
['ista'mara]

To settle any one as an inhabitant. In Qur'an: «It is He who has produced you from the earth and settled you therein».

﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا﴾
[هود: ٦١].

اعْتَمَرَ
[i'tamra]

To visit Al-Masjidu'l-Ḥaram. Perform 'umrah.

مُعْتَمِر
[mu'tamir]

A performer of the 'umrah.

عِمَارَةُ الأرض
['imāratu al-ardh]

Cultivation of earth.

عِمَارَةُ المَسْجِد الحَرَام
['imāratu al-masjid al-ḥarām]
The sacred-Mosque maintenance.

عُمْرَان
['umrān]

The father of Moses, Aron and Mary.

سُورَةُ آلِ عِمْرَان
[sūratu Āli 'imrān] The Chapter of 'Imrān's family.

مَعْمُور
[ma'mūr]

Visited.

العُمَرَان
[al-'umarān]

Abū Bakr and Omar ibn al khaṭṭāb.

(ع م ل) عَمَلٌ
['amal]

Action, practice.

عَمَلٌ صَالح
['amalun ṣāliḥ]

Righteous deed.

عَمَلٌ بالجَوَارِح
['amalun bil-jawāriḥ] Acting with limbs.

عَمَلُ السَّيِّئات
['amalu as-sayi'āt]

Do evil.

مُعَامَلَة: مُعَامَلات
[mu'āmalah plural mu'āmalāt]
Transaction.

أعْمَالُ الخَيْر **[a'mālu al-khair]**

Charitable deeds.

العَامِلُون عَلَيْها

[al-'āmilūna 'alaiha] Zakat collectors.

See (زكاة)

(ع م م) اعْتَمَّ **[i'tamma]**

To wear a turban.

عُمُومَة **['umūmah]**

Unclehood, uncleship.

العِمَامَة: عَمَائِم

[al-'imāmah plural 'amā'im] Turban.

(ع م ه) عَمَهَ **['amahah]**

To wander distractedly to and fro; to be struck with amazement.

(ع م ي) عَمِيَ **['amiya]**

To flow; to be blind, dark, obscure. In Qur'an: «Then the (whole) story that day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other».

﴿ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴾ [القصص: ٦٦].

أعْمَى: عُمْيَان

[a'ma plural 'umyān] Blind. It is not incumbent upon a blind man to engage in Jihād, or religious war. And according to the Imām Abū Hanīfah, the evidence of a blind man is not admissible, but the Imām Zufar maintains that such evidence is lawful when it affects a matter in which hearsay prevails.
Sales and purchases made by a blind person are lawful.

العَمَى **[al-'ama]**

Blindness (of heart).

(ع ن ت) عَنِتَ **['anita]**

To be corrupt, fall into misfortune, perish, to commit a crime.

أعْنَتَ **[a'nata]**

To destroy.

العَنَت **[al-'anat]**

Sin, distress. In Qur'an: «This (permission) is for those among you who fear sin».

﴿ ذَٰلِكَ لِمَنْ خَشِيَ ٱلْعَنَتَ ﴾ [النساء: ٢٥].

(ع ن د) عَنَدَ **['anada]**

To go out of the right way.

مُعَانِد **[mu'ānid]**

Obstinate reverter.

(ع ن ق) اعْتَنَقَ الإسْلام

[i'tanaqa al-islam] Embrace Islam.

عُنُق: أعْنَاق **['unuq plural a'nāq]**

A neck.

[‘an‘ana] (ع ن ن) عَنْعَن

To trace back (a tradition).

[mu‘an‘an] مُعَنْعَن

Transmitted, handed down.

حديث مُعَنْعَن see حديث

[‘anā] (ع ن ا) عَنَا

To distress, to be humble.

[al-‘āni] العَاني

Captive.

العِنَاية الإلٰهية

[al-‘ināyah al-ilāhiyah] Divine providence.

[‘ahida] (ع ه د) عَهِد

To enjoin, command, stipulate, covenant.

[‘ahd] عَهْد: ميثاق

A covenant, compact, convention, pact, treaty.

[‘ahd] عَهْد: التزام

Pledge, vow, promise, word, commitment, engagement, obligation.

[‘ahd] عَهْد: وَفَاء

keeping, fulfilment.

[‘ahd] عَهْد: ذِمَّة

Protection, security, safety, guarantee, safeguard.

[‘ahd] عَهْد: يَمين

Oath.

[‘ahd] عَهْد: عَصْر

Epoch, era, period, time, age.

[‘ahd] عَهْد: حُكْم

Reign, rule, period (of rule), regime, time.

[‘ahdu Allāh] عَهْدُ الله

The covenant of Allah, Allah’s covenant.

[‘uhdah] عُهْدَة

Contractual obligation; responsibility; charge, custody.

[‘āhada] عَاهَد

To make a covenant, promise, vow, undertake.

[mu‘āhid] مُعَاهِد

One who enters into covenant (‘ahd) with another.
An infidel who is permitted by a Muslim Government to enter its towns and carry on traffic, i.e. a ẓimmi.

مُعَاهَدَة: مُعَاهَدات

[mu‘āhadah plural mu‘āhadāt] Agreement, arrangement, alliance, treaty, pact.

[al-‘ahu al-jadīd] العَهْدُ الجَديد

The New Testament.

[al-‘ahdu al-qadīm] العَهْدُ القَديم

The old testament.

[‘ahana] (ع ه ن) عَهَن

To wither.

عِهْنٌ **['ihnun]**

Particoloured wool.

(ع و ج) عِوَجٌ **['iwajun]**

Crookedness, obliquity. In Qur'an: «On that Day will they follow the caller (straight), no crookedness».

﴿ يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ﴾

[طه : ١٠٨].

(ع و د) عَادٌ **['Ād]**

An ancient tribe that lived after Noah. It was prosperous but naughty and disobedient to Allah, so Allah destroyed it with violent destructive westerly winds.

مَعَادٌ **[ma'ād]**

A place whither one returns a name of Mecca.

عَادَة قَبِيْحة **['ādah qabīḥah]**

Abominable custom.

عِيْد

['īd; dual 'idān; plural a'yād]
The two great festivals in Islam are: 'Īdu 'l-fiṭr, and 'Īdu 'l-Adhḥa.

عِيْدُ الأضحَى **['idu 'l-adhḥa]**

«The feast of sacrifice». Called also yaumu 'n-Naḥr. It is also called the 'Īdu 'l-kabir, the great festival, as distinguished from 'idu 'l-fiṭr, which is called the minor festival, or al-'idu 's-saghīr. It is celebrated on the tenth day of ẓu 'l-Ḥijjah, and is part of the rites of the Meccan pilgrimage, although it is observed as well in all parts of Islam both as a day of sacrifice and as a great festival.

عِيْدُ الفِطْر **['Īdu 'l-fiṭr]**

Lit. «The festival of the Breaking of the fast» It is called also 'Īdu Ramadhān, the 'Īdu ṣ-ṣadaqah (Feast of Alms), and the 'Īdu'ṣ-saghīr (Minor festival). It commences as soon as the month's fast in Ramadhān is over, and consequently on the first day of the month of shawwāl.

عِيَادَةُ المَرِيْض **['iyādatu al-marīdh]**

Visiting the sick. An incumbent religious duty enjoined by prophet Muhammad (p.b.u.h) on his followers. The prophet says «When a Muslim visits a sick brother, he gathers the fruits of paradise from the time he leaves his home until he returns».

العيد الصغير = عيدُ الفطْر

See عيدُ الفطر

العيدالكبير = عيدُ الأضحى

See عيدُ الأضحى

[Al-Mu'īd] **المُعِيْد**

The Reproducer (Allah).

صلاة العيد see صلاة

[ʻāẓa] **(ع و ذ) عَاذَ**

To be next to the bone (flesh); to take or seek refuge, especially with Allah.

[aʻāẓa] **أعَاذَ**

To recommend to the protection of Allah.

[istaʻāẓa] **اسْتعَاذَ**

To take refuge. In Qur'an: «And if (at any time) an incitement to discord is made to thee by the Evil one, seek refuge in Allah».

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٌ فَٱسۡتَعِذۡ بِٱللَّهِ﴾ [الأعراف: ٢٠٠].

«I seek Allah's protection from Satan the rejected one».

أَعُوذُ باللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

اسْتَعَاذَ باللهِ مِنْ

[istaʻāẓa billāhi min] To say: I seek the protection of Allah.

[istiʻāẓah] **اسْتِعاذة**

Appeal for refuge.

[aʻūẓu billāhi min] **أَعُوذُ باللهِ مِنْ**

I seek refuge with Allah (from)! Allah save (or protect) me (from)!

[maʻāẓ] **مَعَاذٌ**

A refuge.

[maʻāẓa Allah] **مَعَاذَ الله**

Allah forbid!

[ʻawwaẓa] **عَوَّذَ: دَعَا لَهُ بالحفْظ**

To pray that Allah protect someone, invoke the protection of Allah upon someone.

[taʻawwaẓa billāh] **تَعَوَّذَ بالله**

Seek refuge with Allah.

[taʻawwuẓ] **تَعَوُّذ**

The ejaculation: I seek refuge with Allah from the cursed Satan».

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

[taʻwīẓ] **تَعْوِيْذ**

Amulet, talisman, incantation.

[al-ʻiyāẓu billāh] **العِيَاذُ بالله**

Allah forbid! Allah save (protect) me (us) from that!

[al-muʻawwiẓatān] **المُعَوِّذَتَان**

The two last sūrahs of Qur'an. Suratu 'l-falaq, beginning with, «Say: I seek refuge with the Lord of the Daybreak».

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ﴾ [الفلق: ١].

Sūratu 'n-Nās, beginning, «Say: I seek refuge with the Lord of men».

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ [الناس : ١].

[al-'awrah] (ع و ر) العَوْرَة: السوءَة

The part of the body which it is illegal to keep naked before others. 'Aūrah for man is between the navel and the knee, but 'Aūrah for woman is the whole body except face and hands. Also 'Aurah means private parts, loins, genital organs, pudenda.

[al-'awrah] العَوْرَة: العِلَّة

Defect, fault, blemish.

العورَة المُغَلَّظة

[al-'awrah al-mughallazah]
Strict pudenda or the anterior and posterior pudenda.

['iwadh] (ع و ض) عِوَض

Compensation, substitute, offset, equivalent.

[ta'widh] تَعْويضٌ

Compensation.

['āqq] عَاقّ: عقوق

Undutiful, impious, disobedient, ungrateful, unthankful.

[ya'ūq] (ع و ق) يَعُوق

An idol mentioned in the Qur'an.

[al-mu'āwamah] (ع و م) المُعَاوَمَة

Sale contract for years in a row.

(ع و ن) استَعانَ بالله

[ista'āna billah] Seek Allah's help.

[musta'ān] مُستَعَان

One whose aid is to be implored.

['awān] عَوَان

Middle-aged.

['awn al-mazlūm] عَونُ المَظْلُوم

Helping the oppressed.

[al-'āhah] (ع و ه) العَاهة

Infirmity, physical disability.

['āba] عَابَ: انْتَقَدَ

To find fault with, fault, criticize, censure, blame.

[al-'aib] (ع ي ب) العَيْب

Defect, fault, blemish.

[al-'īr] (ع ي ر) العِيْر

Train of beasts of burden.

['īsa] (ع ي س) عِيْسى

In Qur'an, The prophet 'Īsa is spoken of under the following names and titles:

1- 'Īsa (عيسى), «Jesus».

2- 'Īsa ibn Maryam (عيسى بن مريم), «Jesus the son of Mary», from whom He was born by the power of Allah.

3- Al-Masīḥ (المسيح).

4- kalimatu 'llāh (كلمة الله) for he

was created by Allah's word «Be» (kun), and he was.

5- Qaulu 'l-Ḥaqq, «The word of Truth».

6- Rūḥun mina Allah (روحٌ مِنَ الله), «A spirit from Allah».

7- Rasūlu 'llāh (رسول الله), «The Messenger of Allah».

8- 'Abdu 'llāh, (عبد الله), «The servant of Allah».

9- Nabiyu 'llāh, «The prophet of Allah».

«The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: «Be» and he was».

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴾

[آل عمران: ٥٩].

After a description of the high position which Jesus occupies as a prophet, We have a repudiation of the dogma that he was Allah, or the son of Allah, or anything more than a man. If it is said that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As far as our physical bodies are concerned they are mere dust. In Allah's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the divine command «Be» for after that he was more than dust a great spiritual leader and teacher. Al-Bukhāri recorded that Abu Hurairah said that the Messenger of Allah (Blessings of Allah and Peace be upon him) said, "By Him in Whose Hands my soul is, the son of Maryam ('Īsā) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah. Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it".

['ī<u>sh</u>ah] (ع ي ش) عِيشَةَ

Life.

['ī<u>sh</u>atun rā<u>dh</u>iyah] عِيشَةٌ رَاضِية

A life of Bliss, pleasant life.

[ma'ī<u>sh</u>ah] مَعِيْشَة

Existence, manner of living, necessaries of life.

['ā'il] (ع ي ل) عَائِل

Poor.

['ailah] عَيْلة

Poverty.

[al-'iyāl] العِيَال

Household, dependents.

['āna] (ع ي ن) عَانَ

To flow.

['ain plural 'uyun] عَيْن: عُيون

Eye, spy.

['ainun jāriyah] عَيْنٌ جارِيَة

Flowing spring.

['ainu al-yaqīn] عَيْنُ اليَقِين

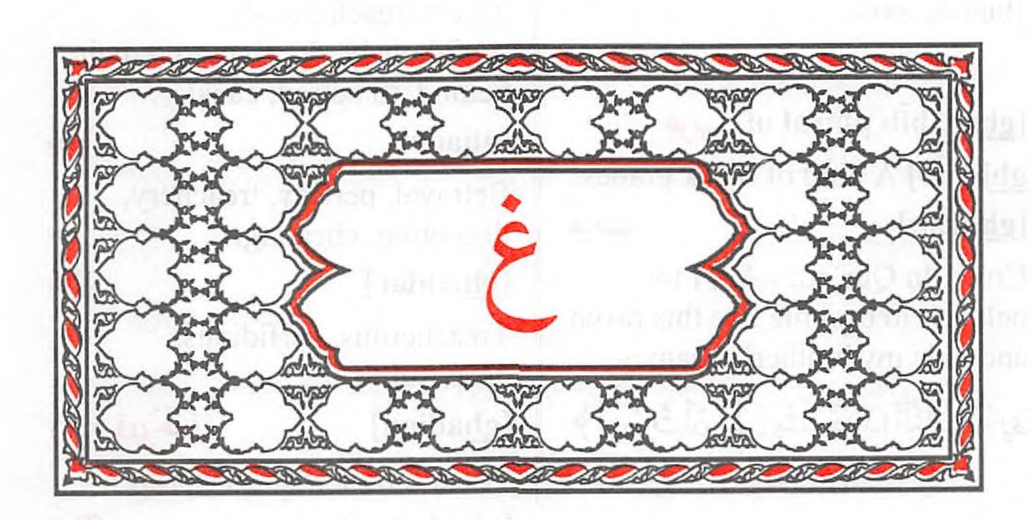
«Assured sight», that which he sees with the eye.

[ma'īn] مَعين

Clear-flowing, a fountain.

[al-'ainu bil'ain] العَيْنُ بالعَيْن

An eye for an eye, tit for tat.



[ghābir] (غ ب ر) غَابِرٌ

One who stays behind, lays behind.

[ghabana] (غ ب ن) غَبَنَ

To deceive, wrong, prejudice, cheat.

[ghubn] غُبْنٌ

Fraud or deceit in sales, cheating, wrong.

[ghubnun fāḥish] غُبْنٌ فَاحِش

Criminal fraud, grave deception.

[maghbūn] مَغْبُون

Deceived, defrauded, cheated.

[sūratu at-taghābun] سُورَة التَّغابُن

«Mutual deceit» The title of the 64th surah of the Qur'an.

see يوم التغابن يوم

[ghatha] (غ ث ا) غَثَا

To be covered with foam and dead leaves.

[ghuthā'] غُثَاءٌ

Scum and refuse, light straw, stubble. In Qur'an: «Then the Blast overtook them with justice, and we made them as rubbish of dead leaves (floating on the stream of time)! So away with the people who do wrong!».

﴿فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ﴾ [المؤمنون: ٤١].

m = م ;n = ن ;h = هـ ;w = و ;y = ي ;(long vowel) ū = و ;(diphthong) au = و ;(long vowel) ī = ي ;(diphthong) ai = ي. Short vowels: (fatḥa ـَ) a = ;(kasra ـِ) i = ;(dhamma ـُ) u =.

[ghadara] (غ د ر) غَدَرَ

To act treacherously, perfidiously, deceive, to remain behind, to betray, cheat.

[ghadr] غَدْرٌ

Betrayal, perfidy, treachery, deception, cheating.

[ghaddar] غَدَّار

Treacherous, perfidious, deceitful.

[ghadiqa] (غ د ق) غَدِقَ

To be full of water (a spring).

[ghadaqun] غَدَقٌ

Copious, abundant. In Qur'an: «If they (the pagans) had (only) remained on the (right) way, we should certainly have bestowed on them rain in abundance».

﴿وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا﴾ [الجن: ١٦].

[ghada] (غ د ا) غَدَا

To come or go early in the morning.

[ghadu] غَدْوٌ

The morrow.

[ghuduwwun] غُدُوٌّ

The morning, early morning.

[ghadwah] غَدْوَة

Forenoon endeavor.

[gharraba] (غ ر ب) غَرَّبَ

Banish, exile.

غَرَابِيب

[gharābīb plural of غِربيب **ghirbīb]** A kind of black grapes.

[ghurāb] غُرَاب

Crow. In Qur'an: «Am I too helpless to become like this raven and hide my brother's shame».

﴿أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى﴾ [المائدة: ٣١].

The crow is not lawful food according to the Muslim law.

[maghrib] مَغْرِب

The west, setting of the sun.

[maghribān] مَغْرِبَان

The two points in the Heavens, where the sun sets in summer and winter. In Qur'an: «(He is) Lord of the easts and Lord of the two wests».

﴿رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ﴾ [الرحمن: ١٧].

[gharra] (غ ر ر) غَرَّ

To deceive with vain hopes; when used with acc. and بـ it means to seduce from.

[ghurratu ash-shahr] غُرَّةُ الشَّهر

The first days of the Islamic month, new moon.

غُرُورٌ
[gharūr]
A deceiver, the devil.

غُرُور: عُجْب
[ghurūr]
Conceit, self-conceit, vanity, pride, arrogance.

غُرُور: الخداع
[ghurūr]
Deception, delusion, illusion.

غُرُور: أبَاطِيْل
[ghurūr]
Vanities, trifles.

غُرُوراً
[ghurūran]
Deceitfully.

مَغْرور
[maghrūr]
Deceived, snobbish.

بيع الغَرَر see بيع

(غ ر ز) غَرِيْزَة: غَرَائِز
[gharīzah Plural gharā'iz]
Instinct, natural disposition.

غَرِيْزِي
[gharīzi]
Natural, instinctive, inborn.

(غ ر ف) اغْتَرَفَ
[ightarafa]
To drink out of the hand.

غُرْفَة
[ghurfah]
A draught of water taken up in the hand.

(غ ر ق) غَرْقٌ
[gharqun]
A draught.

مُغْرَقٌ
[mughraqun]
Drowned.

(غ ر ق د) بقيع الغَرْقَدْ see بقيع

(غ ر م) غَرِمَ
[gharima]
To be in debt.

غُرْمٌ
[ghurmun]
Damage, loss.

مَغْرَمٌ
[maghramun]
A debt that must be paid, a forced loan.

مُغْرَمٌ
[mughramun]
One who is involved in debt, or laid under an obligation.

غَارِمٌ
[ghārimun]
One in debt.

غَرَامٌ
[gharām]
A continuous torment. In Qur'an: «Those who say, our Lord! avert from us the wrath of Hell, for its wrath is indeed an affliction grievous».

﴿ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

[الفرقان: ٦٥].

غَرَامَة
[gharāmah]
Fine.

الغَارِمُون
[al-ghārimūn]
The indebted. see زكاة

(غ ر ا) غَرَا
[ghara]
To glue.

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: ـَ (fatḥa) = a؛ ـِ (kasra) = i؛ ـُ (dhamma) = u.

[a<u>gh</u>ra] أغْرَى

To excite, incite against; to cause enmity.

[i<u>gh</u>rā'] إغْرَاء

Temptation, incitement, instigation.

[mu<u>gh</u>rin] مُغْرٍ

Alluring, tempting.

[mu<u>gh</u>rayāt] مُغْرَيات

Lures, temptations.

[<u>gh</u>aza] (غ ز ا) غَزَا

To strive (for), to fight.

[al-<u>gh</u>āzi] الغازِي

Warrior. One who fights in the cause of Islam.

[<u>gh</u>azu] غَزْو

Invasion, attack, raid.

[<u>gh</u>azwah] غَزْوَة

Ghazwah (a large army unit with the prophet himself leading the army), but sariyah (a small army without the prophet's participation).

[<u>gh</u>azwatu uḥud] غَزْوَةُ أُحُد

In the meantime the Meccans completed their war preparations to avenge the defeat at Badr and to crush prophet Muhammad (p.b.u.h). Early in March 625 A.D. their leader Abū Sufian marched at the head of 3000 fighters against Medina. Seven hundred of them had coats of mail, which were at the time costly. Two hundred of them were mounted on camels.
For their camp they chose a spot at the foot of the hill of Uḥud to the north of Medina. Prophet Muhammad (p.b.u.h) held a council of war. Opinion was divided between those who wanted to remain in the city and defend it and those who preferred to go out to fight. The latter won and prophet Muhammad led a force of seven hundred Muslim fighters who chose for their camp a strong spot on the hill of Uḥd, overlooking the Meccan camp to the west. To prevent the Meccan cavalry from outflanking his army on his left, the prophet stationed fifty archers and instructed them not to leave their position under any circumstances. When fighting began the Muslims, though greatly outnumbered, were able to force their way to the Meccan camp. They would have won the battle if the archers had not left their positions, thus allowing the Meccan cavalry to outflank the Muslim fighters and get behind them. The Muslim fighters were

Badr) was unequal because 313 ill-equipped Muslims opposed 950 armed Meccans.

[ghazwatu Tabūk] غَزْوَةُ تَبُوك

Tabūk is a place near the northern frontier of Arabia, quite close to what was then Byzantine territory in the province of Syria (which includes Palestine). It is on the Hijāz Railway, about 350 miles north -west of Medina, and 150 miles south of Ma'ān. It had a fort and a spring of sweet water. In consequence of strong and persistent rumours that the Byzantines (Romans) were preparing to invade Arabia and that the Byzantine Emperor himself had arrived near the frontier for the purpose, the prophet Muhammad (p.b.u.h) collected as large a force as he could, and marched to Tabūk. The Byzantine invasion did not come off. But the prophet took the opportunity of consolidating the Muslim position in that direction and making treaties of alliance with certain Christian and Jewish tribes near the Gulf of 'Aqaba.
But the Hypocrites had played, as always a double game, and the policy hitherto followed, of free access to the sacred centre of thrown into confusion. What made matters worse was that a cry went up that Muhammad (p.b.u.h) himself had been killed.
He had only been wounded. But defeat followed and seventy-five Muslims fell in the field. The Meccans might have won a much greater victory if they had not stopped fighting when the Muslims withdrew to the summit of the hill of Uḥud. Thus they lost the opportunity to fulfill their main purpose of crushing the Muslims who were allowed to return to Medina.

[ghazwatu Badr] غَزْوَةُ بَدْر

The first battle (ghazwah) between Muslims and the Quraish. This battle (ghazwah) took place in Ramadhān. It is the first ghazwa in Islam.
Many of the principal men of the Quraish were slain, including Abu Jahl. The losses of the Quraish at Badr were seventy killed and seventy prisoners. This victory at Badr consolidated the power of prophet Muhammad (p.b.u.h), and it is regarded by Muslim historians as one of the most important events of history.
The Battle of Badr (ghazwatu

Islam, to Muslims and pagans alike, was now altered, as it had been abused by the enemies of Islam.

[ghazwatu Ḥunain] غَزْوَةُ حُنَيْن

Hunain on the road to Ṭā'if from Mecca, and about fourteen miles to the east of Mecca. It is a valley in the mountainous country between Mecca and Ta'if.

Immediately after the conquest of Mecca, (A. H. 8), the pagan idolaters, who were surprised and chagrined at the wonderful acceptance with which Islam was receiving, organised a great gathering near Tā'if to concert plans for attacking the Apostle. The Hawāzin and the Thaqif tribes took the lead and prepared a great expedition for Mecca, boasting of their strength and military skill. There was on the other hand a wave of confident enthusiasm among the Muslims at Mecca, in which the new Muslims joined. The enemy forces numbered about 4000 but the Muslim force reached a total of ten or twelve thousand, as every one wished to join.

For The first time the Muslims had at Hunain tremendous odds in their favour. But this itself constituted a danger. Many in their ranks had more enthusiasm than wisdom, more a spirit of elation than of faith and confidence in the righteousness of their cause. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concealed himself. As soon as Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a disadvantage.

Many were slain, and many turned back in confusion and retreat. But the Apostle, as ever, was calm in his wisdom and faith. He rallied his forces and inflicted the most crushing defeat on the enemy. In Qur'an:

«Assuredly Allah did help you in many battle fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught, the hand, for all that it is wide, did constrain you, and you turned back in retreat»

﴿ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴾ [التوبة: ٢٥].

غَزْوَةُ الخَنْدَق

[ghazwatu al-khandaq] The Battle of the trench. The Meccans encouraged by the expelled Jews of al-Nadir, made an attempt to crush the Muslims. They were able to get together a huge confederate army of ten thousand fighters, consisting of Meccans, tribal Arabs from neighbouring area and Abyssinians. Before marching to Medina the Meccans made a secret alliance with the remaining Jews of Medina who belonged to the tribe of Qurayza. When this huge army drew near to Medina, they found that the Muslims were expecting them. Though the Muslims had become much stronger and more numerous, they were still greatly outnumbered by the enemy. So they had decided to remain in their city which they surrounded by a trench. Hence this battle came to be known as the Battle of the trench. The trench proved to be a good form of defence. It prevented the Meccans from making use of their superior cavalry and large numbers. Moreover, whereas the Muslims were united, the confederate army suffered from disunity and a lack of enthusiasm. Hence after besieging Medina for about one month, the confederate army broke off the siege and left. The Meccan failure this time had far-reaching consequences for both the Meccans and the Muslims. While it convinced the Meccans of the futility of further attempts to crush the Muslims, it opened the way for the triumph of Islam in Arabia.

[al-maghāzi] المَغَازي

The military campaigns of the prophet.

[ghasaqa] (غ س ق) غَسَقَ

To be very dark (the night).

[ghasaqun] غَسَقٌ

The commencement of night.

[ghāsiq] غاسِقٌ

The moon, also the commencement of Darkness.

[ghassāq] غَسَّاقٌ

Corruption which flows from the bodies of the damned.

[ghasala] (غ س ل) غَسَلَ

To take a bath, bathe.

غِسْل **[ghisl]**

Wash water.

غُسْل **[ghusl]**

Total ablution, as distinguished from ghasl (washing) is the religious act of bathing the whole body after a legal impurity. The Muslim teachers of all sects are unanimous in prescribing the washing of the whole body after the following acts:

1- Haydh, menses.
2- Nifās, puerperium.
3- jimā', coitus.
4- Iḥtilām, Wet dream.

It is absolutely necessary that every part of the body should be washed, for 'Ali relates that the prophet said: «He who leaves but one hair unwashed on his body, will be punished in hell accordingly».

غُسْل مَسْنُون **[ghusl masnūn]**

«Washings which are sunnah». They are four in number:

1-Before the Friday prayers and on the great festivals.
2-After washing the dead.
3-Ghusl for Iḥram (pilrimage and 'umrah).
4- Ghusl for 'Arafa (pilgrimage).

غُسْلُ الجَنَابَة **[ghuslu al-janābah]**

Purification bath.

غُسْلُ المَحِيْض **[ghuslu al-maḥīdh]**

Menses bath.

غُسْلُ المَيِّت **[ghuslu al-mayyit]**

Washing the dead.

اغْتَسَلَ **[ightasala]**

To wash one's-self.

مُغْتَسَلٌ **[mughtasal]**

A place for washing.

غُسَالَة **[ghusālah]**

Dirty wash water.

(غ ش ش) غَشَّ **[ghash-sha]**

To act dishonestly; to deceive, cheat, mislead, swindle, trick.

غِش **[ghish]**

Deception, deceit, fraud, false pretence, cheating, trickery, duplicity.

غشّاش **[ghash-shāsh]**

Deceptive, fraud, deceiver.

(غ ش ا) غَشَى **[ghasha]**

To cover over, come upon. In Qur'an: «On the Day that the punishment shall cover them from above them and from below them».

﴿ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ﴾ [العنكبوت : ٥٥].

«Then Pharaoh pursued them with his forces, but the waters

completely overwhelmed them and covered them up».

﴿ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴾ [طه: ٧٨].

«And their faces covered with Fire».

﴿ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴾ [إبراهيم: ٥٠].

«Enveloping the people, this will be a penalty grievous».

﴿ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ﴾

[الدخان: ١١].

«Behold, the lote-tree was shrouded (in mystery unspeakable!».

﴿ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴾ [النجم: ١٦].

«By the Night as it conceals it».

﴿ وَٱلَّيْلِ إِذَا يَغْشَىٰ ﴾ [الليل: ١].

«We have covered them up, so that they can not see».

﴿ فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴾ [يس: ٩].

«He draweth the night as a veil o'er the day, each seeking the other in rapid succession».

﴿ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا ﴾

[الأعراف: ٥٤].

«Ah! even when they cover themselves with their garments, He knows what they conceal and what they reveal».

﴿ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴾ [هود: ٥].

[aghsha] أَغْشى

To cover, cause to cover or be covered.

[ghishāwah] غِشاوَة

A veil covering, a dimness in the eye. In Qur'an: «Allah has set a seal on their hearts and on their hearing, and on their eyes is a veil».

﴿ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ﴾ [البقرة: ٧].

[al-ghāshiyah] الغاشِيَة

«The covering, overwhelming». A name given to the 88th sūrah of the Qur'an, the word occurring in the first verse (Āyah) for the Day of Judgment.

[sūratu al-ghāshiyah] سُورَةُ الغاشِيَة

See الغاشية

[ghaṣaba] (غ ص ب) غَصَبَ

To carry off violently.

[ghaṣb] غَصْب

«Using by force; usurpation».

ghaṣb, in its literal sense, means the forcibly taking a thing from another. In the language of the law it signifies the taking of the property of another which is valuable and sacred, without the consent of the proprietor, in such a manner as to destroy the proprietor's possession of it.

[ghaṣban] غَصْبًا

By force.

[ghaṣṣa] (غ ص ص) غَصَّ

To be annoyed by something sticking in the throat.

[ghuṣṣah] غُصَّة

Something which sticks in the throat, so as to cause pain.

[ghuṣṣatu al-mawt] غُصَّةُ المَوت

Agony of death.

[ghadhiba] (غ ض ب) غَضِبَ

To be angry.

[ghadhab] غَضَبٌ

«Anger, wrath». A word used frequently in the Qur'an for the wrath of Allah.

[ghadhabu Allah] غَضَبُ الله

Allah's wrath.

[ghadhbān] غَضْبَان

Angry.

[mughādhib] مُغَاضِب

Being angry. In Qur'an: «And remember Ẓu-nūn, when he departed in wrath».

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَـٰضِبًا﴾ [الأنبياء : ٨٧] .

[magh-dhūb] مَغْضُوب

Incensed. In Qur'an: «The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray».

﴿صِرَٰطَ ٱلَّذِينَ أَنعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ [الفاتحة : ٧] .

[ghadh-dha] (غ ض ض) غضَّ

To cast down-the eyes, to lower. In Qur'an: «Say to the believing men that they should lower their gaze».

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ﴾ [النور : ٣٠] .

«Those that lower their voice in the presence of Allah's Apostle».

﴿إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ﴾ [الحجرات : ٣] .

«And be moderate in thy pace, and lower thy voice».

﴿وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ﴾ [لقمان : ١٩] .

[ghadh-dha ṣawtahu] غَضَّ صَوْتَهُ
Lower one's voice.

[ghadh-dha ṭarfahu] غَضَّ طَرْفَهُ
To lower one's eyes.

[ghadh-dha al-baṣar] غَضَّ البَصَر
Lower the gaze.

[ghadh-dhu al-baṣar] غَضُّ البَصَر
Lowering the gaze.

[ghadhādhah] غَضَاضَة
Shortcoming, fault, freshness.

[ghaṭasha] (غ ط ش) غَطَشَ
To be dark.

[aghṭasha] أَغْطَشَ
To make dark. In Qur'an: «Its night doth He endow with darkness, and its splendour doth He bring out (with light)».

﴿وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا﴾

[النازعات: ٢٩].

[ghafara] (غ ف ر) غَفَرَ
To cover, pardon; to forgive.

[istaghfara] اسْتَغْفَرَ
To ask pardon for; ask for forgiveness.

[astaghfiru Allah] أَسْتَغْفِرُ اللهَ
I ask Allah's forgiveness!

[istighfār] اسْتِغْفَار
The act of seeking pardon.

[mustaghfir] مُسْتَغْفِر
One who asks forgiveness.

[ghāfir] غَافِر
One who forgives, forgiving.

[suratu ghāfir] سُورَةُ غَافِر
Chapter of the Forgiver.

[ghāfiru aẓ-ẓanb] غَافِرُ الذَّنْب
The Forgiver of sin.

[ghifār] غِفَار
An Arabian tribe in the time of prophet Muhammad (p.b.u.h). They were descendants of Abū Ẓarri 'l-Ghifāri.

[Ghaffār] غَفَّار
Very forgiving, readily inclined to pardon, the Pardoner (Allah).

[ghufrān] غُفْرَان
Pardon, forgiveness, remission.

[maghfirah] مَغْفِرَة
Forgiveness. In Qur'an: «Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous».

﴿وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

[آل عمران: ١٣٣].

[Ghafūr] غَفُورٌ

Readily inclined to pardon, much forgiving (esp. of Allah).

[Al-Ghaffār] الغَفَّار

The Forgiver. One of the ninety-nine special names of Allah.

[Al-Ghafūr] الغَفُور

The Forgiving. One of the ninety-nine special names of Allah.

[lā yughfar] لا يُغْفَر

Unforgivable, unpardonable, inexcusable.

[ghafala] (غ ف ل) غَفَلَ

To neglect, be negligent, be unmindful.

[aghfala] أَغْفَلَ

To cause to be negligent.

[ghaflah] غَفْلَة

Negligence, forgetfulness. In Qur'an: «Closer and closer to mankind comes their Reckoning, yet they heed not and they turn away».

﴿ ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ﴾[الأنبياء : ١].

[ghāfil] غَافِلٌ

Unmindful, heedless.

[al-ghāfilūn] الغَافِلُون

The heedless. In Qur'an: «They are like cattle, nay more misguided, for they are heedless (of warning)».

﴿أُوْلَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ أُوْلَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ﴾[الأعراف : ١٧٩].

[ghalaba] (غ ل ب) غَلَبَ

To prevail; overcome, conquer.

غَلَبَ على الظَّن

[ghalaba 'ala aẓ-ẓan] To be probable, be likely.

[ghalabun] غَلَبٌ

Victory, conquest. In Qur'an: «After their conquest, or defeat».

﴿مِّنۢ بَعْدِ غَلَبِهِمْ﴾[الروم : ٣].

[ghulb] غُلْبٌ

Thick necked, lofty. In Qur'an: «And enclosed Gardens, dense with lofty trees».

﴿وَحَدَآئِقَ غُلْبًا﴾[عبس : ٣٠].

[ghālib] غَالِبٌ

One who overcomes, victorious.

(غ ل س) غَلَّسَ في الصَّلاة

[ghallasa fi aṣ-ṣalāh] To perform the prayer before daybreak.

[al-ghalas] الغَلَس

Darkness at the end of the night.

(غ ل ظ) غَلَظَ **[ghalaza]**

To be thick, rough, severe.

غَلَّظَ اليَمِيْن **[ghallaza al-yamīn]**

To swear a sacred oath.

اسْتَغْلَظَ **[istaghlaza]**

To be thick, strong.

غِلْظَة **[ghilzah]**

Severity.

غَلِيْظ: غِلاظ **[ghalīz plural ghilāz]**

Rough, severe, strong.

غَليظُ القَلْب **[ghalīzu al-qalb]**

Hard-hearted.

يَمِيْن غَلِيْظَة: مُغَلَّظة

[yamīn ghalīzah] Binding, sacred oath.

(غ ل ق) اسْتَغْلَقَ عَليهِ الكَلام

[istaghlaqa 'alaihi al-kalām] To be tongue-tied, speechless, unable to speak.

(غ ل ل) غَلَّ **[ghalla]**

To insert, defraud, bind as the hand to the neck.

غِلّ **[ghillun]**

Hidden enmity, grudge, rancor.

غُلّ: أغلال **[ghullun plural aghlāl]**

A collar, yoke.

غُلُو في الدِّين **[ghulū fi ad-dīn]**

Exaggeration in religion.

غُلُول **[ghulūl]**

Stealing from the war booty before its distribution. In Qur'an: «But he who shall defraud, shall come forth with his defraudings on the day of the resurrection, then shall every soul be paid what it hath merited and they shall not be treated with injustice».

﴿ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴾

[آل عمران: ١٦١].

مَغْلُول **[maghlūl]**

Bound, tied up. In Qur'an: «Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute».

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴾

[الإسراء: ٢٩].

We are not to be so lavish as to make ourselves destitute and incur the just censure of wise men, nor is it becoming to keep back our resources from the just needs of those who have a right to our help.
Even strangers have such a right. But we must keep a just measure

between our capacity and other people's needs.

(غ ل م) غُلَام: غِلْمان

[ghulām plural ghilmān] A boy under age, frequently used in the Qur'an for a son. «She (Mary) said: How can I have a son when a man has not touched me?».

(غ م ر) غَمْرَة: غمرات

[ghamrah plural ghamarāt] A flood of water, a confused mass of anything; sometimes used metaphorically.

غَمَرَاتُ المَوت

[ghamarātu al-mawt] The pangs of death.

[taghāmaza] (غ م ز) تَغَامَزَ

To wink at one another.

انْغَمَسَ في المَلَذَّات

[inghamasa fi al-malazzāt] To indulge in pleasures, give way to one's desires.

انْغماسٌ في المَلَذَّات

[inghimās fi al-malazzat] Indulgence in pleasures, self-indulgence.

[ghamūs] (غ م س) غَمُوس

Ominous, calamitous, disastrous.

اليمين الغموس see يمين.

[ghamma] (غ م م) غَمَّ

To cover.

[ghammun] غَمٌّ

Anguish, affliction.

غَمَامٌ

[ghamāmun plural of ghamāmah غمامة**]** Clouds covering the heavens.

[ghanima] (غ ن م) غَنِمَ

To get as booty, acquire, gain.

[ghanamun] غَنَمٌ

Sheep.

[ghunmun] غُنْمٌ

Spoils, booty, advantage.

مَغَانِم

[maghānim plural of مَغْنَم **maghnam]** Plunder, spoils, war booty. In Qur'an: «Allah has promised you many gains that you shall acquire».

﴿ وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً ﴾

[الفتح : ٢٠].

[ghanīmah] غَنِيْمَة

Plunder. If the Imām, or leader of the Muslim army, conquers a country by force of arms, he is at liberty to leave the land in possession of the original proprietors provided they pay tribute, or he may divide it amongst the Muslims; but with

regard to movable property, it is unlawful for him to leave it in possession of the infidels, but he must bring it away with the army and divide it amongst the soldiers. Four-fifths of the spoils belong to the troops and the remaining one-fifth must be divided into three equal portions for the relief of orphans, the feeding of the poor, and the entertainment of travellers. In Qur'an: «And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer».

﴿ ۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ﴾ [الأنفال: ٤١].

[ghunnah] (غ ن ن) غُنَّة

Nasal voice; nasalization.

[aghna] (غ ن ي) أَغْنَى

To enrich; to avail or be profitable to, suffice for, fill the place of another for or against.

[istaghna] اسْتَغْنَى

To become rich, desire riches, to be able to do without, to be self-sufficient.

[ghina an nafs] غِنَى النَّفس

Self-contentment.

غَنِيٌّ: أَغْنِيَاء

[ghani plural aghniyā'] Rich.

[mughnin] مُغْنٍ

One who suffices or stands in the place of another.

[Al-Ghani] الغَنِي

«The self-sufficient». One of the ninety-nine special names or attributes of Allah, expressing the superiority of the Almighty over the necessities and requirements of mankind.
In Qur'an: «And if any turn back (from Allah's way), verily Allah is free of all needs, worthy of all praise».

﴿ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴾ [الحديد: ٢٤].

[Al-Mughni] المُغْنِي

«The Enricher». One of the ninety-nine names or attributes of Allah.

[ghawth] (غ و ث) غَوث

Aid, help.

[yaghūth] يَغُوث

Name of an idol.

[ghāra] (غ و ر) غَارَ

To come into a hollow place.

[ghār ḥirā'] غار حِرَاء

The cave of Ḥirā'. The cave in

which prophet Muhammad (p.b.u.h) was worshiping Allah.

[maghārah] مَغَارَة

A cave.

[ghawrun] غَوْرٌ

(water) running away underground. In Qur'an: «Say: see Ye? if your stream be some morning lost (in underground earth), who then can supply you with clear-flowing water?»

﴿قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ﴾ [الملك : ٣٠].

[mughīrāt] مُغِيرَات

Horses making a hostile excursion.

[ghā'iṭ] (غ و ط) غَائِط

A hollow place, human excrements, stool.

[ghāla] (غ و ل) غَالَ

To seize.

[ghawl] غَوْلٌ

Inebriation.

[ghawa] (غ و ي) غَوَى

To stray from the right way, go astray; to misguide, lead astray, to deviate from what is right.

[aghwa] أَغْوَى

To lead astray.

[ighwā'] إِغْوَاء

Seduction, temptation.

غَاوٍ: غَاوُون

[ghāwin plural ghawwun] One who goes astray; expressions denoting Devils, or those who listen to them.

[ghiwāyah] غِوَايَة

Error, sin seduction, temptation.

[ghayyun] غَيٌّ

Trespassing, transgression, offense, error, sin seduction, temptation.

[al-ghāwwun] الغَاوُون

The straying.

الغَايَةُ تُبَرِّرُ الواسِطَة

[al-ghāya tubarriru al-wāsiṭa] The end justifies the means.

[ightāba] (غ ي ب) اغْتَابَ

To backbite.

[istaghāba] اسْتَغَابَ

To backbite.

[mughtāb] مُغْتَاب

Backbiter, slanderer.

غَيْب: غُيُوب

[ghaib plural ghuyūb] Unseen, unknown, hidden, invisible.

[mughayyab] مُغَيَّب

Hidden, concealed, invisible.

[ghaibi] غَيْبِي

Hidden, invisible, secret.

[ghībah] غِيْبَة

Backbiting, Anything secretly whispered of an absent person which is calculated to injure him, and which is true, is called ghībah, a false accusation being expressed by Buhtān. Abū Hurairah says, «The question was put to the prophet, do you know what backbiting is? and he replied, It is saying anything bad of a Muslim. It was said, but what if it is true?
And he said, if it is true it is ghībah, and if it is a false accusation, it is buhtān (slander). It is strictly forbidden in both the Qur'an and Hadīth.

[ghaibah] غَيْبة

Obsence, invisibility.

[mughībah] مُغِيْبَة

Woman with an absent husband.

الغِيْبَة والنَّمِيْمَة

[al-ghībah wa-n-namīmah] Backbiting and calumny.

[al-mughayyabāt] المُغَيَّبات

The hidden, transcendental things, the divine secrets.

[al-imān bilghaib] الإيْمان بالغَيْب

The belief in the invisible world.

['allām al-ghuyūb] عَلاَّم الغُيُوب

He who thoroughly knows the invisible, or transcendental things (Allah).

[ghātha] غَاثَ: أعان

To succor, relieve, aid, help.

غَاثَ اللهُ البِلاد

[ghātha Allahu al-bilād] To send rain upon, water with rain.

[istaghātha] (غ ي ث) اسْتَغَاثَ

To implore assistance.

[ghaith] غَيْث

Rain.

[ghādha] (غ ي ض) غَاضَ

To diminish, abate, be wanting. In Qur'an: «Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed».

﴿ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ﴾[الرعد: ٨].

[ghāza] (غ ي ظ) غَاظَ

To incense, irritate.

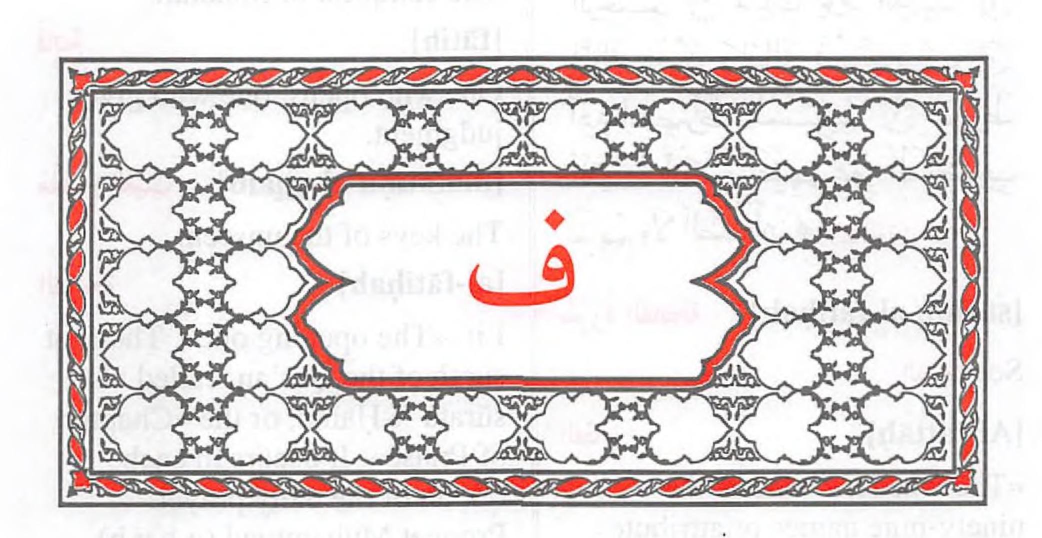
[ghā'iz] غَائِظ

One who is angry.

[ghaiz] غَيْظ

Anger, fury.





(ف أ د) فُؤَاد: أَفْئِدَة

[fu'ād plural af'-idah] The heart. In Qur'an: «The prophet's mind and heart in no way falsified that which he saw».

﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ﴾ [النجم: ١١].

(ف أ ي) فِئَة

[fi'ah]

A band or party of men, army. In Qur'an: «How oft, by Allah's will, hath a small force vanquished a large one».

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً﴾ [البقرة: ٢٤٩].

(ف ت ح) فَتَحَ

[fataḥa]

To grant victory or success, give into someone's power.

اسْتَفْتَحَ

[istaftaḥa]

To ask assistance of Allah, against (على); to ask for a judgment or decision.

فَتَحَ اللهُ عَلَيه

[fataḥa Allāhu 'alaihi] To grant victory or success to, to open the gates of profit to, to endow with, bless with, to inspire with.

فَتْحٌ قَرِيب

[fatḥun qarīb]

Speedy victory.

فَتْحٌ مُبِين

[fatḥun mubīn]

Manifest victory.

فَتْحُ مَكَّة **[fatḥu makkah]**

The conquest of Makkah.

فَاتِحٌ **[fātiḥ]**

One who opens, one who gives judgment.

مَفَاتِحُ الغَيْب **[mafātiḥu al-ghaib]**

The keys of the unseen.

الفَاتِحَة **[al-fātiḥah]**

Lit. «The opening one». The first sūrah of the Qur'an, called also sūratu 'l-Ḥamd, or the «Chapter of Praise». It occurs in each rak'ah of the daily prayer. Prophet Muhammad (p.b.u.h) related that it was the greatest sūrah in the Qur'an and called it the Qur'anu 'l-Aẓīm, or the «exalted reading». It is also entitled the sab'u 'l-Mathāni, as it contains seven verses; also ummu 'l- Qur'ān. «The Mother of the Qur'ān».
Al-Fātiḥah is translated as follows: «Praise be to Allah, Lord of the Creation, the Compassionate, the Merciful, King of Judgment-day! You alone we worship, and to You alone we pray for help. Guide us to the straight path, the path of those whom You have favoured, Not of those who have incurred Your wrath, Nor of those who have gone astray».

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٣ مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ [الفاتحة: ١ـ٧].

سُورَةُ الفَاتِحَة **[sūratu al-fātiḥah]**

See الفاتحة

الفَتَّاح **[Al-fattāḥ]**

«The Opener». One of the ninety-nine names or attributes of Allah. It occurs in the Qur'an: «For He is the Opener who knows». «Say: Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice, and He is the One to decide, the One who knows all».

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ﴾ [سبأ: ٢٦].

الفَتْح **[al-fatḥ]**

«The Victory». The title of the 48th sūrah of the Qur'an, in the first verse (Ayah) of which the word occurs. «Verily we (Allah) have given thee an obvious victory, that Allah may pardon thee thy former and later sin».

سُورَةُ الفَتْح
[sūratu al-fatḥ]

Chapter of Victory.

(ف ت ر) فَتَرَ
[fatara]

To be quiet; to feel weak or faint.

مُفتَرٍ: المُفتَري
[muftarin]

Slanderer, calumniator, backbiter, liar, fabricator of lies, false accuser.

مُفَتِّر
[mufattir]

Intoxicant.

فَتْرَةُ الرَّضَاعَة

[fatratu ar-radhā'ah] Suckling period.

الفَتْرَة
[al-fatrah]

The time which elapses between the disappearance of a prophet and the appearance of another.

(ف ت ق) فَتَقَ
[fataqa]

To split, cleave asunder.

(ف ت ل) فَتِيْل
[fatīl]

A small skin in the cleft of a date-stone, hence a thing of no value.

(ف ت ن) فَتَنَ
[fatana]

To try, or prove as gold in the fire; to afflict, persecute (by burning); to lead into temptation; to make an attempt upon; to seduce.

فَاتِنٌ
[fātin]

One who leads into temptation.

فِتْنَة: اغْوَاء
[fitnah]

A temptation, seduction, attraction.

فِتْنَة: سِحْر
[fitnah]

Charm, magic, enchantment, fascination, captivation, bewitchment.

فِتْنَة: شَغَب
[fitnah]

Sedition, riot, disturbance, trouble, unrest, disorder.

فِتْنَه: مِحْنَه
[fitnah]

Trial, ordeal, affliction, distress.

فِتْنَةُ الدُّنيا
[fitnatu ad-dunyah]

Affliction of world.

فِتْنَةُ الغِنَى
[fitnatu al-ghina]

Affliction of wealth.

فِتْنَةُ المَال
[fitnatu al-māl]

Affliction of wealth.

فِتْنَةُ المَحْيَا وَالمَمَات

[fitnatu al-maḥyah wal-mamāt]

Affliction of life and death.

فُتُون
[futūn]

A trial.

مَفْتُون
[maftūn]

Distracted, demented.

(ف ت ي) فَتَا
[fata]

To be superior to another in generosity.

إفْتَاء: مصدر أفتى
[iftā']

Deliverance of formal legal

opinions, giving or deliverance of advisory opinions.

[iftā'] إفْتاء: مَنْصِب المُفْتِي

Office of mufti.

[afta fi] أَفْتَى: فِي

To give or deliver a (formal) legal opinion, to give or deliver an advisory opinion.

[istafta] استَفْتَى

To ask for a (formal) legal opinion.

[istiftā'] استِفْتَاء

Request for a formal legal opinion, consulting, consultation.

[fatwa] فَتْوى

Formal legal opinion. A religious or judicial sentence pronounced by a Mufti or Qādi.

[yufti] يُفْتِي

To give a formal legal opinion.

[yastafti] يَسْتَفْتِي

To ask someone for a formal legal opinion. Ask for a legal verdict.

[al-mufti] المُفْتِي

The deliverer of formal legal opinions; the expounder of Islamic law.

[fajja] (ف ج ج) فَجَّ

To straddle.

[fajjun plural fijāj] فَجٌّ: فِجاج

A broad way, especially between two mountains.

[fajara] (ف ج ر) فَجَرَ

To lead a dissolute life, indulge in debauchery, dissipate, act immorally or sinfully, to be or become profligate, dissolute, dissipated.

[fajara] فَجَرَ: زَنَى

To commit adultery, whore, fornicate.

[fajjara] فَجَّرَ

To cause to flow, let flow or pour forth.

[fajr] فَجْرٌ

The dawn, day-dreak.

[sūratu al-fajr] سُورَةُ الفَجْر

Chapter of Dawn (No.89).

[fājir plural fujjār] فَاجِر: فُجَّار

Wicked, libertine, profligate, adulterer, insolent.

[fājirun kaffār] فَاجِرٌ كَفَّار

Wicked disbeliever.

[fājirah] فَاجِرَة

Adulteress, whore, harlot, prostitue.

[fujūr] فُجُور

Wickedness, libertinism.

[al-fujjār] الفُجَّار

The wicked. In Qur'an: «And the wicked, they will be in the fire».

أ = a؛ آ = ā؛ ب = b؛ ت = t؛ ث = th؛ ج = j؛ ح = ḥ؛ خ = kh؛ د = d؛ ذ = ẕ؛ ر = r؛ ز = z؛
س = s؛ ش = sh؛ ص = ṣ؛ ض = dh؛ ط = ṭ؛ ظ = z̲؛ ع = ʻ؛ غ = gh؛ ف = f؛ ق = q؛ ك = k؛ ل = l؛

﴿ وَإِنَّ ٱلْفُجَّارَ لَفِي جَحِيمٍ ﴾ [الانفطار : ١٤] .

[faḥusha] (ف ح ش) فَحُشَ

To be monstrous; to be excessive.

[fuḥsh] فُحْش

Obscenity, dirty language.

[fāḥish] فَاحِش

Excessive, obscene, nonsensical.

فَاحِشَة: فَوَاحِش

[fāḥishah plural fawāḥish]

Great sin, fornication or adultery, criminal fraud.

فَاحِشَةٌ مُبَيِّنَة

[fāḥishatun mubayyanah]

Open lewdness.

[tafāḥush] تَفَاحُش

Monstrosity, abominableness.

[faḥshā'] فَحْشَاء

Great sin, filthy, shameful or dishonourable conduct.

[al-faḥl] (ف ح ل) الفَحْل

The male, manly, Male palm tree.

[fakhara] (ف خ ر) فَخَرَ

To boast.

[tafākhur] تَفَاخُر

Mutual boasting.

[fada] (ف د ي) فَدَى

To ransom.

[fāda] فَادَى

To ransom, redeem.

[iftada] افْتَدَى

To ransom or redeem one's-self. In Qur'an: «Give as ransom for the penalty of the Day of Judgment».

﴿ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَـٰمَةِ ﴾ [المائدة : ٣٦] .

[fidyah] فِدْيَة

Compensation for a missed or wrongly practised religion's ceremony, usually on the form of money or foodstuff or an offering (animals). In Qur'an: «This Day shall no ransom be accepted of you, nor of those who rejected Allah».

﴿ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ﴾ [الحديد : ١٥] .

[al-fazẓ] (ف ذ ذ) الفَذّ

The individual.

[farata] (ف ر ت) فَرَتَ

To be wicked.

[furāt] فُرَات

Sweet (water). In Qur'an: «And provided for you water sweet.

﴿ وَأَسْقَيْنَـٰكُم مَّآءً فُرَاتًا ﴾ [المرسلات : ٢٧] .

[faraja] (ف ر ج) فَرَجَ

To split, cleave asunder.

[faraj] فَرَجٌ

Freedom from grief or sorrow, release from suffering; joy.

[farj plural furūj] فَرْجٌ: فروج

Pudenda, private part, vagina. In Qur'an: «Say to the believing men that they should lower their gaze and guard their modesty».

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾ [النور: ٣٠].

[fariḥa] (ف ر ح) فَرِحَ

To be glad, rejoice.

[fariḥ] فَرِحٌ

Joyful.

[farada] (ف ر د) فَرَدَ

To be separated, alone.

[fard plural furāda] فَرْدٌ: فُرادى

Alone, without companions.

[al-ifrād bilḥajj] الإفراد بالحج

Doing Hajj only without 'Umrah.

[fardasa] (ف ر د س) فَرْدَسَ

To spread on the ground.

[firdaws] فِرْدَوس

The middle and the highest part of paradise. Firdaws in Persian means an enclosed place, a park. In technical theological language, the word is used for the inner circle of Heaven, or the highest Heaven. In Qur'an: «As to those who believe and work righteous deeds, they have, for their entertainment, the Garden of paradise».

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّـٰلِحَـٰتِ كَانَتْ لَهُمْ جَنَّـٰتُ ٱلْفِرْدَوْسِ نُزُلًا﴾ [الكهف: ١٠٧].

[farra] (ف ر ر) فَرَّ

To flee, flee to; fly from.

[mafarrun] مَفَرٌّ

A place of refuge.

[firār] فِرارٌ

Running away, flight, the act of fleeing away.

[al-fars] (ف ر س) الفَرْس

Breaking the neck (prey).

[al-firāsah] الفِراسَة

Insight.

[farsakh] (ف ر س خ) فَرْسَخ

A land measure which occurs in Islamic books of law. It is three miles.

[farasha] (ف ر ش) فَرَشَ

To spread as a carpet on the ground.

[firāsh plural furush] فِراش: فُرُش

Lit. «A couch». In the Islamic law means «wife».

[faradha] (ف ر ض) فَرَضَ: أوجب

Ordain, impose, enjoin, decree, prescribe.

[faradha] فَرَضَ: عَيَّنَ

To appoint, assign.

[fardh] فَرْض

That which is obligatory. A term used for those rules and ordinances of religion which have been established and enjoined by Allah Himself. Fardh, that which is proved beyond all doubt to have been enjoined either in the Qur'an or in a tradition of undoubted authority and the denial or disobedience of which is positive infidelity.

[fardh 'ain] فَرْض عَيْن

Individual duty. An injunction or ordinance, the obligation of which extends to every Muslim, as prayer, fasting, etc...

[fardh kifāyah] فَرْض كِفَايَة

Collective duty. A command which is imperative (fardh) upon all Muslims, but if some persons perform it, it is sufficient (kifayah), or equivalent to all having performed it. Example, to return a salutation and visit the sick.

[farā'idh] فَرَائِض

«Inheritances». A term used for the law of inheritance, or 'Ilmu 'l-farā'idh. Farīdhah means literally an ordinance of Allah, and this branch of Muslim law is so called because it is established fully in the Qur'an.

[mafrūdh] مَفْرُوض

Appointed, determinate, prescribed.

[farīdhah] فَرِيْضَة: فَرْض، وَاجِب

Duty, obligation, task.

[farīdhah] فَرِيْضَة: وَاجِب دِينِي

An enjoined duty, religious duty, religious obligation, ordinance.

[farīdhah] فَرِيْضَة: صَلاة مَفْرُوضَة

Obligatory (required, prescribed) prayer.

[farīdhah] فَرِيْضَة: حِصَّة مَفْرُوضَة

Statutory portion, legal portion, lawful share, prescribed share.

فَرِيْضَةُ الجمعة

[farīdhatu al-jumu'ah] The obligatory divine service on Friday.

[al-faradhi] الفَرَضِي

Divider (skilled) of inheritance.

[faraṭa] (ف ر ط) فَرَطَ

To precede, to be extravagantly reproachful or insolent.

[farraṭa] فَرَّطَ

To be negligent, omit, act

negligently. In Qur'an: «Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end».

﴿ مَا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾ [الأنعام : ٣٨] .

[fara'a] (ف ر ع) فَرَعَ

To mount up.

[far'] فَرْع

The first-born of either camels, sheep, or goats, which the Arab pagans used to offer to idols.

فُرُوعُ الإِسْلام

[furū'u al-islām] Branches of Islam.

[furū'u ash-shakhs] فُرُوعُ الشَّخْص

Descendants.

[furū'u al-fiqh] فُرُوعُ الفِقْه

Branches of the law.

[al-far'] الفَرْع

Subsidiary, descendent.

[fir'awn] (ف ر ع ن) فِرْعَون

Pharaoh. The king of Egypt in the time of Moses, considered by all Muslims to be the very personification of wickedness. Al-Baidhawi says Fir'awn was the common title of the kings of Egypt, just as Caesar was that of the Roman Emperors, and that the name of Pharoah, according to some, was al-Walīd ibn Muṣ'ab. Pharoah was drowned in the Red sea.

[faragha] (ف ر غ) فَرَغَ

To empty, finish. In Qur'an: «Therefore, when thou art free (from thine immediate task), still labour hard, and to thy Lord turn (all) thy attention»

﴿ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴾ [الشرح : ٧] .

[faraqa] (ف ر ق) فَرَقَ

To split, divide, make a distinction; to send down from Heaven (as the Qur'an).

[farraqa] فَرَّقَ

To make a division or distinction; to make a schism in.

[tafarraqa] تَفَرَّقَ

To be divided among themselves.

[fariqa] فَرِقَ

To be afraid.

[firqah plural firaq] فِرْقَة: فِرَق

(sect) Prophet Muhammad (p.b.u.h) is related to have prophesied that his followers would be divided into numerous religious sects.
Abdu'llah Ibn Omar relates that the prophet said, «Verily It will happen to my people, even as it

did to the children of Israel. The children of Israel were divided into seventy-two sects, and my people will be divided into seventy-three. Every one of these sects will go to Hell except one sect. The companions said: O prophet, which is that? He said: The religion which is professed by me and my companions».

[fāraqa] فَارَقَ

To quit, part from.

[firāq] فِرَاقٌ

The act of quitting, a separation.

[furūq] فُرُوق

Cases similar with regard to facts, yet different as to their legal implications.

[farīq] فَرِيْق

A part, portion, a party or band of men.

[tafrīq] تَفْرِيْق

Division, dissension.

[furqān] فُرْقَان: بُرْهَان

Proof, evidence.

[al-fārūq] الفَارُوق

He who distinguishes truth from falsehood (epithet of the 2nd caliph, Omar).

[al-furqān] الفُرْقَان

The Discriminator.

1- The title of the 25th sūrah of the Qur'an.

2- One of the titles of the Qur'an.

3- The title given to the Taurāt revealed to Moses.

4- The victory on the day of the battle of Badr. Al- Furqān distinguishes between good and evil, lawful and unlawful.

[sūratu al-furqān] سُورَةُ الفُرْقَان

See الفرقان

[al-fark] (ف ر ك) الفَرْك

Rubbing.

[fariha] (ف ر ه) فَرِهَ

To be brisk.

[fārih] فَارِه

One who is clever, insolent or petulant.

[fara] (ف ر ا) فَرَى

To cut.

[fariyyun] فَرِيٌّ

New, strange, wonderful.

[firyah] فِرْيَة

Lie, falsehood, slander.

[iftara] افْتَرَى

To feign, forge, invent a lie.

افْتَرَى على اللهِ كَذِباً

[iftara 'ala Allāhi kaẓiban] To invent a lie against Allah.

[iftirā'] افْتِرَاء

Lie, falsehood, slander, calumny.

[iftirā'i] افْترائي

Slanderous, libelous, calumnious, calumniatory, defamatory.

[muftarin] مُفْتَرٍ

A forger, slanderer, calumniator.

[muftaran] مُفْتَرَىً

Feigned, pretended, forged.

[muftariyāt] مُفْتَرِيَات

Lies, falsities, calumnies.

[fazza] (ف ز ز) فَزَّ

To flow as blood from a wound.

[istafazza] اسْتَفَزَّ

To remove, expel; to deceive, lead to destruction.

[fazi'a] (ف ز ع) فَزِعَ

To be terrified, smitten with fear.

[faza'un] فَزَعٌ

Terror.

[al-faza'u al-akbar] الفَزَعُ الأَكْبَر

The great terror.

[fasaḥa] (ف س ح) فَسَحَ

To be spacious, to make room for a person.

[tafassaḥa] تَفَسَّحَ

To make room.

تَفَسَّحَ في المَجْلِس

[tafassaḥa fi al-majlis] To make room in the assembly.

(ف س خ) فَسْخُ الزَّوَاج

[fas<u>kh</u>u az-zawāj] Judicial rescission, dissolution of marriage.

[fas<u>kh</u>u al-'aqd] فَسْخُ العَقْد

Annulment of a contract.

[afsada] (ف س د) أَفْسَدَ

To act corruptly, do violence, to corrupt, despoil.

[ifsād] إفْسَاد

Undermining, thwarting.

[fāsid] فاسِد

Imperfect (legal transaction), untrue.

[fasād] فَسَاد: انْحِلال

Corruption, immorality, imperfection (of a legal transaction).

[fasād] فَسَاد: بُطْلان

Invalidity, nullity, voidness, imperfection, incorrectness.

[fasādun a<u>kh</u>lāqi] فَسَادٌ أخْلاقي

Moral corruption, depravity, immorality.

[fasādu al-'aqd] فَسَادُ العَقْد

Irregularity of the contract.

[mufsid] مُفْسِد

Mischief-doer. One who acts corruptly or commits violence, a spoiler.

مَفْسَدَة: مَفَاسِد

[mafsadah plural mafāsid]
Cause of corruption or evil.

(ف س ر) فَسَّرَ **[fassara]**

To interpret.

مُفَسِّر **[mufassir]**

Interpreter, explainer, expositor, commentator.

مُفَسَّر: فُسِّرَ **[mufassar]**

Explained, illustrated, clarified, interpreted, expounded.

تَفْسِير **[tafsīr]**

Lit. «Explaining, interpretation». A term used for a commentary on any book, but especially for a commentary on the Qur'an.

تَفْسِيرُ القُرْآن **[tafsīru al-qur'an]**

Interpretation of the Qur'an.

تَفْسِيرِي **[tafsīri]**

Explanatory.

(ف س ق) فَسَقَ **[fasaqa]**

To stray from the right course; to stray, deviate (from), to act unlawfully, sinfully, immorally, lead a dissolute life, to fornicate. In Qur'an: «They bowed down (angels), except Iblīs. He was one of the Jinns, and he broke the command of his Lord».

﴿ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ﴾ [الكهف : ٥٠] .

فِسْق **[fisq]**

Transgression, sinfulness, moral depravity.

فَاسِق: فُسَّاق **[fāsiq plural fussāq]**

Sinful, dissolute, licentious, sinner, a person not meeting the legal requirements of righteousness. In Qur'an: «Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they».

﴿ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًاۚ لَّا يَسْتَوُۥنَ ﴾ [السجدة : ١٨] .

الفَاسِقُون **[al-fāsiqūn]**

The rebellious, transgressors. In Qur'an: «If any turn back after this, they are perverted transgressors».

﴿ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴾ [آل عمران : ٨٢] .

(ف ش ل) فَشِلَ **[fashila]**

To be weak, faint-hearted.

(ف ش ا) أَفْشَى السَّلَام

[afsha as -salām] Propagate greetings. To say: «Peace be on you» The common salutation among Muslims السَّلَامُ عَلَيْكُمْ

إِفْشَاءُ السَّلَام **[ifshā'u as-salām]**

Propagation of greetings. Saying: «Peace be on you».

[faṣaḥa] (ف ص ح) فَصَحَ

To show itself (the dawn).

[faṣuḥa] فَصُحَ

To be eloquent, speak with fluency and correctness.

[faṣāḥa] فَصَاحَة

Eloquence.

[al-faṣd] (ف ص د) الفَصْد

Bleeding, opening a vein.

[faṣala] (ف ص ل) فَصَلَ

To dissect, depart; to make a distinction or division, or judge between.

فَصَلَ عَن الرَّضَاع

[faṣala'an ar-raḏhā'] To wean the infant from sucking.

[faṣṣala] فَصَّلَ

To explain distinctly.

[fuṣṣilat] فُصِّلت

Lit. «Were made plain». A title of the 41st sūrah of the Qur'an from the word occuring in the second verse. The sūrah is also known as the Ḥāmīm as-sajdah.

[sūratu fuṣṣilat] سُورَةُ فُصِّلت

Chapter of Detailed. See فُصِّلت

[faṣl] فَصْلٌ

A distinction, separation, a means of distinguishing good from evil.

[mufaṣṣal] مُفَصَّلٌ

Clearly explained, distinct.

[al-mufaṣṣalāt] الْمُفَصَّلات

The surahs starting from «Qāf» to the end of the Holy Qur'ān.

[fāṣil] فَاصِلٌ

One who judges between truth and falsehood.

[fiṣāl] فِصَالٌ

Weaning. In Qur'an: «And we have enjoined on man(to be good) to his parents, in travail upon travail did his mother bear him, and in years twain was his weaning».

﴿ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ ﴾ [لقمان: ١٤].

[faṣīlah] فَصِيلَة

A family, relations.

[tafṣīl] تَفْصِيل

A clear explanation, exposition.

[faṣama] (ف ص م) فَصَمَ

To break.

[infiṣām] انْفِصَام

The act of being broken. In Qur'an: «Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks».

﴿ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ﴾ [البقرة: ٢٥٦].

[fadhaḥa] (ف ض ح) فَضَحَ

To expose to shame, disgrace. In Qur'an: «And do not expose me to disgrace (by ill-treating my guests)».

﴿ فَلَا تَفْضَحُونِ ﴾ [الحجر: ٦٨].

[fadhḥ] فَضْح: هَتْك

Exposure, unmasking, showing up.

[fadhīḥah] فَضِيحَة

Scandal.

[fadh-dha] (ف ض ض) فَضَّ

To break asunder.

[fadh-dha az-zawāj] فَضَّ الزَّواج

Dissolution of marriage.

[infadha] انْفَضَّ

To be broken up, dispersed, separated.

[al-fidh-dhah] الفِضَّة

Silver.

[fadhala] (ف ض ل) فَضَلَ

To remain over and above.

[fadh-dhala] فَضَّلَ

To prefer, favour, cause to excel, grant favours to one person in preference to another.

[fadhl] فَضْل

Lit. «That which remains over and above; redundant».
A word used in the Qur'an for Allah's grace or kindness.
«Allah is Lord of grace to men, but most men give no thanks».

[fadhlun mina Allah] فَضْلٌ مِنَ الله

Allah's bounty.

[tafādhul] تَفَاضُل

Rivalry for precedence; quantitative disparity (of two services rendered).

[tafadh-dhala] تَفَضَّلَ

To make one's-self superior.

[tafdhīl] تَفْضِيل

Excellence, preference.

[fadhīlah] فَضِيلة

Virtue.

فَضِيْلَةُ الشَّيخ: صَاحِبُ الفَضِيلَة

[fa-dhīlatu ash-shaikh] His Eminence.

[afdha] (ف ض ا) أفْضى

To go in unto, as a husband to a wife.

[faṭara] (ف ط ر) فَطَرَ: خَلَقَ

To create, make, originate, bring into being.

[faṭara] فَطَرَ: شَقَّ

To split, cleave.

[faṭara aṣ-ṣā'im] فطَرَ الصَّائم
To break the fast, eat and drink after a fast.

[fuṭira 'ala] فُطِرَ على: جُبِلَ على
To have a natural disposition (propensity, tendency, inclination) for , be disposed by nature for, to be in someone's nature, be innate (inherent, inborn) in someone.

فَطَّرَ الصَّائمَ: جَعَلَهُ يفطر
[faṭṭara aṣ-ṣā'im] To break someone's fast.

[fiṭr] فِطْر
Fast breaking in Ramadan.

[fiṭrah] فِطْرة: جِبِلَّة
Nature, (natural) disposition, moral constitution.

[fiṭrah] فِطْرَة: غَريزة
Instinct.

[fiṭrah] فِطْرَة: بِدَائيَّة
Primitiveness.

[fiṭrah] فِطْرَة: خَلْق، إبْدَاع
Creation, origination.

[fiṭrah] فِطْرَة: بالفطرة
By nature, by birth.

[fiṭri] فِطْري
Natural; instinctive, inborn, innate.

[afṭara] أفْطَرَ
Break the fast, give up fasting.

[ifṭār] إفْطار
The opposite of fasting.

[infaṭara] انْفَطَرَ
To be cloven asunder.

[infiṭār] انْفِطار
The being cloven asunder.

[mufṭir] مُفْطِر: غَيْرُ صائِم
Not fasting, breaking one's fast.

[munfaṭir] مُنْفَطِر
Cloven or rent asunder.

[fāṭir] فاطِرٌ
A creator.

[sūratu fāṭir] سُوْرَةُ فَاطِر
Chapter of Originator (No.35).

[mufṭirāt] مُفْطِرَات
Fasting violators. The mufṭirāt, a term covering the total body of incidents, breaking or invalidating the fast, like: drinking, eating and so on.

[mafṭūr] مَفْطُور: مَخْلُوق
Created, made, originated.

مَفْطُور على: مَجْبُولٌ على
[mafṭūr 'ala] Naturally disposed for, having a natural propensity for, having the innate property or innate characteristic.

[sūratu 'l-infiṭār] سُورَةُ الإنْفِطار
Chapter of the cleaving asunder.

[ta'jīlu al-ifṭār] تَعْجِيلُ الإفْطَار

Hastening fast-breaking.

عيد الفطر see عيد

[al-fiṭām] (ف ط م) الفِطَام

Weaning.

[fazza] (ف ظ ظ) فَظَّ

To force water out of an animal's stomach.

[fazzun] فَظٌّ

Harsh, severe. In Qur'an: «Wert thou severe or harsh-hearted, they would have broken away from about thee».

﴿ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّواْ مِنْ حَوْلِكَ ﴾ [آل عمران: ١٥٩].

[fi'lu al-khair] (ف ع ل) فِعْلُ الخَيْر

Charity, beneficence, benefaction, performance of good deeds.

[fi'lu an-nabi] فِعْلُ النَّبي

The prophet's practice.

[fa''āl] فَعَّالٌ

Effecting much. In Qur'an: «For thy Lord is the (sure) accomplisher of what He planneth»

﴿ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴾ [هود: ١٠٧].

[fa'lah] فَعْلَة

A deed.

[faqr] (ف ق ر) فَقْرٌ

Poverty.

[fāqirah] فَاقِرَة

A calamity.

[faqīr] فَقِير

Poor man.

[al-fuqarā'] الفُقَرَاء

The poor.

[ẓul-faqār] ذُو الفَقَار

The prophet's sword.

[faqa'a] (ف ق ع) فَقَعَ

To be of a pure yellow colour.

[fāqi'] فَاقِع

Very yellow or red.

[faqiha] (ف ق ه) فَقِهَ: فَهِمَ

To understand, grasp, comprehend, apprehend.

[faqiha] فَقِهَ: عَلِمَ

To know (of), have knowledge (of).

[faqiha] فَقِهَ: كان فقيهاً

To have legal (juristic, jurisprudential) knowledge, to be a jurist, jurisprudent, legist, (legal) scholar.

[tafaqqaha] تَفَقَّهَ: تَعَلَّمَ الفِقْهَ

To study jurisprudence, to become a jurist, legist, (legal) scholar.

[faqqaha] فقّه: علّم

To teach, instruct, educate.

[fiqh] فِقْه: عِلْمُ الأحْكام الشَّرْعِية

The science of shari'a, the sacred law of Islam. Islamic jurisprudence.

[fiqh] فِقْه: مُؤَلَّفاتُ أو آراء الفُقَهاء

Writings or opinions of jurists.

[fiqh] فِقْه: فَهْم، عِلْم

Understanding, comprehension, knowledge.

[fiqhi] فِقْهي

Juristical, relating to jurisprudence in Islam.

[faqīh plural fuqahā'] فَقِيْه: فُقَهاء

Jurisprudent, jurist, (the religious lawyer of Islam).

[al-fiqh al-ḥanbali] الفِقْه الحَنْبَلي

Founded by Ahmad bin Ḥanbal.

[al-fiqh al-ḥanafi] الفِقْه الحَنَفِي

This is the fiqh compiled by Abū Ḥanīfa an-Nu'mān bin Thābit with the assistance and cooperation of Abū Yusuf Muhammad, Zufar and other, all of whom had high religious attainments to their credit. This is known as the Ḥanafi school of fiqh.

[al-fiqh ash-shāfi'i] الفِقْه الشَّافِعِي

Founded by Muhammad bin Idrīs al-shāfi'i.

[al-fiqh al-māliki] الفِقْه المَالِكي

This fiqh was derived by Malik bin Anas.

[fakkara] (ف ك ر) فكّرَ

To meditate.

[tafakkara] تَفكّرَ

To consider, meditate.

[fakka] (ف ك ك) فَكَّ

To break.

[fakkun] فَكٌّ

The act of freeing (captives).

[fakku raqabah] فَكُّ رَقَبة

Freeing a slave, release, emancipation.

[munfakkun] مُنْفَكٌّ

Dislocated, one who vacillates (in his faith).

[fakiha] (ف ك ه) فَكِهَ

To be very merry.

[fakihun] فَكِهٌ

A jester, one who makes game of others.

[tafakkaha] تَفكّهَ

To wonder.

[falaḥa] (ف ل ح) فَلَحَ

To split.

[aflaḥa] أفْلَح

To prosper, be happy, attain one's desires, to succeed, be successful.

[fannada] فَنَّدَ

To make a dotard of, regard as a dotard.

[fānin] فَانٍ: مَيِّت

Mortal, must eventually die, subject to death.

[faniya] (ف ن ي) فَنِيَ

To vanish.

[fanā'] فَنَاء

Annihilation, destruction, vanishing.

[fahima] (ف ه م) فَهِمَ

To understand.

(ف و ت) فَاتَت الصَّلاة

[fātat aṣ-ṣalāh] The time of prayer is elapsed.

[tafāwut] تَفَاوُت

A disparity, or want of proportion.

[fawt] فَوْت

Escape.

[fāra] (ف و ر) فَارَ

To boil, boil up or boil over.

[fāza] (ف و ز) فَازَ

To get possession of, gain, receive salvation, obtain one's desires.

[mafāzun] مَفَازٌ

A place of safety or felicity.

[mafāzah] مَفَازَةٌ

An escape, place of refuge.

[mufliḥ] مُفْلِحٌ

One who is prosperous or happy.

حَيَّ عَلى الفَلاَح

[ḥayya 'ala al-falāḥ] Come to prosperity.

[al-mufliḥūn] المُفْلِحُون

The prosperous.

[falaqa] (ف ل ق) فَلَقَ

To split, cause to come forth.

[falaqun] فَلَقٌ

A fissure, day-break, breaking forth (of the dawn).

[sūratu al-falaq] سُورَةُ الفَلَق

Chapter of the Break of Day (No.113).

[infalaqa] انْفَلَقَ

To be split open, divided.

[fāliq] فَالِقٌ

One who causes to put forth or break forth.

[falaka] (ف ل ك) فَلَكَ

To be round (a breast).

[fulk] فُلْكٌ

Ships, a ship, the ark.

[fulku nūḥ] فُلْكُ نُوح

Noah's ark.

[fanida] (ف ن د) فَنِدَ

To dote.

[fawz] فَوْز: ظَفَر

Victory, triumph.

[fawz] فَوْز: نَجَاح

Success.

[fawz] فَوْز: حُصول على

Winning, gaining, getting, obtainment, attainment, achievement.

[fawz] فَوْز: نَجَاة

Escape.

[al-fā'izūn] الفَائِزون

The successful.

[al-fawz al-'aẓīm] الفَوز العَظِيْم

The highest achievement.

[fawwadha] (ف و ض) فَوَّضَ

To submit a thing to the judgment of another. To authorize, delegate, deputize, entrust.

مُفَاوَضَة: مُفَاوَضَات

[mufāwadhah plural mufāwadhāt] Negotiation.

[fāqa] (ف و ق) فَاقَ

To be superior in rank or excellence.

[afāqa] أَفَاقَ

To come to one's-self.

[fūm] (ف و م) فُوم

Garlic.

[fāha] (ف و ه) فَاهَ

To pronounce a word.

[fā'a] (ف ي أ) فَاءَ

To return, go back; to go from vow.

[afā'a] أَفَاءَ

Bestow, to bring under the power or authority of anyone.

[tafayya'a] تَفَيَّأَ

To turn itself about.

[al-fai'] الفَيء

War booty gained without fighting.

[fādha] (ف ي ض) فَاضَ

To be copious, to overflow.

[afādha] أَفَاضَ

To pour water over anyone; to rush impetuously, as the pilgrims down Mount Arafāt, to be diffuse, to dilate or amplify in speaking.

[sūratu al-fīl] (ف ي ل) سُورَةُ الفِيْل

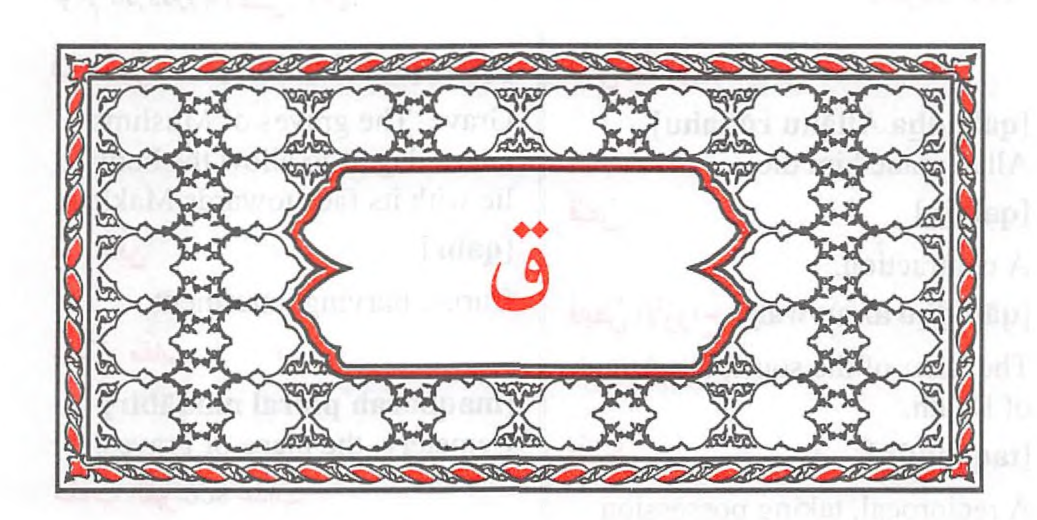
Chapter of the Elephant (No.105).

(ف ي ا) فِي سَبِيْلِ الله

[fi sabīli Allah] In the cause of Allah, in the way of Allah.

فِي السَّرَّاءِ والضَّرَّاء

[fi as-sarrā'i wadh-dharrā'] In prosperity and adversity.



[qāf] (ق) ق

Sūratu qāf, as its name implies, begins with the letter qāf, which Jalalud-dīn as-suyūṭi says stands for Qādir, «Powerful», an attribute of Allah. see المقطعات

[qubbah] (ق ب ب) قُبَّة

Dome.

[qubbatu aṣ-ṣakhrah] قُبَّةُ الصَّخْرَة

The Dome of the Rock in al-Aqsa Mosque at Jerusalem, where prophet Muhammad (p.b.u.h) ascended to the heavens.

[qabaḥa] (ق ب ح) قَبَحَ

To abhor.

[qubḥun] قُبْحٌ

Ugliness.

[qabuḥa] قَبُحَ

To be ugly, loathsome. In Qur'an: «In this world we made a course to follow them, and on the Day of Judgment, they will be among the loathed (and despised)».

﴿ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ﴾

[القصص: ٤٢].

[aqbara] (ق ب ر) أقْبَرَ: قَبَرَ

To bury, to put in a grave. In Qur'an: «Then He causeth his to

die, and putteth him in his Grave».

﴿ ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴾ [عبس: ٢١].

قَبْرٌ: قُبورٌ [qabr plural qubūr]
Grave. The graves of Muslims are so dug as to allow the body to lie with its face towards Makkah.

قَبْر: دَفْن [qabr]
Burial, burying, interment.

مَقْبَرَة: مَقابِر
[maqbarah plural maqābir]
Cemetery, the place of graves.

عذاب القبر see عذاب

(ق ب س) قَبَسَ [qabasa]
To get a light from another.

اقْتَبَسَ [iqtabasa]
To take a light from another. In Qur'an: «One day will the Hypocrites-Men and women-say to the believers, wait for us! let us borrow (a light) from your light».

﴿ يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ ﴾ [الحديد: ١٣].

(ق ب ض) قَبَضَ [qaba<u>dh</u>a]
To contract, take, seize, draw in (its wings in flying), as a bird. In Qur'an: «Then We draw it in towards ourselves, a contraction by easy stages».

﴿ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴾

[الفرقان: ٤٦].

قَبَضَ اللهُ رُوحَهُ
[qaba<u>dh</u>a Allāhu rūḥahu]
Allah made him die.

قَبْضٌ [qab<u>dh</u>]
A contraction.

قَابِضُ الأرْواح [qābi<u>dh</u>u al-ar-wāḥ]
The taker of the souls, the Angel of Death.

تَقَابُض [taqābu<u>dh</u>]
A reciprocal, taking possession (of a commodity and its monetary equivalent by buyer and seller respectively.

مَقْبُوضٌ [maqbū<u>dh</u>]
Taken. In Qur'an: «If Ye are on a journey, and can not find a scribe, a pledge with possession (may serve the purpose)».

﴿ ۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ﴾ [البقرة: ٢٨٣].

القَابِض [Al-Qābi<u>dh</u>]
«The Restrainer». One of the ninety-nine attributes of Allah.

(ق ب ل) تَقَبَّلَ [taqabbala]
To accept.

[istaqbala al-qiblah] استَقْبَلَ القِبْلَة

To face the Qiblah, to face the ka'bah.

[qabla al-islām] قَبْلَ الإسْلام

Pre-Islam.

[qubul] قُبُلٌ

The forepart, penis and vagina

[qibalun] قِبَلٌ

Power, a side or part.

[qiblah] قِبْلة

Direction to which Muslims turn in praying (toward the ka'bah), The ka'bah direction in Makkah. In Qur'an: «We see the turning of your face (for guidance) to the heavens, now shall we turn you to a Qiblah that shall please you».

﴿ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ﴾ [البقرة: ١٤٤].

[qibālah] قِبالَة

(1) A deed of conveyance or transfer of right or property. Any contract or bargain or sale signed by a judge. (2) Midwifery.

[qābilah] قابِلَة

Midwife.

[qābilu at-tawbah] قابِلُ التَّوبة

The Accepter of repentence.

[Qābīl] قابِيْل

He is son of Adam.

[qabūl] قَبُول

«Consent» A term in the Islamic law of marriage and contracts.

[qubūlu al-hadiyah] قُبُول الهَدِية

Acceptance of the gift.

القُبُل والدُّبُر

[al-qubul wa-d-dubur] Front and back private parts.

[Qubā'] (ق ب ا) قُباء

A place at the outskirts of Medina. The prophet Muhammad (p.b.u.h) established a mosque there which bears the same name.

[qatara] (ق ت ر) قَتَرَ

To be niggardly.

[qatarah] قَتَرَة

Black dust, blackness.

[muqtir] مُقْتِرٌ

To be in reduced circumstances.

[qatūr] قَتُور

Niggardly.

[qātala] (ق ت ل) قاتَلَ

To fight against. In Qur'an: «May Allah curse them».

﴿ قَٰتَلَهُمُ ٱللَّهُ ﴾ [التوبة: ٣٠].

[qātalahu Allah] قاتَلَهُ اللهُ

May Allah fight him!

[qattala] قَتَّلَ

To slay, or cause to be slain.

[iqtatala] **اقْتَتَلَ**

To contend among themselves.

[qitāl] **قِتال**

The act of fighting, war.

[qatl] **قَتْل**

Killing, execution.

[qatlu al-khaṭa'] **قَتْلُ الخَطَأ**

«Homicide by misadventure», is of two kinds: error in intention, and error in the act. Error in the act is where a person intends a particular act, and another act is thereby occasioned; as where, for instance, a person shoots an arrow at a mark and it hits a man.

قَتْل شبه العَمْد

[qatlu shibhi al-'amd]

Manslaughter. «A semblance of wilful murder, is when the perpetrator strikes a man with something which is neither a weapon nor serves as much». Manslaughter is held to be sinful and to require expiation, and it excludes the manslayer from inheriting the property of the slain.

[qatlu al-'amd] **قَتْلُ العَمْد**

«Intentional murder», is where the perpetrator wilfully kills a person with a weapon, or that serves for a weapon, such as a sharp stone or fire. If a person commits wilful murder, two points are established: First, that the murderer is a sinner deserving of hell, «Whosoever slays a believer purposely, his reward is hell,» and secondly, that he is liable to retaliation (Qisās).

But although retaliation is the punishment for wilful murder, still the heir or next of kin can either forgive or compound the offence «Yet he who is pardoned at all by his brother must be prosecuted in reason, and made to pay with kind».

[qatlu an-nafs] **قَتْلُ النَّفس**

Suicide is not once referred to in Qur'an, but it is forbidden in the Traditions, where prophet Muhamad (p.b.u.h) said: «Whosoever shall kill himself shall suffer in the fire of hell».

[muqtaḥim] **(ق ح م) مُقْتَحِمٌ**

One who rushes or leaps headlong.

[al-qidḥ] **(ق د ح) القِدْحُ**

Arrow (without head and feathers to be used in casting lots).

[qadda] **(ق د د) قَدَّ**

To rend.

[qiddah plural qidad] **قِدَّة: قِدَد**

A party of men at variance

among themselves. In Qur'an: «There are among us some that are righteous, and some the contrary, we follow divergent paths».

﴿ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا﴾ [الجن : ١١] .

[qadīd] قَدِيْد

Cured meat.

[qadara] (ق د ر) قَدَرَ

To be able, to be able to do, have power over, prevail against.

[qaddara] قَدَّرَ

To make possible, dispose, prepare, to plan, devise, decree. In Qur'an: «But Allah doth appoint Night and Day in due measure».

﴿ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ﴾ [المزمل : ٢٠] .

قَدَّرَ اللهُ: قَضَى بقضاء وَقَدَر

[qaddara Allah] To predetermine, predestine, preordain.

قَدَرٌ: أَقْدَار

[qadarun plural aqdār] Predestination, the word generally used in the Hadith; taqdīr, the word usually employed in Islamic works. Expressions which mean «measuring out», or «preordering».

Taqdīr, or the absolute degree of good and evil, is the sixth article of the Islamic creed, and the orthodox believe that whatever has, or shall come to pass in this world, whether it be good or bad, proceeds entirely from the Divine will. In Qur'an: «All things have been created after fixed decree». «No one can die except by Allah's permission according to the book that fixes the term of life».

[sūratu al-qadr] سُورَةُ القَدْر

Chapter of the Night of Power (No.97).

[qudrah] قُدْرَة

Power, omnipotence. One of the attributes of Allah. He is Almighty. If He wills, He can raise the dead, make stones talk, trees walk, annihilate the heavens and the earth, and recreate of gold or of silver thousands similar to those destroyed. He can transport a man in a moment of time from the east to the west, or from the west to the east, or to the seventh heaven. His power is eternal.

[qadariyah] قَدَرِيَّة

A sect of Muslims who deny absolute predestination and

believe in the power (qadr) of man's free will. They were the ancient Mu'tazilahs before al-Wāṣil separated from the school of Hasan al-Baṣri.

[muqaddar] مُقَدَّر

Predestined, decreed.

[Qadīr] قَدِيْر

Possessing power or strength, Omnipotent, Almighty, All-power (Allah). In Qur'an: «In Thy hand is all Good, verily, over all things Thou hast power».

﴿ بِيَدِكَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ [آل عمران: ٢٦].

[Al-Qādir] القَادِر

«The Powerful». One of the ninety-nine attributes of Allah. The word occurs in the Qur'an, «Allah is Mighty over all».

[al-qadariyūn] القَدَرِيون

The qadrians, who deny Al-Qadar, or Allah's absolute decree, they say that evil and injustice ought not to be attributed to Allah, but to man, who is altogether a free agent. Allah has given him the power to do or not to do an act.

[Al-Muqtadir] المُقْتَدِر

The Powerful (Allah).

[qadasa] (ق د س) قَدَسَ

To be pure.

[qadusa] قَدُسَ

To be holy, be pure.

[qudus] قُدُسٌ

Purity, sanctity.

[qaddasa] قَدَّسَ

To sanctify, bless. In Qur'an: «Whilst we do celebrate thy praises and glorify thy holy (name)?».

﴿ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ﴾ [البقرة: ٣٠].

[muqaddas] مُقَدَّس

Sacred, holy, sanctified.

[qudsi] القُدْسِي

Holy, sacred, saintly.

[qudsiyia] قُدْسِيَّة

Sanctity, sacredness, holiness, saintliness.

[taqdīs] تَقْدِيْس

Sanctification.

[al-quds] القُدْس

Jerusalem.

[Alquddūs] القُدُّوس: الله

The Most Holy, the All-Holy (Allah).

[qadama] (ق د م) قَدَمَ

To precede.

[qadima] قَدِمَ

To betake one's-self, come to.

[qidamu Allah] قِدَمُ الله

Pre-existence, sempiternity, eternity.

[qaddama] قَدَّمَ

To bring upon; to do a thing before, prepare beforehand, send before.

[qaddama ẓabīḥah] قَدَّمَ ذَبيحة

To sacrifice, immolate, offer up.

[al-aqdamūn] الأقْدَمُون

Forefathers.

[Al-Muqaddīm] المُقَدِّم

«The Bringer-forward». One of the ninety-nine names or attributes of Allah.

[Al-Qadīm] القَدِيْم: الله

The Infinitely pre-existent, the sempiternal, the Eternal, the One without beginning.

[iqtada] (ق د ا) اقْتَدَى

To imitate, to follow the Imām in prayer.

[iqtidā'] اقْتِدَاء

Imitation.

[iqtidā'un bi] اقْتِدَاءٌ بِـــ

Following the model or example of.

[qudwah] قُدْوَة

Example, pattern, model.

[al-muqtadi] المُقْتَدِي

«Follower». The person who stands behind the Imām in the usual prayers and follows him in prayer.

[qaẓafa] (ق ذ ف) قَذَفَ

To slander, to calumniate, to accuse.

[qaẓf] قَذْفٌ

Lit. «Throwing at». Accusing a virtuous man or woman of adultery, the punishment for which is eighty lashes. In Qur'an: «And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes, and reject their evidence ever after, for such men are wicked transgressors».

﴿ وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ [النور : ٤].

[qāẓif] قَاذِف: المُحْصَنات

Slanderer, false accuser.

[qara'a] (ق ر أ) قَرَأَ

To read, to recite (esp. the Qur'an).

قَرَأَ العِلْمَ على فلان

[qara'a al'ilma 'ala fulān] To study under someone.

قَرَأَ عليه السَّلام

[qara'a 'alaihi as-salām] To greet, salute, to send or extend one's greetings or regards to.

قِرَاءَة: قِرَاءَات

[qirā'ah plural qirā'āt] Recitation, recital (esp. of the Qur'an); manner of recitation, punctuation and vocalization of the Quranic text.

[qirā'ātu al-qur'ān] قِرَاءَاتُ القُرْآن

Readings of the Qur'an.

[qur' plural qurū'] قُرْء: قروء

Monthly period, menstrual course.

[qāri'] قَارِىء

«A reader». A term used for one who reads the Qur'an correctly and is acquainted with the 'Ilmu t-Tajwīd, or the science of reading the Qur'an. In the history of Islam, there are seven celebrated qurrā', or «readers», who are known as al-Qurrā'u 's-sab'ah, or «the seven readers».

[muqri'] مُقْرِىء

The reciter of the Qur'an.

[qur'ān] قُرْآن

The Holy Qur'an is the final word of Allah, revealed to His last prophet Muhammad (peace and blessings of Allah be upon him). It is a book of Hidāyah, that is, guidance for all people looking for Allah and moral perfection. The Holy Qur'an is called al-Furqān, or the distinguisher. It is also known as the word of Allah. The Holy Qur'an was revealed in parts, as necessity demanded, over a period of 23 years. It has 30 sections and contains 114 surahs, or chapters, of varying length. The style of the Holy Qur'an is unique. It is fluent and concise with great force of expression. The Qur'an was revealed by Angel Gabriel.

[qur'ān al-fajr] قُرْآن الفَجْر

Dawn recitation of the Qur'an.

[qur'āni] قُرْآني

Quranic, of or pertaining to the Qur'an.

القِرَاءَاتُ السَّبْع

[al-qirā'ātu as-sab'] The seven readings.

[al-qur'ān al-karīm] القُرْآن الكَرِيْم

The Holy Qur'an, the Honorable Qur'an.

[al-qur'ān al-majīd] القُرْآن المَجِيْد

The glorious Qur'an.

[qariba] (ق ر ب) قَرِبَ

To approach, draw near to.

قَرَّبَ: قَدَّمَ ذَبِيحَة
[qarraba]
To offer up, present, sacrifice, immolate.

قُرْبى
[qurba]
Relationship, affinity.

قُرْبَة
[qurbah]
Proximity.

قُرُبَة: قُرُبَات
[qurubah plural qurubāt]
Pious works which draw men nigh unto God. In Qur'an: «But some of the desert Arabs believe in Allah and the last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Apostle».

﴿ وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ﴾[التوبة: ٩٩].

مَقْرَبَة
[maqrabah]
Relationship.

قُرْبُ السَّاعَة
[qurbu as-sā'ah]
«An hour which is near». A term used for the Day of Resurrection and Judgment.

قُرْبَان: قَرَابِين
[qurbān plural qarābīn] Lit. «Approaching near».
A term used in the Qur'an and in the Traditions for a sacrifice or offering.

قَرَابَةُ الدَّم
[qarābatu ad-dam]
Blood relationship, consanguinity.

قَرَابَةُ الرَّضَاعَة
[qarābatu ar-radhā'ah] Foster relationship, fosterage relation.

قَرَابَةُ المُصَاهَرَة
[qarābatu al-muṣāhara]
Affinity relationship.

قَرَابَةُ النَّسَب
[qarābatu an-nasab]
Blood relationship.

قَرِيْب
[qarīb]
Near, near at hand, either in place or time.

الأَقْرَبُونَ أَولى بالمَعْرُوف
[al'aqrabūna awla bilma'rūf]
Charity begins at home.

(ق ر ح) قَرَحَ
[qaraḥa]
To wound.

قَرْحٌ
[qarḥ]
A wound.

(ق ر د) قِرْد: قِرَدة
[qird plural qiradah] An ape.

(ق ر ر) قَرَّ
[qarra]
To stand fast, remain quiet.

قَرَّ عَيْنًا
[qarra 'ainan]
To be delighted, glad, happy, cheerful.

أَقَرَّ **[aqarra]**

To confirm, to cause to rest or remain.

قُرَّة **[qurrah]**

Coolness. In Qur'an: «The wife of Pharaoh said: (Here is) a joy of the eye, for me and for thee».

﴿ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّي وَلَكَ ﴾

[القصص : ٩] .

قَارُورَة: قَوَارِير

[qārūrah plural qawārīr]

A bottle. In Qur'an: «Crystal-clear, made of silver, they will determine the measure thereof (according to their wishes).

﴿ قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴾[الإنسان : ١٦] .

قَرَارٌ **[qarār]**

Stability, a fixed or secure place, repository, place of abode.

في قَرَارَةِ نَفْسِه **[fi qarārati nafsih]**

In the depth of one's heart (soul, mind).

إقْرارٌ بالأُبُوَّة

[iqrārun bil-ubuwwah]

Acknowledgement of paternity.

إقْرَارٌ بالذَّنْب **[iqrārun biẓ-ẓanb]**

Confession.

مُقِرٌّ **[muqirrun]**

Acknowledger.

مُسْتَقَرٌّ **[mustaqarrun]**

Abode, dwelling, residence. In Qur'an: «On earth will be your dwelling place, and your means of livelihood for time».

﴿ وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴾

[البقرة : ٣٦] .

(ق ر ش) قَرَشَ **[qarasha]**

To cut off.

قُرَيْش **[quraish]**

The Quraish were the noblest tribe of Arabia, the tribe to which belonged the holy prophet himself.
They had the custody of the ka'bah the central shrine of Arabia, and their possession of Mecca gave them a triple advantage:
(1) They had a commanding influence over other tribes.
(2) Their central position facilitated trade and intercourse, which gave them both honour and profit, and
(3) The Mecca territory, being by Arabian custom, inviolable from the ravages of war and private feuds, they had a secure position, free from fear of danger.
'Abdu'l- Muṭṭalib, the grandfather of the prophet , was

Madinah in the time of prophet Muhammad (p.b.u.h). They at first professed to support his mission, but afterwards became disaffected.

[aqra'a] (ق ر ع) أَقْرَعَ

To get the better of another in drawing lots to, to strike.

[iqtara'a] اقْتَرَعَ: صَوَّتَ

To vote, cast a ballot, cast a vote, poll.

[iqtara'a] اقْتَرَعَ: ألقى قُرعة

To cast lots.

[iqtara'a] اقْتَرَعَ: سَحَبَ قُرعة

To draw lots.

[iqtara'a] اقْتَرَعَ: انْتَخَبَ بالقُرعة

To choose by lot.

[qur'ah] قُرْعَة

Casting lots. It is not forbidden in Islam, for 'Ayishah relates that when the prophet went on a journey, he used to cast lots as to which wife he should take with him.

[al-qāri'ah] القَارِعَة

«The Striking». The title of the 101st sūrah of the Qur'an, which begins with the words, «The striking! what is the striking? And what shall make you understand how terrible the striking will be».

the chief or prince. Prophet Muhammad said: «Whosoever wishes for the destruction of the Quraish, Allah may destroy him».

[sūratu quraish] سُورَةُ قُرَيْش

Chapter of Quraish (No.106).

[qaradha] (ق ر ض) قَرَضَ

To cut; to turn away from.

[qardh] قَرْضٌ

Money advanced as a loan.

[qardhun ḥasan] قَرْضٌ حَسَن

Interest- free loan with an unstipulated due date. In Qur'an : «Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?».

﴿ مَن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ﴾[البقرة: ٢٤٥] .

[qīrāṭ] (ق ر ط) قِيْرَاط

One Qirāṭ = 0.5 Daniq and one Daniq = $\frac{1}{6}$ Dirham, and sometimes a very great weight like Uḥud mountain.

[qarṭasa] (ق ر ط س) قَرْطَسَ

To hit the mark.

[qirṭās] قِرْطاس

Paper.

.**[quraizah]** (ق ر ظ) قُرَيْظَة

A tribe of Jews located near al-

﴿ ٱلْقَارِعَةُ ۝١ مَا ٱلْقَارِعَةُ ۝٢ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ﴾ [القارعة: ١-٣].

It is one of the epithets given to the last day, because it will strike the hearts of all creatures with terror. The Day of Noise and clamour (striking) is the Day of Judgment, when the whole of the present order of things will be overthrown with a tremendous convulsion. All our present landmarks will be lost.

[sūratu al-qāri'ah] سُورَةُ القَارِعَة

Chapter of Striking. see القارعة

[iqtarafa] (ق ر ف) اقْتَرَفَ

To acquire, gain, earn, commit, perpetrate. In Qur'an: «And if any one earns any good, we shall give him an increase of good in respect thereof».

﴿ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ﴾ [الشورى: ٢٣].

[muqtarif] مُقْتَرِف

One who gains, perpetrator (of a crime).

[muqtaraf] مُقْتَرَف: مُرْتَكَب

Committed, perpetrated.

[iqtirāf] اقْتِرَاف

Commission; perpetration (of a crime).

[qarāmiṭah] (ق ر م ط) قَرَامِطَة

Karmathians.

[qarn] (ق ر ن) قَرْن

Century.

[qarnu ash-shams] قَرْنُ الشَّمْس

Border of the rising sun.

[qarnu al-manāzil] قَرْنُ المَنَازِل

The miqāt of the people of Najd. It is situated on the way to Mecca.

[muqrin] مُقْرِن

One who is able to do a thing.

[muqarran] مُقَرَّن

Bound together.

[muqtarin] مُقْتَرِن

One who is associated with another, or follows in procession.

[qārin] قَارِن

One who performs Ḥajju al-qirān (see قران).

[qārūn] قَارُون

Korah. The leader of the rebellion against Moses. He is mentioned three times in the Qur'an. «Qārūn was doubtless, of the people of Moses, but he acted insolently towards them, such were the treasures we had bestowed on him, that their very keys would have been a burden to a body of

strong men. Behold, his people said to him: Exult not, for Allah loveth not those who exult (in riches)».

﴿ ۞ إِنَّ قَـٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴾ [القصص : ٧٦] .

Also, Allah says in the Holy Quran, "So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune".
"But those who had been given knowledge said: Woe to you! The reward of Allah is better for those who believe and do righteous deeds, and this none shall attain except the Patient".

﴿ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَـٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ ﴾ [القصص : ٧٩ـ٨٠] .

Allah tells us how Qarun went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given. But the righteous men said, "Allah's reward to His believing, righteous servants in the Hereafter is better than what you see".
Finally, Allah says, "And of them were some whom We caused the earth to swallow". This refers to Qarun who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allah caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

[qirān] قِران

The performance of the Hajj and the 'umrah at the same time, marriage.

م = m؛ ن = n؛ هـ = h؛ و = w؛ ي = y؛ و = ū (long vowel)؛ و = au (diphthong)؛ ي = ī (long vowel)؛ ي = ai (diphthong). Short vowels: (ـَ fatḥa) = a؛ (ـِ kasra) = i؛ (ـُ dhamma) = u.

قِرانُ العُمْرَة والحَج
[qirānu al-'umrah wal- ḥajj]
'Umrah -Hajj combination.

قَرِيْن
[qarīn]
Lit. «The one united». The demon which indissolubly united with every man. In Qur'an: «If any take the Evil one for their intimate, what a dreadful intimate he is!».

﴿ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴾ [النساء : ٣٨].

«If anyone withdraws himself from remembrance of (Allah) Most Gracious, we appoint for him an evil one, to be an intimate companion to him».

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴾ [الزخرف : ٣٦].

قَرِيْنَة: في القضاء
[qarīnah]
Circumstantial evidence.

قَرِيْنَة: زَوجَة
[qarīnah]
Wife, spouse, mate, consort.

قَرِيْنَة: دَلِيْل
[qarīnah]
Presumption, evidence, indication.

قَرِيْنَة: سِيَاق
[qarīnah]
Context.

قَرِيْنَة: عَلاقَة
[qarīnah]
Connection, relation, link, tie.

قَرِيْنَةُ الشَّك
[qarīnatu ash-shakk]
Benefit of doubt.

(ق ر ا) قَرَى
[qara]
To entertain a guest.

القَرْيَتَان
[al-qaryatān]
Makkah and Ta'if.

(ق س س) قسَّ
[qassa]
To think evil.

قِسِّيس
[qissīs]
Priest. The word occurs once in the Qur'an: «You shall certainly find those to be nearest in affection to them who say, we are Christians, this because some of them are priests (qissisūn) and monks (ruhbān), and because they are free from pride».

﴿ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴾ [المائدة : ٨٢].

(ق س ط) قَسَطَ
[qasaṭa]
To swerve from justice, to be just.

قِسْط: عَدْل
[qisṭ]
Justice, equity, fairness.

قِسْط: عَادل
[qisṭ]
Just, fair, equitable.

قِسْط: حِصَّة **[qisṭ]**
Share, portion, part, lot.

مُقْسِط **[muqsiṭ]**
One who observes justice.

قاسِط **[qāsiṭ]**
One who acts unjustly or unrighteously.

المُقسِط **[Al-Muqsiṭ]**
«The Equitable.» One of the ninety - nine names or attributes of Allah. It doesn't occur in the Qur'an, but is given in the Hadith.

المُقسِطُون **[al-muqsiṭūn]**
The Just.

(ق س ط س) قُسْطَاس **[qusṭās]**
A balance. In Qur'an: «Give full measure when Ye measure, and weigh with a balance that is straight, that is the most fitting and the most advantageous in the final determination».

﴿ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾ [الإسراء: ٣٥].

(ق س م) أقْسَمَ **[aqsama]**
To swear.

أقْسَمَ بالله **[aqsama billāh]**
He swore by Allah.

أقْسَمَ بـــ **[aqsama bi]**
To swear by.

أقْسَمَ يَمِيْناً **[aqsama yamīnan]**
To take an oath, swear.

أقْسَمَ يَمِيْناً كَاذِبة
[aqsama yamīnan kāẓibah] To perjure, commit perjury.

اسْتَقْسَمَ **[istaqsama]**
To draw lots or divine by means of headless arrows. In Qur'an: «That which is sacrificed on stone (altars), (forbidden) also is the division (of meat) by raffling with arrows, that is impiety».

﴿ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ ﴾ [المائدة: ٣].

قَسَمٌ **[qasamun]**
An oath.

قَسَماً **[qasaman]**
I swear.

قَسَماً بـــ **[qasaman bi]**
I swear by...!

قِسْمَة **[qismah]**
A partition, dividing.

قِسْمَةُ الأَضَاحي
[qismatu al-adhāḥi]
Distribution of sacrificial meat.

قِسْمَةٌ ضِيزَى **[qismatun dhiza]**
Unfair division.

قَسَامَة **[qasāmah]**
Lit. «Taking an oath» An oath

under the following circumstances: - When a person is found slain in a place, and it is not known who was the murderer, and his heirs demand satisfaction for his blood from the inhabitants of the district, then fifty of the inhabitants selected by the next of kin, must be put to their oaths and depose to his effect: «I swear by Allah that I did not kill him, nor do I know the murderer».

[maqsūm] مَقْسُوم

Divided, distinct.

[qaṣada] (ق ص د) قَصَدَ

To intend, to be moderate.

[qaṣada fi mashyihi] قَصَدَ فِي مَشْيِه

Be moderate in one's pace.

[qaṣd] قَصْدٌ

The right way, the middle path.

[muqtaṣid] مُقْتَصِدٌ

One who keeps to the right path, a man of good intentions, also one who halts between two opinions. In Qur'an: «Some who follow a middle course, and some who are, by Allah's leave, foremost in good deeds, that is the highest Grace».

﴿ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِٱلْخَيْرَٰتِ ﴾ [فاطر : ٣٢].

[qāṣid] قَاصِدٌ

Easy or moderate (journey).

[qaṣara] (ق ص ر) قَصَرَ

To be short, to diminish, cut short, as prayers.

[qaṣara aṣ-ṣalāh] قَصَرَ الصَّلاة

Shorten prayer. See صلاة السفر

[qaṣru al-amal] قَصْرُ الأَمَل

«Keeping down one's expectation».

[qaṣru aṣ-ṣalāh] قَصْرُ الصَّلاة

Shortening of prayer, prayer shortening. see صلاة السفر

[aqṣara] أَقْصَرَ

To desist.

[maqṣūr] مَقْصُورٌ

Confined, kept at home (a woman).

[al-qāṣir] القَاصِر

Under age.

[qaṣṣa] (ق ص ص) قَصَّ

To cut, lop, to follow, declare, to narrate or relate, to make mention.

[qaṣaṣ] قَصَصٌ

A narrative, story, history.

[sūratu al-qaṣaṣ] سُورَةُ القَصَص

«The Narrative». The title of the 28th sūrah of the Qur'an.

[qiṣāṣ] قصاصٌ: انْتِقام، ثَأْر

Lit. «retaliation», is that punishment which, although fixed by the law, can be remitted by the person offended against, or, in the case of a murdered person, by his heirs. In Qur'an: «In the law of Equality there is (saving of) life to you, O Ye men of understanding, that Ye may restrain yourselves».

﴿ وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُوْلِي ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: ١٧٩].

[qiṣāṣ] قِصَاص: عِقاب، جَزاء

Punishment, penalty, sanction, retribution.

[qiṣāṣ] قِصَاص: مُعَاقَبَة، إيقاع العقاب

Chastisement, chastening, infliction of punishment.

[qaṣafa] (ق ص ف) قَصَفَ

To dash in pieces (a ship).

[qāṣif] قَاصِفٌ

A heavy gale of wind.

[qaṣama] (ق ص م) قَصَمَ

To break in pieces, demolish utterly.

[al-qaṣwā'] (ق ص ا) القَصْوَاء

The name of the prophet's she-camel.

[qa<u>dh</u>aba] (ق ض ب) قَضَبَ

To cut off.

[qa<u>dh</u>b] قَضْبٌ

Trefoil or clover. In Qur'an: «And produce therein corn, and grapes and nutritious plants».

﴿ فَأَنبَتْنَا فِيهَا حَبًّا ۝٢٧ وَعِنَبًا وَقَضْبًا﴾ [عبس: ٢٧ـ٢٨].

[qā<u>dh</u>-<u>dh</u>a] (ق ض ض) قَضَّ

To bore.

(ق ض ي) قَاضَى: دَاعَى، ادَّعى على

[qā<u>dh</u>a] To sue, prosecute, bring suit against, take legal action against, institute legal proceedings against.

[taqā<u>dh</u>in] تَقَاضٍ: تَدَاعٍ

Litigation, prosecution, legal or judicial proceedings.

[taqā<u>dh</u>a] تَقَاضَى: تَدَاعى

To litigate, carry on a lawsuit, to sue one another, bring one another before a judge or a court.

[qa<u>dh</u>a] قَضَى

Give the verdict, make up for.

[qa<u>dh</u>a] قَضَى: قَدَّرَ بقضاء وقدر

To foreordain, preordain, predetermine, predestine.

[qu<u>dh</u>iya al-'amru] قُضِيَ الأَمْرُ

It is all over.

[qa<u>dh</u>a ḥājatahu] قَضَى حَاجَتَهُ

Answer the call of nature.

قَضَى مِنْهَا وَطَراً

[qadha minha waṭaran] Dissolved his marriage with her.

[qadhā'] قَضَاء

Lit. «Consummating».

1- The office of a Qādi, or judge.

2- The sentence of a Qādi.

3- Repeating prayers to make up for having omitted them at the appointed time.

4- Making up for an omission in religious duties, such as fasting.

5- The decree existing in the Divine mind from all eternity, and execution and declaration of a decree at the appointed time.

6- Sudden death.

[qadhā'u ad-dain] قَضَاءُ الدَّين

Repaying debts, debt repay.

[qadhā'u Allah] قَضَاءُ اللهِ

Allah's Decree, death.

[qadhā'u aṣ - ṣalāh] قَضَاءُ الصَّلاة

Prayer make up, Making up for prayer.

[qadhā'i] قَضَائي

Judicial, juridical.

[qādhiyah] قَاضِيَة

Death.

[maqdhi] مَقْضِيٌّ

Decreed.

القَضَاء والقَدَرَ

[al-qadhā' wal-qadar] Predestination, the Divine Decree.

القَضَاءُ الشَّرْعِي

[al-qadhā'u ash – shar'i] Jurisdiction based on the shari'a law.

[qaṭirān] (ق ط ر) قَطِرَان

Liquid pitch.

[qaṭa'a] (ق ط ع) قَطَعَ: جَزَمَ

To dogmatize, assert or affirm authoritatively, say with certainty, be absolutely certain (about), be perfectly sure (of).

[qaṭa'a ar-raḥim] قَطَعَ الرَّحِم

To sever the bonds of kinship, break with one's relatives, to violate the rules of consanguinity.

[qaṭa'a as-sabīl] قَطَعَ السَّبيل

To cut off the highway.

قَطْعُ الأَيْدِي وَالأَرْجُل مِنْ خِلَاف

[qaṭ'u al-aydi wal-arjul min khilaf] Cutting off hands and feet from opposite sides.

[qaṭ'u ar-raḥim] قَطْعُ الرَّحِم

Breaking ties with kith and kin.

[qaṭa'a aṭ-ṭarīq] قَطَعَ الطَّريق

To commit or engage in highway robbery.

[qaṭ‘u aṭ-ṭarīq] **قَطْعُ الطَّرِيق**

Highway robbery, the robbery only, the loss of hands and feet, and for robbery with murder, death, either by the sword or crucifixion.

[qaṭ‘u al-yad] **قَطْعُ اليَد**

Hand amputation.

[qāṭi‘u aṭ-ṭarīq] **قَاطِعُ الطَّرِيْق**

Highway robber.

[al-muqaṭṭa‘āt] **المُقَطَّعَات**

The individual letters in the beginning of some Surahs are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, ‘Umar, ‘Uthman, ‘Ali and Ibn Mas‘ūd. It was said that these letters are the names of some of the surahs. It was also said that they are the beginning that Allah chose to start the Surahs of the Quran with. Khāsif stated that Mujāhid said, «The beginnings of the Surahs, such as Qāf, Ṣād, Ṭā Sīn Mim and Alif Lām Rā, are just some letters of the alphabet». Some linguists also stated that they are letters of the alphabet and that Allah simply did not cite the entire alphabet of twenty-eight letters. For instance, they said, one might say, «My son recites Alif, Ba, Ṭa, Tha,...» he means the entire alphabet although he stops before mentioning the rest of it. This opinion was mentioned by Ibn Jabir.

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Surahs is fourteen: Alif, Lām, Mīm, Ṣād, Rā, Kāf, Hā, Yā, ‘Ayn, Ṭa, Sīn, Ha, Qaf, Nūn. So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said, «There is no doubt that Allah did not reveal these letters for jest and play». Some ignorant people said that some of the Quran does not mean anything, (meaning, such as these letters) thus committing a major mistake. On the contrary, these letters carry a specific meaning further, if we find an authentic narration leading to the prophet that explains these letters, we will embrace the prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim, «we believe in it, all of it (clear and unclear verses) is from our Lord» [3: 7].

The scholars did not agree on one opinion or explanation regarding this subject. Therefore,

whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgement on this matter. The wisdom behind mentioning these letters in the beginning of the Surahs, regardless of the exact meanings of these letters, is that they testify to the miracle of the Quran. Indeed, the servants are unable to produce something like the Quran, although it is comprised of the same letters with which they speak to each other.

حديث مقطوع see حديث

(ق ط ف) قِطْف: قُطوف

[qiṭf plural quṭūf] A bunch of grapes.

[qiṭmīr] (ق ط م ر) قِطْمِيْر

The thin skin which envelops a date-stone. It has neither strength nor texture, and has no value whatsoever. In Qur'an: «And those whom Ye invoke besides Him have not the least power».

﴿ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴾ [فاطر: ١٣].

[qa'dah] (ق ع د) قَعْدَة

The sitting posture in the daily prayer, when the tashahhud is recited.

[qawā'idu al-bait] قَوَاعِدُ البَيْت

The foundations of the House.

[qa'īd] قَعِيْدٌ

Sitting.

[qa'ara] (ق ع ر) قَعَرَ

To descend.

[munqa'ir] مُنْقَعِرٌ

That which is torn up by roots.

[qafa] (ق ف ا) قَفَا

To follow.

[qaffa] قَفّى

To cause to follow or succeed.

[qallaba] (ق ل ب) قَلَّب

To cause to turn, turn upside down, upset. In Qur'an: «Allah makes the night and the day to take turns, or succeed each other in turns».

﴿ يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ﴾ [النور: ٤٤].

مُقَلِّبُ القُلوب

[muqallibu al-qulūb] The Turner of Hearts (Allah).

[inqalaba] انْقَلَبَ

To be turned about, troubled, to turn one's-self or return back, to be overthrown or turned back, to be turned from the true faith.

[munqalab] مُنْقَلَبٌ

That which is exchanged. In

Qur'an: «And soon will the unjust assailants know what vicissitudes their affairs will take!».

﴿ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴾ [الشعراء: ٢٢٧].

[qulūbun qāsiyah] قُلُوبٌ قَاسِيَة

Hardened hearts.

[taqlīd] (ق ل د) تَقْلِيدٌ

Imitation, unquestioning adoption (of concepts or ideas); uncritical faith (e.g., in a source's authoritativeness), adoption of the legal decision of a Mazhab.

[muqallid] مُقَلِّد

Imitator.

[aqla'a] (ق ل ع) أَقْلَعَ

To desist.

[qalqala] (ق ل ل) قَلْقَلَ

To pronounce accurately (the ق).

[qalqalah] قَلْقَلَة

Finishing the pronunciation of consonant letter with a slight motion. Letters of qalqalah are (ق ط ب ج د).

[qalam] (ق ل م) قَلَم

Lit. «pen» The pen with which Allah has pre-recorded the actions of men. The prophet said the first thing which Allah created was the pen (qalam), and that it wrote down the quantity of every individual thing to be created, all that was and all that will be to all eternity.

[sūratu al-qalam] سُورَةُ القَلَم

The chapter of the Pen, the title of the 68th sūrah of the Qur'an.

[qamaḥa] (ق م ح) قَمَحَ

To raise the head and refuse of drink (a camel).

[muqmaḥ] مُقْمَحٌ

One whose head is forced up so that he can not see. In Qur'an: «We have put yokes round their necks, right up to their chins, so that their heads are forced up (and they can not see)».

﴿ إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴾ [يس: ٨].

[qamar] (ق م ر) قَمَرٌ

Moon. The moon is frequently mentioned in the Qur'an. Allah on three occasions swears by it. It will be eclipsed at the Day of Judgment.The 54th sūrah of the Qur'an, which is entitled the sūratu 'l-qamar, begins with a reference to the splitting of the moon. «The Hour (of Judgment)

is nigh, and the moon is cleft asunder. But if they see a sign, they turn away, and say, this is (but) transient magic».

﴿ ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴾

[القمر: ١-٢].

[sūratu al-qamar] **سُورَةُ القَمَر**

The chapter of the Moon. The 54th surah of the Qur'an.

[qamari] **قَمَرِي**

Of or pertaining to the moon, lunar.

[qimār] **قِمَار**

Gambling. It is forbidden in the Qur'an. «They ask you concerning wine and gambling. Say: In them is great sin, and some profit, for men; but the sin is greater than profit».

﴿ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ﴾[البقرة: ٢١٩].

[al-qamarān] **القَمَرَان**

Sun and Moon.

الأشهر القمرية see (ش ه ر)

[qamṭarīr] **(ق م ط ر) قَمْطَرِير**

Calamitous (day). In Qur'an: «We only fear a day of distressful wrath from the side of our Lord».

﴿ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴾

[الإنسان: ١٠].

(ق م ع) مَقْمَعَة: مَقَامِع

[maqma'ah plural maqāmi']

A mace. In Qur'an: «In addition there will be maces of iron (to punish) them».

﴿ وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴾[الحج: ٢١].

[qanata] **(ق ن ت) قَنَتَ**

To be devout, obedient to Allah. In Qur'an: «But any of you that is devout in the service of Allah and His apostle, and works righteousness, to her shall we grant her reward twice».

﴿ ۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ ﴾[الأحزاب: ٣١].

[qānit] **قَانِتٌ**

One who is obedient to Allah, devout, constant in prayer.

[qunūt] **قُنُوتٌ**

Obedience to Allah, humility before Allah, devoutness, piety, invocation in prayer.

دعاء القنوت see دعاء

[al-qānitūn] القَانِتُون

Devout men, the devout.

[qanaṭa] (ق ن ط) قَنَطَ

To hinder, to despair. In Qur'an: «He said: and who despairs of the mercy of the Lord, but such as go astray?».

﴿قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ﴾[الحجر: ٥٦].

[qāniṭ] قَانِطٌ

One who despairs.

[qanūṭ] قَنُوطٌ

Despair. In Qur'an «But if ill touches him, he gives up all hope (and) is lost in despair».

﴿وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ﴾

[فصلت: ٤٩].

[al-qāniṭūn] القَانِطُون

The desperate.

[qinṭār] (ق ن ط ر) قِنْطَار

A talent of 1200 ounces of gold. A sum of money mentioned in the Qur'an: «And of the people of book there are some of them who if you entrust them a qinṭār give it back to you».

﴿۞ وَمِنْ أَهْلِ ٱلْكِتَـٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ﴾[آل عمران: ٧٥].

[muqanṭar] مُقَنْطَرٌ

Counted by talents. In Qur'an: «Fair in the eyes of men is the love of things they covet, women and sons, heaped-up hoards of gold and silver».

﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَـٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ﴾[آل عمران: ١٤].

[qānūn] (ق ن ن) قَانُون

Canon, a rule, a regulation, a law.

[qānūn ilāhi] قَانُون إلهي

Divine law.

[qānūn samāwi] قَانُون سَمَاوي

Divine law.

[qānūn madani] قَانُون مَدَني

Secular law.

[qānūn wadh'i] قَانُون وَضْعي

Secular law.

قَانُون الأَحْوال الشَّخْصية

[qānūn al- aḥwāl ash-shakhṣiyah] Law of personal status.

[qānūn al-mīrāth] قَانُون المِيْراث

Law of inheritance.

قَوَانين العُقُوبات

[qawanīn al – 'uqūbāt] Penal laws.

القَانُون الإِسْلامي

[al-qānūn al-islāmi] Islamic law.

[al-qānūn al-jinā'i] القَانُون الجِنَائي

Criminal law, penal law

(ق ن ا) قِنا: قِنْوان

[qina plural qinwān] A cluster of dates.

[qahara] (ق ه ر) قَهَرَ

To overcome, oppress.

[qahhār] قَهَّار

Conquering, vanquishing.

[Al-Qāhir] القَاهِر: الله

The Irresistible, A name of Allah.

[Al-Qahhār] القَهَّار: الله

«The Dominant, Irresistable». One of the ninety- nine names of Allah. «He is the one, the Dominant».

[qahqahah] (ق ه ق ه) قَهْقَهَة

Loud burst of laughter, guffaw.

[qābun] (ق و ب) قَابٌ

A space, distance.

قابَ قَوسَيْنِ أو أَدْنَى

[qāba qawsaini aw adna] Two - lengths or nearer.

[qāta] (ق و ت) قَاتَ

To nourish.

[qūtun plural aqwāt] قُوتٌ: أقوات

Nourishment.

[taqawwala] (ق و ل) تَقَوَّلَ

To fabricate falsely, counterfeit.

[qawlun] قَولٌ

A saying, a promise, a covenant. The word occurs in the Qur'an frequently in these senses.

[qawlun sadīd] قَولٌ سَدِيْد

Appropriate words.

[qawlun shāẓ] قَولٌ شَاذ

Irregular saying.

[qawlun faṣl] قَولٌ فَصْل

Distinguishing words.

[qawlun ma'rūf] قَولٌ مَعْرُوف

Kind, just words.

[qawlu al-ḥaqq] قَولُ الحَقّ

«The word of truth.» A title given to Jesus Christ ('Īsa) in the Qur'an, «This was Jesus, the son of Mary, the word of truth concerning whom they doubt».

﴿ ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ﴾ [مريم: ٣٤].

[qawlu az-zūr] قَولُ الزُّور

Forged speech, forged statement, giving false statements.

[qawlu an-nabi] قَولُ النَّبي

The prophet's saying.

[qāma] (ق و م) قَامَ

To stand, stand fast or firm,

stand still, stand up-to prayer. In Qur'an: «On the day when their account shall stand good, or when the reckoning shall come».

﴿ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴾ [إبراهيم : ٤١].

«That men should be righteous in their dealings».

﴿ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ﴾ [الحديد : ٢٥].

[qāmat aṣ-ṣalāh] **قَامَت الصَّلاة**

The time of prayer has come, Prayer has begun.

[maqāmu Ibrāhīm] **مَقَامُ إبْراهِيم**

«The place or station of Abraham».
When the building [the Ka'bah] was raised, Ibrāhim stood on; the Maqām so that he could raise the walls higher, while his son Ismā'il was handing the stones to him. We should mention that the Maqām used to be situated right next to the House. Later, and during his reign, 'Umar bin Al-Khattab moved the Maqām farther to the east, so that those who go around the House in Ṭawaf are able to perform it easily, without disturbing those who pray next to the Maqām after finishing their Ṭawaf. Allah commanded us to pray next to the Maqām.

«And take you (people) the Maqām (station) of Ibrāhīm as a place of prayer» [2: 125].

﴿ وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ﴾ [البقرة: ١٢٥].

Al-'Awfi said that, Ibn 'Abbas commented on Allah's statement,
«In it are manifest signs, the Maqām of Ibrāhīm».

﴿ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ﴾ [آل عمران : ٩٧].

«Such as the Maqām and Al-Mash'ar [Al-Ḥarām]». (At-Tabari).
Mujāhid said, «The impression of Ibrāhim feet remains on the Maqām as a clear sign». (At-Tabari).

[maqāmun maḥmūd] **مَقَامٌ مَحْمُود**

«A glorious station», The highest place in paradise which will be granted to the prophet Muḥammad (p.b.u.h) and none else. In Qur'an: «It may be that your Lord will raise you to a glorious station».

﴿ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾ [الإسراء: ٧٩].

Religious Muslims always pray

that Allah will grant the maqām maḥmūd to their prophet Muḥammad (p.b.u.h), when they hear the Aẓān.

[aqāma] أَقَامَ

To cause to stand upright, to observe or continue in.

أَقَامَ الدَّلِيْل على

[aqāma ad-dalīl 'ala] To furnish the proof for, demonstrate, prove.

أَقَامَ الشَّعَائِر الدِّينية

[aqāma ash-sha'ā'ir ad-diniyah] To perform the liturgical rites.

[aqāma aṣ-ṣalāh] أَقَامَ الصَّلاة

To offer prayers in a way just as the prophet offered it with all its rules and regulations, to perform ritual prayer, to establish regular prayer.

[aqāma al-'adl] أَقَامَ العَدْل

To administer justice, handle the law.

إِقَامَةُ الشَّعَائِر الدِّينية

[iqāmatu ash – sha'ā'ir ad-diniyah] Performance of the religious ceremonies, celebration of the divine service.

[iqāmatu al-'adl] إِقَامَةُ العَدْل

Administration of justice, establishment of justice.

[istaqāma] اسْتَقَامَ

To act uprightly, walk uprightly in the paths of religion.

[istiqāmah] اسْتِقَامَة

Lit. «standing erect». Being constant in religion according to the rules of the Qur'an.

اسْتِقَامَةُ السُّلُوك

[istiqāmatu as-sulūk] Upright conduct.

[qawāmun] قَوَامٌ

Right, equity.

[qiwāmah] قِوامَة: وِصَايَة، إِشْرَاف

Guardianship, curatorship, custodianship, custody, care, supervision.

[qawwām] قَوَّام

Superior to, firm, upright. One who stands firm in another's business, protects his interests, and looks after his affairs.

[qawm] قَومٌ

People.

[qawmun būr] قَومٌ بُور

Worthless people.

[qawmu tubba'] قَومُ تُبَّع

The people of Tubba'.

[qawmun 'ādūn] قَومٌ عَادُون

Transgressing people.

[qawmu lūṭ] قَومُ لُوط

The people of Lut.

[muqawwam] مُقَوَّم: مُقَدَّر، مُثَمَّن

Evaluated, estimated, valued.

[qiyām] قِيام

1- The qiyām, or standing position. The right hand placed upon the left, below the navel, and the eyes looking to the ground in humilation. During the qiyām in prayer, we have the Ta-'awwuẓ, the Tasmiyah, the Fatiḥah and certain portions of the Qur'an.

2- qiyām, rising up. Mu'āwiyah says that the prophet said: «He who is pleased at other people rising for him, does but prepare a place for himself in the fire of hell».

[qiyāmu al-lail] قِيَامُ اللَّيْل

Optional night prayer.

[qiyāmah] قِيامَة

Judgment-Day, Resurrection.

[sūratu al-qiyāmah] سُورَةُ القِيَامَة

Chapter of Resurrection. The title of the 75th surah of the Qur'an.

[qiyamun akhlāqiyah] قِيَمٌ أخلاقِيَّة

Moral values.

[qiyamun islāmiyah] قِيَمٌ إسلاميَّة

Islamic values.

[qiyamun dīniyah] قِيَمٌ دِينيَّة

Religious values.

[qiyamun rūḥiyah] قِيَمٌ رُوحِيَّة

Spiritual values.

[qayyimun] قَيِّمٌ

Right, true.

[qiyami] قِيمي

Relating to the value, by the standard of value, according to the value, nonfungible.

[al-iqāmah] الإقَامَة

Lit. «Causing to stand»
A recitation at the commencement of the prayers. It is the same as the aẓān, with the addition of the sentence. «Verily prayers are now ready» (Qad qāmati aṣ-ṣalāt) the sentences are, however, recited singly by all the sects except the Hanafis who give it exactly as the aẓān. The form of Iqāmah is as follows: «Allah is the greatest! Allah is the greatest! I bear witness that there is None has the right to be worshipped but Allah! I bear witness that Muhammad is the Apostle of Allah! come to prayers! come to prosperity! The prayer is to be performed! The prayer is to be performed! Allah is the greatest! Allah is the greatest! There is None has the right to be worshipped but Allah!

«اللهُ أكْبَر، اللهُ أكْبَر، أشْهَدُ أنَّ لا إلَهَ إلاّ الله، أشْهَدُ أنَّ مُحَمَّداً رَسُولُ الله، حَيَّ عَلى الصَّلاة، حَيَّ عَلى الفَلاح، قَدْ قامَتِ الصَّلاة، قَدْ قامَتِ الصَّلاة، اللهُ أكْبَر اللهُ أكْبَر، لا إلَهَ إلاّ الله».

التَّقْوِيمُ الإسْلامي

[at-taqwīmu al-islāmi] Islamic calendar.

القَيِّمَة

[al-qayimah]

The true religion.

القَيُّوم

[Al-Qayyūm]

«The self-subsisting, the Eternal, the Everlasting» One of the ninety-nine attributes of Allah. In the Holy Qur'an: «There is None has the right to be worshipped but Allah, the living, the self-subsisting».

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُ ﴾

[البقرة: ٢٥٥].

الرِّجَالُ قوَّامُونَ عَلى النِّساء

[ar-rijālu qawwāmūn 'ala an-nisā'] Men are the protectors and maintainers of women».

(ق و ا) قُوَّة

[quwwah]

Power, strength, force, firmness.

(ق ي د) تَقْيِيدُ النَّسل

[taqyyidu an-nasl] Birth control.

(ق ي س) قِياس

[qiyās]

Verdicts and judgments given by the Islamic religious scholars. These are given on the following proofs respectively: **(A)** From the Holy Book (Qur'ān); **(B)** From the Prophet's Traditions (sunnah); **(c)** From the unanimously accepted verdict of the Mujtahidin; **(D)** Qiyās: i.e. The verdict given by a Mujtahid who considered the case similar in comparison to a case judged by the prophet. Qiyās is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, A, B, and, C.
Qiyās is of two kinds, Qiyās jali, or evident, and Qiyās khafi, or hidden. An example of Qiyās jali is as follows: Wine is forbidden in the Qur'an under the word khamr, which literally means anything intoxicating, it is, therefore, evident that opium and all intoxicating drugs are also forbidden. Qiyās khafi, is seen in the following example: In the Hadith it is enjoined that one goat in forty must be given to Allah. To some poor persons the money may be more acceptable, therefore, the value of the goat may be given instead of the goat.

[qiyās jali] قِياس جَلي

See قياس

[qiyās khafi] قِياس خَفِي

See قياس

[qayyadha] (ق ي ض) قَيَّضَ

To prepare or destine for anyone.

[muqāyadhah] مُقَايَضَة

Exchanging, bartering, giving an equivalent in anything but money.

[qāla] (ق ي ل) قَالَ

To take a siesta at noon.

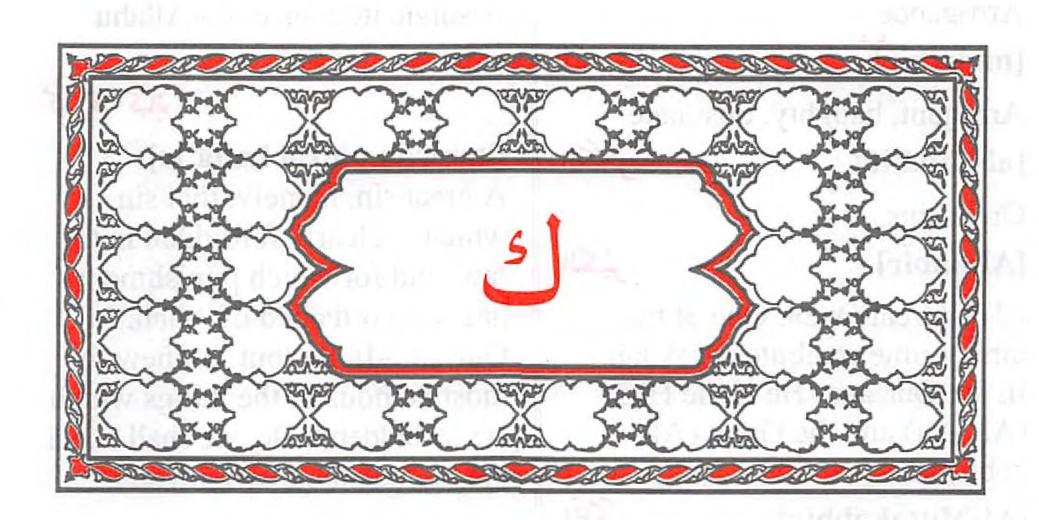
أَقَالَ اللهُ عَثْرَتَهُ

[aqāla Allāhu 'atharatahu] To forgive, pardon, regard someone's offense or lapse as undone, to steady someone who has stumbled, raise someone from a fall.

[maqīl] مَقِيْلٌ

Place of repose at noon.

✦ ✧ ✦



[kabba] (ك ب ب) كَبَّ

To invert, throw face downwards.

[kabkaba] كَبْكَبَ

To throw down headlong.

[kabada] (ك ب د) كَبَدَ

To injure any one in the liver.

[kabadun] كَبَدٌ

Trouble, misery.

[kabura] (ك ب ر) كَبُرَ

To be great; to be a weightly or grievous matter.

[kabbara] كَبَّرَ

To magnify (Allah) by saying (Allah is the greatest).

[takabbara] تَكَبَّرَ

To be or become proud, arrogant, insolent.

[takabbur] تَكَبُّر

Pride, arrogance, insolence.

[mutakabbir] مُتَكَبِّر

One who is haughty and arrogant. In Qur'an: «Thus doth Allah seal up every heart, of arrogant and obstinate transgressors».

﴿ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ﴾[غافر : ٣٥] .

[takbīr] تَكْبِير: قول الله أكبر

Exclaiming Allah is the Most great.

[takbīrah] تَكْبِيرَة

A single utterance of «Allahu akbar».

كَبِيرَة: كَبَائِر

[kabīrah plural kabā'ir]
A great sin, namely, that sin which is clearly forbidden in the law, and for which punishment has been ordained of Allah. In Qur'an: «If Ye (but) eschew the most heinous of the things which are forbidden to do, we shall expel out of you all the evil in you».

﴿ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ﴾ [النساء: ٣١].

[kibrun] كِبْرٌ

«Pride, haughtiness.» It is forbidden in the Qur'an.

[kibriyā'] كِبْرِيَاء

Greatness, glory.

[akbaru al-kabā'ir] أَكْبَرُ الكَبَائِر

The biggest of the greatest sins.

[kubbār] كُبَّارٌ

Of great magnitude.

[istakbara] اسْتَكْبَرَ

To be puffed up with pride, to behave with insolence, be arrogant.

[mustakbir] مُسْتَكْبِر

One who is proud and haughty.

[istikbār] اسْتِكْبَار

Arrogance.

[mukābir] مُكَابِر

Arrogant, haughty, obstinate.

[al-kabā'ir] الكَبَائِر

Great sins.

[Al-kabīr] الكَبِير

«The Great One». One of the ninety-nine attributes of Allah. In the Qur'an: «He is the High (Al-'Ali) and the Great (Al-kabīr)».

[Al-Mutakabbir] المُتَكَبِّر

«The Great, the Supreme». One of the ninety-nine names or attributes of Allah. In Qur'an: «The source of peace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, The Irresistible, the Supreme».

﴿ ٱلسَّلَـٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ﴾ [الحشر: ٢٣].

[al-mutakabirūn] المُتَكَبِرون

The haughty.

[al-mustakbirūn] المسْتَكْبِرُون

The arrogant.

[Kataba] (ك ت ب) كَتَبَ

To write down, to prescribe.

[kataba 'alaihi] كَتَبَ عليه: فَرَضَ

To prescribe (to).

كَتَبَ اللهُ عليه: قدَّر

[kataba Allāhu 'alaihi] To predestine (to), destine (to), predetermine (to), foreordain (to).

كُتِبَ: عليه، له

[kutiba 'alaihi or lahu] To be destined (to), fated (to), predestined (to), foreordained (to).

كُتِبَ عَلَيْكُمُ الصِّيام

[kutiba 'alaikumu aṣ-ṣiyām] Fasting is prescribed to you.

[kutub samāwiyah] **كُتُبٌ سَمَاوِية**

Revealed Books, Divine Books.

[kitābun marqūm] **كِتَابٌ مَرْقُوم**

Inscribed register.

[kitābun maknūn] **كِتَابٌ مَكْنُون**

Well-Guarded Book.

[kitābu Mūsa] **كِتَابُ مُوسى**

The Book of Moses.

[kitābu Allah] **كِتَابُ الله**

The Book of Allah.

[kitābu al-abrār] **كِتَابُ الأبْرَار**

The Record of the Righteous. In Qur'an: «Day, verily the recorded of the righteous is (preserved) in 'Illiyin».

﴿ كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴾

[المطففين : ٧] .

[kitābu az-zawāj] **كِتَابُ الزَّوَاج**

Marriage contract.

[kitābu as-siyar] **كِتَابُ السِّيَر**

It is the title given to a history of the establishment of Islam, hence as-siyar means a historical work on the life of prophet Muhammad (p.b.u.h), or any of his companions, or his successors.

[kitābu al-fujjār] **كِتَابُ الفُجَّار**

The record of the wicked. In Qur'an: «Day! surely the record of the wicked is (preserved in sijjīn)».

﴿ كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴾

[المطففين : ٧] .

أهل الكتاب see أهل

[al-kitābi] **الكِتَابي**

A term used for one of the «Ahlu 'l-kitāb», «The people of the Book», or those in possession of the inspired word of Allah, as Jews or Christians.

[al-kitābiyah] **الكِتَابِيَّة**

Fem. of kitābi. A female of the Ahlu 'l- kitāb, or those who possess an inspired book, Jews or Christians.

[kātib] **كاتِبٌ**

A writer of scribe.

[kātibu an-nabi] كَاتِبُ النَّبِي

The prophet's scribe.

[kātibu al-waḥi] كَاتِبُ الوَحي

Scribe of revelation.

[mukātab] مُكَاتَب

A slave (male or female) who binds himself (or herself) to pay a certain equivalent for his (or her) freedom.

[al-kitāb] الكِتَاب

«The Book» A term used for the Qur'an, and extended to all inspired books of the Jews and Christians, who are called Ahlu 'l- kitāb, or believers in the book.

[al-kitābu al-mubin] الكِتَابُ المُبِيْن

Lit. «The manifest or clear book». The term is used in the Qur'an both for the Tablet of Decrees (al-lawḥu 'l-maḥfūẕ), and for the Qur'an itself.

الكِتَابُ المُقَدَّس

[al-kitābu al-muqaddas] The Holy Book, the Bible.

[al-kitābu al-munir] الكِتَابُ المُنِير

The Book of Enlightenment.

[al-kutubu as-sittah] الكُتُبُ السِّتَّة

The title given to the six most trustworthy collections of traditions received by Muslims, namely, those by:

1- Abū 'Abdi 'llāh Muhammad ibn Ismā'il al-Bukhāri.

2- Abū 'l- Husain Muslim Ibn al-Ḥajjāj al-Qushairi.

3- Abū 'Īsa Muhammad Ibn 'Īsa al-Tirmiẕi.

4- Abū Dā'ūd Sulaimān Ibn Ash'ath as-sajastāni.

5- Abū 'Abdi 'r-Raḥmān Ahmad ibn Shu'aib an- Nasā'i.

6- Abū 'Abdi 'llāh Muhammad ibn Yazīd Ibn Mājah.

[katama] (ك ت م) كَتَمَ

To coneal, hide, to keep back (evidence).

[kitmān] كِتْمَان

«Concealing, keeping secret». The injunction of the Qur'an is «Hide not the truth while you know it».

كِتْمَانُ الشَّهَادَة

[kitmānu ash-shahādah] Concealing an evidence.

[kathaba] (ك ث ب) كَثَبَ

To collect into one place.

[kathīb] كَثِيب

A heap of sand.

[kath-thara] (ك ث ر) كَثَّرَ

To multiply.

[takāthur al-amwāl] تَكَاثُر الأمْوَال

Piling up wealth.

[sūratu at-takāthur] سُورَةُ التَّكَاثُر

Chapter of Piling Up (No.102).

كَوثَر **[kawthar]**

The sacred river in paradise. In Qur'an: «To thee have We granted the fount (of Abundance)»

﴿ إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ﴾[الكوثر : ١] .

سورَةُ الكَوثَر **[sūratu 'l-kawthar]**

Chapter of abundance (No.108).

(ك د ح) كَدَحَ **[kadaḥa]**

To study or labour after anything.

كَدْحٌ **[kadḥun]**

The act of the labouring after anything.

كَادِحٌ **[kādiḥ]**

One who labours after. In Qur'an: «O thou man! Verily thou art ever toiling on towards thy Lord-painfully toiling- but thou shalt meet Him».

﴿ يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدۡحٗا فَمُلَٰقِيهِ﴾[الانشقاق : ٦] .

(ك د ر) كَدَرَ **[kadara]**

To be muddy.

كُدْرَة **[kudrah]**

Dead colour.

انْكَدَرَ **[inkadara]**

To shoot downwards (the stars).

(ك ذ ب) كَذَّبَ: اتَّهَمَ بالكذب

[kaẓ-ẓaba] To accuse of lying, give the tie to, call a liar.

كَذَّبَ: أنكر، نفى **[kaẓẓaba]**

To deny, disclaim, to belie.

كَذَّبَ بآياتِ الله

[kaẓẓaba bi'āyāti Allah] To reject Allah's signs.

مُكَذِّبٌ **[mukaẓẓib]**

One who falsely denies, or accuses of falsehood or imposture.

مُكَذِّبُون **[mukaẓẓibūn]**

Rejecters of faith.

كَذِبٌ **[kaẓibun]**

Lie, falsehood, untruth.

كَذِباً **[kaẓiban]**

Lyingly, untruthfully, falsely, untruly.

كِذْبَة **[kiẓbah]**

Lie.

كَاذِبٌ **[kāẓib]**

A liar, lying.

تَكْذِيبٌ **[takẓīb]**

The act of imputing falsehood, denial.

(ك ر ب) كَرْب: كُروب

[karb plural kurūb] Sorrow, grief, agony, distress.

كُرْبة: كُرَب

[kurbah plural kurab] Sorrow, grief, agony.

[makrūb] مَكْرُوب

Sad, grieved, worried.

[al-karbu al-'aẕīm] الكَرْبُ العَظيم

The Great calamity.

[karbalā'] (ك ر ب ل) كَرْبَلاء

A city in al-'Irāq, celebrated as the scene of the martyrdom of al-Husain and the place of his sepulchre. It is fifty miles south-west of Baghdād, and about six miles west of Euphrates.

[karra] (ك ر ر) كَرَّ

To return.

[karrah] كَرَّةٌ

A return, a turn of luck.

[al-karru wal-far] الكَرُّ والفر

Attack and retreat (in battle).

[Al-kursi] (ك ر س) الكُرْسي

The literal meaning is obvious; it signifies that which one sits on. Al-Kursi is a reality, but man has no knowledge about its nature and modality and that it ought to be treated as something unique both in His essence and attributes. In Quran: «His Kursi extends over the heavens and the earth…»

﴿ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

[البقرة: ٢٥٥] .

[karama] (ك ر م) كَرَمَ

To be superior to another in generosity.

[karrama] كَرَّمَ

To honour. In Qur'an: «We have honoured the sons of Adam, provided them with transport on land and sea».

﴿ ۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ﴾ [الإسراء: ٧٠] .

[karrama Allāhu wajhahu] كَرَّمَ اللهُ وَجْهَهُ

May Allah honor him!

[akrama] أَكْرَمَ

To honour, make honourable.

[ikrām] إِكْرَام

Honour.

[karāmah] كَرَامَة

The miracles of any saint other than a prophet, as distinguished from mu'jizah, which is always used for the miracles of an apostle or prophet.

[kirāmin bararah] كِرَامٍ بَرَرَة

Honorable and pious.

[kirāman kātibīn] كِراماً كاتِبِيْن

Two recording angels, one of whom records the good actions of the man, and the other records the evil actions. In Qur'an: «But

verily over you (are appointed angels) to protect you, kind and honourable, writing down (your deeds), they know (and understand) all that Ye do».

﴿ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝ كِرَامًا كَٰتِبِينَ ۝ يَعْلَمُونَ مَا تَفْعَلُونَ ﴾ [الانفطار: ١٠ـ١٢].

[mukarram] مُكَرَّمٌ

Honored, revealed, venerated.

[makramah] مَكْرَمة

Noble deed.

مَكارِمُ الأخْلاق

[makārimu al-akhlāq] Noble characteristics, noble traits of character.

[karīmu al-akhlāq] كَرِيمُ الأخْلاق

High-minded, noble-minded, noblehearted.

[al-karīm] الكَرِيْم

«The Honourable». One of the ninety-nine attributes of Allah.

[al-karīmatān] الكَرِيْمَتان

The two eyes.

[al-mukarramah] المُكَرَّمَة

Epithet of Mecca.

[kariha] (ك ر ه) كَرِهَ

To detest, dislike, be averse from.

[karraha] كَرَّهَ

To render hateful.

[kurh] كُرْهٌ

Repugnance, a trouble.

[karhan] كَرْهًا

Against one's will.

[ikrāh] إكْراه

Compulsion. In Qur'an: «Let there be no compulsion in religion, truth stands out clear from error».

﴿ لَآ إِكْرَاهَ فِى ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ﴾ [البقرة: ٢٥٦].

[bil'ikrāh] بالإكْراه

Under compulsion.

[makrūh] مَكْرُوه

Not approved of, undesirable from the point of view of religion, although not punishable. A term used in Islam, for an act the unlawfulness of which is not absolutely certain, but which is considered improper and unbecoming. The Imām Muḥammad (Ḥanafi) is of opinion that makrūh is unlawful. The Imāms Abū Ḥanifah and Abū yūsuf hold that the term applies to that which in its qualities nearly approaches to unlawful, without it being actually so.

[makrūh taḥrīman] مَكْرُوه تَحْرِيْمَاً

That which is nearly unlawful.

[makrūh tanzihan] مَكْرُوه تَنْزِيْهاً

That which approaches the lawful.

[kirā'] (ك ر ي) كِرَاءٌ

Renting.

[al-mukāri] الْمُكارِي

A legal term for a person who lets horses, camels,... to hire.

[kasaba] (ك س ب) كَسَبَ

To gain, acquire, seek after, gather (riches), in the Qur'an it is frequently used in reference to the provision which a man has laid up against a future life, be it good or bad. in Qur'an: «What your hearts have gained».

﴿ بِمَا كَسَبَتْ قُلُوبُكُمْ ﴾ [البقرة: ٢٢٥].

[iktasaba] اكْتَسَبَ

To seek after, seek to gain.

[kasbun] كَسْبٌ

Earnings, gain.

[kasbun ṭayyibun] كَسْبٌ طَيِّبٌ

Honestly - earned money.

كَسْبٌ غير شرْعي

[kasbun ghair shar'i] Illicit gain.

(ك س ر) انْكِسارُ القَلب

[inkisāru al - qalb]

Dejectedness, despondency, contrition.

[kasafa] (ك س ف) كَسَفَ

To eclipse (the sun).

كِسْفٌ: كِسَفٌ

[kisfun plural kisafun] A piece or segment. In Qur'an: «Then does He spread them in the sky as He wills, and break them into fragments, until thou seest raindrops issue from the midst thereof».

﴿ فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ﴾ [الروم: ٤٨].

[istaksa Allah] (ك س ا) اسْتَكْسى اللهَ

To seek clothing of Allah.

[kiswatu al-ka'bah] كِسْوَةُ الكَعْبَة

The covering of ka'bah.

[kashafa] (ك ش ف) كَشَفَ

To uncover, lay bare, remove. In Qur'an: «(It will be said), Thou wast heedless of this, now have we removed thy veil, and sharp is thy sight this day!».

﴿ لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴾ [ق: ٢٢].

[kaẓama] (ك ظ م) كَظَمَ

To conceal or suppress (one's anger), to be run, keep silent.

[kāẕim] كَاظِمٌ

One who restrains, obstructs or chokes.

[kāẕimu al-ghaiẕ] كَاظِمُ الغَيْظ

Anger-restrainer.

[makẕūm] مَكْظُوم

Oppressed with silent sorrow. In Qur'an: «And be not like the companion of the fish, when he cried out in agony».

﴿وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ﴾

[القلم: ٤٨].

[kaẕīm] كَظِيْم

Grieving inwardly and in silence. In Qur'an: «When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!».

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾ [النحل: ٥٨].

[ka'aba] (ك ع ب) كَعَبَ

To have swelling breasts (a girl).

كَاعِب: كَوَاعِب

[kā'ib plural kawā'ib] Full and round, swelling (bosom), having swelling breasts, buxom (girl). In Qur'an: «Verily for the righteous, there will be a fulfilment of (the Hearts) desires, gardens enclosed, and Grapevines, companions of equal age».

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا﴾ [النبأ: ٣١-٣٣].

الكَعْبَة المُشَرَّفَة

[al-ka'bah al-musharrafah] The Holy ka'bah. Lit. «A cube». The cube like the building in the centre of the mosque at Makkah, which contains the Ḥajaru 'l - Aswad, or black stone. Towards al-Ka'bah all Muslims face in ṣalāt (prayer).

[kafa'a] (ك ف أ) كَفَأَ

To turn back.

[kafata] (ك ف ت) كَفَتَ

To gather together.

[kifāt] كِفَاتٌ

A place where things are gathered together.

[kafara] (ك ف ر) كَفَرَ

To cover, to deny the grace or the existence of Allah, to be ungrateful, impious or an unbeliever, to disbelieve.

[kafara billah] كَفَرَ بالله

To disbelieve (in Allah), to be or become an unbeliever, infidel, atheist.

forgive, pardon, grant pardon to.

[kāfir plural kāfirūn] كَافِر: كَافِرُون

Lit. «The coverer» One who hides or covers up the truth (disbeliever). According to the Raddu 'l-Muḥtār, there are five classes of kāfirs or infidels:

1- Those who don't believe in Allah.

2- Those who do not believe in the Unity of Allah.

3- Those who believe in the Unity of Allah, but do not believe in a revelation.

4- Those who are idolaters.

5- Those who believe in Allah and in a revelation, but do not believe in the general mission of prophet Muhammad (p.b.u.h) to the whole of mankind.

[sūratu al-kāfirūn] سُورَةُ الكَافِرُون

Chapter of Disbelievers (No.109).

[kāfiru an-ni'mah] كَافِرُ النِّعْمَة

Ungrateful, unthankful, thankless.

[kāfūr] كَافُور

Camphor. A fountain in paradise mentioned in the Qur'an, as the fountain where of the servants of the Lord shall drink. In Qur'an: «As to the righteous, they shall drink of a cup (of wine) mixed with kafur».

[kafara binni'mah] كَفَرَ بالنِّعْمة

To be ungrateful (for a benefit, blessing, grace, etc).

[kufr] كُفْرٌ

Lit «That which covers the truth» It is basically disbelief in any of the articles of Islamic Faith and they are: to believe in Allah (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e. Divine Preordainments whatever Allah has ordained must come to pass). Kufr consists of rejection of the Divine Guidance communicated through the Prophets and Messengers of Allah. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad (peace be upon him) rejection of his teaching constitutes kufr.

[kufrun bawāḥ] كُفْرٌ بَواح

Open disbelief.

[kaffara] كَفَّرَ

Expiate (of crime).

كَفَّرَ عَنْ يَمِيْنِهِ

[kaffara 'an yamīnihi] He redeemed his oath.

كَفَّرَ لَهُ الذَّنْب

[kaffara lahu aẓ-ẓanb] To grant remission to (of his sins),

﴿إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا﴾ [الإنسان: ٥].

[kufrān] كُفْرَان

Denial.

[kufrān an-ni'mah] كُفْرَانُ النِّعْمَة

Ingratitude, ungratefulness.

[kaffār] كَفَّار

Ungrateful, disbeliever.

[kaffārun 'anīd] كَفَّارٌ عَنِيْد

Obstinate disbeliever.

[kaffārah] كَفَّارَة

Religious expiation. It means certain punishment upon the people who committed sins. Some kinds of kaffarah are: Fasting, feeding the poor and freeing a slave.

كَفَّارَةُ الذُّنُوب

[kaffāratu aẓ-ẓunub] Expiation of sins.

[kaffāratu al-yamīn] كَفَّارَةُ اليَمِيْن

Expiation of an unfulfilled oath.

[kafūr] كَفُور

Ingratitude.

[takfīr] تَكْفِيْر

Expiation, atonement, seduction to infidelity.

[Kaffa] (ك ف ف) كَفَّ

To desist, refrain, cease (doing something), give up, stop, abstain, restrain (oneself from), To hinder, prevent (oneself from).

[kāffah] كَافَّة

The whole.

[kafāf] كَفَافٌ

Sufficiency, sufficient means for a living.

[kafala] (ك ف ل) كَفَلَ

To nourish, take care of, bring up for another.

ذو الكفل see ذو

[akfala] أَكْفَلَ

To make one answerable.

[kifl] كِفْلٌ

A portion, a like part.

[takāful] تَكَافُل

Solidarity, mutual or joint responsibility.

[kafālah] كَفَالَة

The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt for fine, or to undergo a punishment, etc.

[kafālah bin nafs] كَفَالَة بالنَّفْس

Bail (esp. for due appearance of a person in court).

[kafīl] كَفِيْل

A sponsor, guarantor.

(ك ف ن) كَفَّنَ: الميت [kaffana]

To cover with a winding sheet, to shroud, dress for the grave.

كَفَن: أكْفَان [kafan plural akfān]

The shroud for the dead. It usually consists of three pieces of the cloth for a man and five for a woman. Those for a man:
1- Al izār, or piece of cloth, reaching from the navel to the knees or ankle joints.
2- A qamiṣ, or shirt, from the neck to the knees.
3- A sheet to cover the whole corpse. For a woman there are also a breast band and headband. The whole being of white.
The bodies of martyrs are not shrouded, but are buried in the garments in which they fell, for it is related that prophet Muhammad (p.b.u.h) so ordered the men who fell in the battle of Uḥud to be buried, their weapons being first removed from their bodies, they are buried in their blood - stained clothes.

التَّكْفِيْن [at-takfīn]

The Shrouding.

(ك ف ي) كَفَى [kafa]

To be enough, to suffice. In Qur'an: «And Allah was a sufficient (protector) to the true believers in battle».

﴿ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ﴾

[الأحزاب: ٢٥].

«And we have sent thee as an Apostle to (instruct) mankind, and enough is Allah for a witness».

﴿ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴾

[النساء: ٧٩].

«And put thy trust in Allah, and enough is Allah as a disposer of affairs».

﴿ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴾

[النساء: ٨١].

كَفى باللهِ حَسِيْباً

[kafa billāhi ḥasība] Allah alone is sufficient.

كِفَايَة [kifāyah]

Sufficient amount, degree, extent. Sufficiency, that which suffices for performing a duty, a task.

فرض كفاية see فرض

الكَافِي [Al-kāfi].

1- «The Sufficient One» An attributes of Allah mentioned in the Qur'an.
2- The title of a collection of traditions by Abū ja'far Muhammad Ibn ya'qūb.

[kala'a] (ك ل أ) كَلأَ

To guard, preserve, watch, protect someone.

[kalaḥa] (ك ل ح) كَلَحَ

To put on a sour or austere look.

[kāliḥ] كَالِحٌ

One who grins and shows his teeth.

[kallafa] (ك ل ف) كَلَّفَ

To compel a person to do anything difficult, or above his strength.

[mukallaf] مُكَلَّف

Obligated to observe the precepts of religion, responsible, liable.

[takālīf] تَكَالِيْف

Obligations.

[taklīf] تَكْلِيْف

Legal capacity.

[kullun] (ك ل ل) كُلٌّ

A heavy burthen, also domestic servant who is maintained by his master.

[kalālah] كَلاَلَة

Lack of father or sons. In Qur'an: «If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth».

﴿وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ﴾ [النساء: ١٢].

[kalāmu Allah] (ك ل م) كَلامُ الله

The word of Allah. A title given to the Qur'an.

[kalimātu Allah] كَلِمَاتُ الله

Allah's words.

كَلِمَةُ الشَّهَادَة

[kalimatu ash-shahādah] The word of testimony.
The following expression of belief, «I bear witness that there is None has the right to be worshipped but Allah, and that prophet Muhammad is His Apostle».

[kalimah ṭayyibah] كَلِمَة طَيِّبَة

Good word.

[kalimatu al-'aẓāb] كَلِمَةُ العَذَاب

The sentence of punishment.

[kalīmu Allah] كَلِيْمُ الله

«The conversor with Allah». A title given to the prophet Moses.

[taklīm] تَكْلِيْم

The act of speaking to.

[al-kalām al-fāḥish] الكَلاَمُ الفَاحِش

Immoral speaking, slandering talk.

[al-kalimu aṭ-ṭayyib] الكَلِمُ الطَّيِّب

Good words.

[kamiha] (ك م ه) كَمِهَ

To be blind from birth.

[akmah] أَكْمَه

Blind from birth.

[kanada] (ك ن د) كَنَدَ

To cut, to be ungrateful.

[kanūd] كَنُودٌ

Ungrateful. In Qur'an: «Truly man is to his Lord, ungrateful».

﴿ إِنَّ ٱلْإِنسَـٰنَ لِرَبِّهِۦ لَكَنُودٌ ﴾ [العاديات: ٦].

[kanaza] (ك ن ز) كَنَزَ

To bury (a treasure) beneath the earth, to treasure up.

[knaz plural kunūz] كَنْزٌ: كُنُوز

A treasure.

[kanzu al-amwāl] كَنْزُ الأَمْوَال

Hoarding up money.

[kanasa] (ك ن س) كَنَسَ

To lie in a covert (a deer).

[kanīs] كَنِيس

A Jewish synagogue.

[kanīsah] كَنِيْسَة

A Christian church.

[kānis] كَانِسٌ

That which hides itself.

[al-kunnas] الكُنَّس

The planets.

الجَوارِي الكُنَّس

[al-jawāri al-kunnas] The stars, the angels. In Qur'an: «So verily I call to witness the planets that recede, go straight, or hide».

﴿ فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ۝١٥ ٱلْجَوَارِ ٱلْكُنَّسِ ﴾ [التكوير: ١٥-١٦].

[kanna] (ك ن ن) كَنَّ

To cover.

[akanna] أَكَنَّ

To hide.

[aknān] أَكْنَان

A covering of any kind, as a veil, shelter.
In Qur'an: «It is Allah who made, out of the things he created, some things to give you shade, of the hills He made some for your shelter».

﴿ وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَـٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَـٰنًا ﴾ [النحل: ٨١].

[kinānah] كِنَانَة

The name of the ancestor and founder of the Arabian tribe, the Banū kinānah, the father of an-Nazr, the grandfather of Fihr, who was surnamed Quraish.

[maknūn] **مَكْنُون**

Covered over, hidden, close kept, well guarded. In Qur'an: «That this is indeed a Qur'an most honourable, in a Book well guarded».

﴿ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَٰبٍ مَّكْنُونٍ ﴾ [الواقعة : ٧٧_٧٨].

[kunyah] **(ك ن ي) كُنْية**

Calling a man: O father of so-and-so! or calling a woman: O mother of so-and-so! And this is a custom of the Arabs.

[kināyah] **كِنَايَة**

A metaphor. A word used in the science of exegesis, e.g. «You are separated», by which may be meant, «You are divorced», which is called Ṭalāqu 'l-kināyah, or a divorce in metaphor.

(ك ه ف) سُورَةُ الكَهْف

[sūratu al-kahf] Chapter of the Cave (No.18).

أصحاب الكهف see أصحاب

[kahala] **(ك ه ل) كَهَلَ**

To be of mature age, from 30 to 50.

[kahlun] **كَهْلٌ**

One of full age, from 30 to 50 years old.

[kahana] **(ك ه ن) كَهَنَ**

To predict the future, tell the fortune, prophesy.

كَاهِن: كَهَنة

[kāhin plural kahanah]

A soothsayer. The word occurs only twice in the Qur'an, and in both instances it is used for «a soothsayer». In Qur'an: «Therefore proclaim thou the praises (of thy Lord), for by the grace of thy Lord, thou No (vulgar) soothsayer».

﴿ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴾ [الطور : ٢٩].

[kahanūt] **كَهَنُوت**

Priesthood.

[rijāl al-kahanūt] **رِجَالُ الكَهَنُوت**

The clergy, the ministry.

[kahanūti] **كَهَنوتي**

Priestly, clerical, ministerial.

[kawwara] **(ك و ر) كَوَّرَ**

To cause to interwine, or make one thing lap over another. In Qur'an: «He makes the night overlap the Day, and the Day overlap the Night».

﴿ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ﴾ [الزمر : ٥].

[takwīr] تَكْوِيْر

The act of folding up.

[sūratu 'l-takwīr] سُورَةُ التَّكْوِيْر

Chapter of the Folding up (No.81).

[al-kūfah] (ك و ف) الكُوفَة

A city on the west bank of the river Euphrates, about four days march from Baghdād, but which has now entirely disappeared. The city of al-Kūfah was founded soon after the muslims conquered Persia, A.D 636, and in the reign of the Khalīfah 'Umar. It was built opposite the ancient town of Madian, on the other side of the river. The first Abbaside Khalifah, Abū 'l-'Abbas, A.D. 750, made it his capital, and it was then a flourishing city, but when the Khalifah al-Mansūr built Baghdād, al-kūfah decreased in importance, and gradually fell into decay.
It was much famed for its learned men, and especially for its grammarians.

[istakāna] (ك و ن) اسْتَكَانَ

To humiliate one's-self.

[al-kawn] الكَون

The existent, the existing, reality, the world, the universe.

[kawa] (ك و ي) كَوَى

To cauterize.

[al-kayy] الكيّ

Cauterization.

[kāda] (ك ي د) كَادَ

To contrive a stratagem for, to plot against.

[kaid] كَيْدٌ

A plot, stratagem, fraud, trick. In Qur'an: «But the plots of unbelievers (end) in nothing but errors (and delusions)!».

﴿وَمَا كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ﴾ [غافر: ٢٥].

[kaidu Allah] كَيْدُ الله

Allah's plan.

[makīdun] مَكِيدٌ

Plotted against.

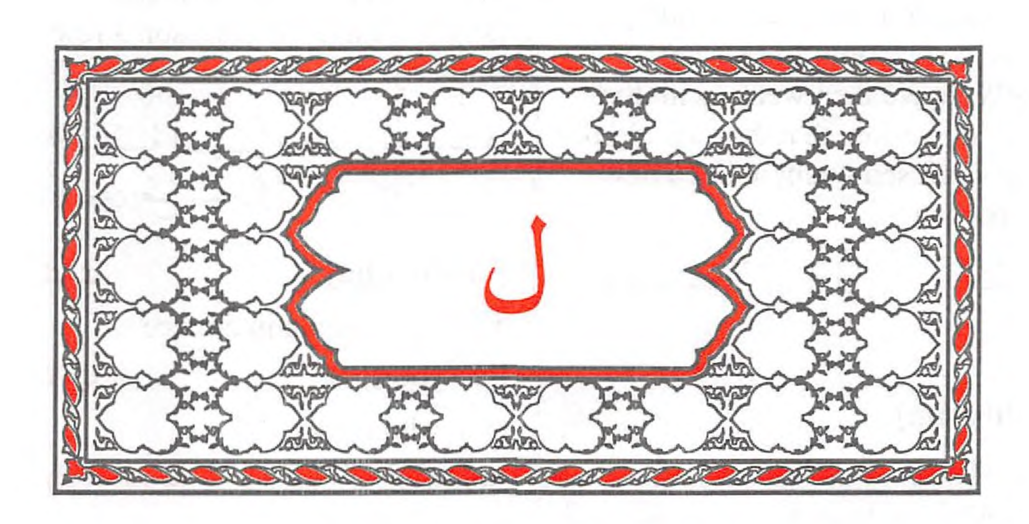
[iktāla] (ك ي ل) اكْتَالَ

To receive by measure from.

[kailun] كَيْلٌ

A measuring out, a measure or quantity.

✦ ✧ ✦



(ل أ ل أ) لُؤلُؤ مَكْنُون

[lu'lu' maknūn] Well-guarded pearls.

(ل ا) لا إلَهَ إلاَّ الله

[lā illāha illa Allah] There is None has the right to be worshipped but Allah.

[lā junāḥa 'alaihim] لا جُنَاحَ عَلَيْهِم

No blame on them.

[lā jarama] لا جَرَمَ

Certainly, surely.

[lā khaira fīhi] لا خَيْرَ فِيْهِ

There is no good in it, it's no good.

[lā dīni] لا دِيْني

Antireligious, irreligious, without religion.

[labba] (ل ب ب) لَبَّ

To remain in a place.

[lubbun plural albāb] لُبٌّ: أَلْبَاب

The heart or soul of man. That faculty of the mind which is enlightened and purified by the Holy light (the light of Allah). In Qur'an: «In the law of Equality there is (saving of) life to you, O ye men of understanding».

﴿ وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ يَـٰٓأُو۟لِي ٱلْأَلْبَـٰبِ ﴾

[البقرة: ١٧٩].

[labitha] (ل ب ث) لَبِثَ

To tarry, sojourn. In Qur'an:

«But Satan made him forget to mention him to his Lord and (Joseph) lingered in prison a few (more) years».

﴿ فَأَنسَىٰهُ ٱلشَّيۡطَٰنُ ذِكۡرَ رَبِّهِۦ فَلَبِثَ فِي ٱلسِّجۡنِ بِضۡعَ سِنِينَ ﴾ [يوسف : ٤٢].

[talabbatha] **تَلَبَّثَ**

To tarry, remain in a place.

[lābithun] **لابِثٌ**

One who tarries.

[labada] **(ل ب د) لَبَدَ**

To remain in a place.

[lubadun] **لُبَدٌ**

Much (wealth). In Qur'an: «He may say (boastfully), wealth have I squandered in abundance».

﴿ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ﴾ [البلد : ٦].

[labasa] **(ل ب س) لَبَسَ**

To cover, cloack, obscure, to mystify, to render a thing obscure and confused to another. In Qur'an: «And we should certainly have caused them confusion in a matter which they have already covered with confusion».

﴿ وَلَلَبَسۡنَا عَلَيۡهِم مَّا يَلۡبِسُونَ ﴾

[الأنعام : ٩].

[labsun] **لَبْسٌ**

Confusion, misunderstanding or misconception. In Qur'an: «Were we then weary with the first creation, that they should be in confused doubt about a new creation?».

﴿ أَفَعَيِينَا بِٱلۡخَلۡقِ ٱلۡأَوَّلِۚ بَلۡ هُمۡ فِي لَبۡسٖ مِّنۡ خَلۡقٖ جَدِيدٖ ﴾ [ق : ١٥].

[libāsun] **لِباسٌ**

Clothing, garment.

[libāsu at-taqwa] **لِباسُ التَّقْوى**

Raiment of righteousness. In Qur'an: «But the raiment of righteousness that is the best».

﴿ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞ ﴾ [الأعراف : ٢٦].

[libāsu al-jū'] **لِباسُ الجُوع**

The extreme of hunger. In Qur'an: «So Allah made it taste of hunger and terror (in extremes), (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought».

﴿ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلۡجُوعِ وَٱلۡخَوۡفِ بِمَا كَانُواْ يَصۡنَعُونَ ﴾ [النحل : ١١٢].

[libāsun muḥtashim] **لِباسٌ مُحْتَشِم**

Decent dress.

[labana] (ل ب ن) لَبَنَ

To abound in milk.

[labanun] لَبَنٌ

Milk.

ابن لبون see (ب ن ى)

بنت لبون see (ب ن ى)

[labba] (ل ب ي) لَبَّى

To answer a call.

لَبَّيْكَ اللّهُمَّ لَبَّيْك

[labbaika allāhuma labbaik]
Here I come, O Allah! Here I come. I respond to your call O Allah.

[at-talbiyah] التَّلْبِيَة

lit. «Waiting or standing for orders». The recitation of the following words during the pilgrimage to Makkah: «I respond to Your Call O Allah, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You. I respond to Your Call".

«لَبَّيْكَ اللّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْكَ، إنَّ الحَمْدَ والنِّعْمَةَ لكَ والمُلْكَ، لا شَرِيْكَ لكَ لَبَّيْكَ».

[lāta] (ل ت ي) لاتَ

To give a reply which was not called for.

[al-lāt] اللاَّت

The name of an idol worshipped by the ancient Arabians. The idol lāt is mentioned in the Qur'an in conjunction with the two other idols, al-'Uzza and Manāt. «Have ye seen Lat and 'Uzza and another, the third (goddess), Manat?».

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ﴾[النجم: ١٩ـ٢٠].

[lajja] (ل ج ج) لَجَّ

To be obstinately litigious, to persist obstinately.

[lujjah] لُجَّة

A great body of water. In Qur'an: «She was asked to enter the lofty palace, but when she saw it, she thought it was a lake of water».

﴿قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً﴾ [النمل: ٤٤].

[lujjiyun] 

Vast and deep (sea). In Qur'an: «Or (the unbeliever's state) is like the depths of darkness in a vast deep ocean».

﴿أَوْ كَظُلُمَٰتٍ فِي بَحْرٍ لُّجِّيٍّ﴾ [النور: ٤٠].

[laḥada] (ل ح د) لَحَدَ

To make a receptacle for a corpse in the side of a tomb, to bury a corpse.

[laḥd] لَحْدٌ

The hollow made in a grave on the Qiblah side, in which the corpse is placed. It is made the same length as the grave, and is as high as would allow a person to sit up in it.

[alḥada] أَلْحَدَ

To be or become an atheist, unbeliever, to disbelieve (in God), to apostatize.

[ilḥād] إِلْحَاد

Atheism, deviation, infidelity, apostasy.

[ilḥādi] إِلْحَادِي

Atheistic.

[mulḥid] مُلْحِد

An infidel, atheist, disbeliever. One who has deviated, or turned aside from the truth.

[multaḥad] مُلْتَحَدٌ

Refuge. In Qur'an: «And none wilt thou find as a refuge other than Him».

﴿وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا﴾ [الكهف: ٢٧].

[laḥafa] (ل ح ف) لَحَفَ

To cover with a cloak.

[al-ilḥāf] الإِلْحَاف

Insistence on demands. In Qur'an: «They beg not importunately from all and sundry».

﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾

[البقرة: ٢٧٣].

[laḥiqa] (ل ح ق) لَحِقَ

To overtake, reach, attain unto.

(ل ح م) لَحمُ الخِنْزِير

[laḥmu al-khinzīr] Pork, It is forbidden in Islam. In Qur'an: «He hath only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name hath been invoked beside that of Allah».

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ﴾

[البقرة: ١٧٣].

[laḥmu al-maitah] لَحْمُ المَيْتَة

Dead meat. It is forbidden in Islam.

[laḥana] (ل ح ن) لَحَنَ

To speak ungrammatical Arabic (interspersed with barbarisms).

[laḥn] لَحْن

Grammatical mistake.

[liḥyah] (ل ح ي) لِحْيَة

The beard.

[multaḥin] مُلْتَحٍ

Bearded, having a beard.

[iltaḥa] التَحَى

To grow a beard, let one's beard grow.

[ladda] (ل د د) لَدَّ

To hold an altercation with any one.

[luddun] لُدٌّ

Very contentious, fond of quarrelling. In Qur'an: «So have we made the (Qur'an) easy in thine own tongue, that with it thou mayest give glad tidings to the righteous, and warnings to people given to contention».

﴿ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴾ [مريم : ٩٧] .

[laduna] (ل د ن) لَدُنَ

To be soft and tender.

[ladun] لَدُن

At, near, with. In Qur'an: «As to thee, the Qur'an is bestowed upon thee from the presence of one who is wise and All-knowing».

﴿ وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴾

[النمل: ٦] .

[lazza] (ل ذ ذ) لَذَّ

To find agreeable, take pleasure in.

[lazzah] لَذَّة

Pleasure, delight.

[lazaba] (ل ز ب) لَزَبَ

To stick closely.

[lāzib] لازِب

Adhesive, sticky. In Qur'an: «Them, have we created out of a sticky clay!».

﴿ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ﴾

[الصافات : ١١] .

[lāzim] (ل ز م) لازِم

Legally binding, irrevocable, prerequisite.

[lizām] لِزَام

Death, the day of Judgment, as ensuing of necessity.

[al-multazam] المُلْتَزَم

It is the part of «Baitu 'llah», between its gate and the Black Stone. This place, too, is known for acceptance of invocation (Du'ā').

[lasana] (ل س ن) لَسَنَ

To seize one by the tongue.

[lisān plural alsinah] لِسَان: ألسِنَة

A tongue, language, speech.

[lisāna ṣidqin] لِسَانَ صِدْقٍ

The tongue of truth.

[lisānu quraish] لِسَانُ قُرَيْش

The tongue of Quraish.

[lisānu al-ḥāl] لِسَانُ الحَال

State, speaking for itself.

[talaṭṭafa] (ل ط ف) تَلَطَّفَ

To act with courtesy and gentleness.

[luṭfun mina Allah] لُطْفٌ مِنَ الله

Allah's mercy, Allah's favor, Allah's grace.

[laṭīf] لَطِيْفٌ

Gracious, kind, sharp-sighted.

[yā laṭīf] يا لَطِيْف!

O my God! Good heavens!

[Al-laṭīf] اللَّطِيْف

«Fine, Subtle». One of the ninety-nine attributes of Allah. In Qur'an: «He is above all comprehension, yet is acquainted with all things».

﴿ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴾ [الأنعام: ١٠٣].

[laẕa] (ل ظ ى) لَظَى

Hell-fire. In Qur'an: «By no means! for it would be the fire of Hell!».

﴿ كَلَّآ إِنَّهَا لَظَىٰ ﴾ [المعارج: ١٥].

[talaẕẕa] تَلَظَّى

To blaze fiercely. In Qur'an: «Therefore do I warn you of a fire blazing fiercely».

﴿ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴾ [الليل: ١٤].

(ل ع ب) لَعِبٌ وَلَهْوٌ

[la'ibun wa lahwun] Play and amusement. In Qur'an: «What is the life of this world but play and amusement?».

﴿ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ ﴾ [الأنعام: ٣٢].

[la'ibu al-qimār] لَعِبُ القِمَار

Gambling, gamble.

[la'alla] (ل ع ل) لَعَلَّ

Perhaps.

[la'ana] (ل ع ن) لَعَنَ

To drive away, curse. In Qur'an: «Verily Allah has cursed the unbelievers and prepared for them a blazing fire».

﴿ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴾ [الأحزاب: ٦٤].

[la'n] لَعْنٌ

Imprecation, that is, when a husband charges his wife with adultery, the charge is investigated, but if there is no

proof, and the man swears his wife is guilty, and the wife swears she is innocent, a divorce must be decreed.

[la'nah] لَعْنَة

«Imprecation, curse». A word used thirteen times in the Qur'an. «The curse of Allah is on the infidels».

[la'natu Allah 'alaihi] لَعْنَةُ الله عليه

Allah's curse upon him!

[talā'ana] تَلاعَنَ

To curse one another.

[lā'inun] لاعِنٌ

One who curses.

[li'ān] لِعَانٌ

An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. Li'ān is a form of divorce which takes place under the following circumstances «If a man accuses his wife of adultery and does not prove it by four witnesses, he must swear before Allah that he is the teller of truth four times, and then add: «If I am a liar, may Allah curse me». The wife then says four times, «I swear before Allah that my husband lies, and then adds: «May Allah's anger be upon me if this man be a teller of truth». After this a divorce takes place. In the case of li'ān, as in the other forms of divorce, the woman can claim her dower. The children of a woman divorced by li'ān are illegitimate.

[mal'ūn] مَلْعُون

Accursed.

[mutalā'inūn] مُتَلاعِنُون

Persons involved in li'ān.

[al-mulā'anah] المُلاعَنَة

Same as لِعان sworn allegation of adultery committed by either husband or wife.

[al-la'īn] اللَّعِين

The Evil one, the devil.

[laghaba] (ل غ ب) لَغَبَ

To be greatly fatigued.

[lughūb] لُغُوبٌ

Weariness. In Qur'an: «We created the heavens and the earth and all between them in six days, nor did sense of weariness touch us».

﴿ وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴾ [ق: ٣٨].

[lagha] (ل غ ا) لَغَا

To speak.

[lāghiyah] لاغِيَة

Vain or obscene (discourse). In Qur'an: «Where they shall hear no (word) of vanity»

﴿ لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴾ [الغاشية : ١١].

[laghwun] لَغْوٌ

Vanity, vain discourse, a trifling word or inconsiderate language. In Qur'an: «No vanity shall they hear therein, nor untruth».

﴿ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴾ [النبأ : ٣٥].

لَغْوٌ فِي الأَيْمَان

[laghwun fi al-aimān]
Oath frivolity.

[lafaḥa] (ل ف ح) لَفَحَ

To burn, scorch.

[iltaffa] (ل ف ف) التَفَّ

To be joined one thing to another.

[laffaqa] (ل ف ق) لَفَّقَ

To invent, fabricate.

[talfīq] تَلْفِيق

Invention, fabrication.

[laqab] (ل ق ب) لَقَب

A surname. Either a title of honor or a nickname, e.g. Al-Husain Ibn Mas'ūd al-Farra, «the tanner», Abū saeed Tāju'l-Mulūk, «the crown of kings», Ibn Muhammad at-Taghlabi, «of the tribe of taghlab». In Qur'an: «Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames».

﴿ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ﴾ [الحجرات : ١١].

[laqaḥa] (ل ق ح) لَقَحَ

To impregnate (the female palm-tree).

[lawāqiḥ] لَوَاقِح

Fertilizing winds. That which renders pregnant or fecundate. In Qur'an: «And we sent the fecundating winds».

﴿ وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ ﴾ [الحجر : ٢٢].

[laqīṭ] (ل ق ط) لَقِيْط

In its primitive sense, signifies anything lifted from the ground, but in the language of the law it signifies a child abandoned by those to whom it properly belongs. The person who finds the child is termed the multaqit, or the taker up.

[al-luqaṭah] اللُّقَطَة

«Troves». Property which a person finds and takes away to preserve it in trust.
According to Islamic law, the finder of lost property is obliged to advertise it for the space of

a year before he can claim it as his own. If the finder be a wealthy person, he should give it to the poor.

[laqifa] (ل ق ف) لَقِفَ

To catch up hurriedly. In the Qur'an, it may be translated to swallow up quickly. «Then Moses threw his rod, when, behold, it straightway swallows up all the falsehoods which they fake!».

﴿ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴾ [الشعراء: ٤٥].

[laqama] (ل ق م) لَقَمَ

To obstruct (a path).

[iltaqama] التقَمَ

To swallow a mouthful.

[luqmān] لُقْمَان

A person of eminence, known as Luqmānu 'l-ḥakīm, or Luqmān the philosopher, mentioned in the Qur'an as one upon whom Allah had bestowed wisdom. «We bestowed (in the past) wisdom on luqmān».

﴿ وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ ﴾ [لقمان: ١٢].

Luqmān is usually associated with a long life, and his title is Mu 'ammar (the long-lived). He is the type of perfect wisdom. It is said that he belonged to a humble station in life, being a slave or a carpenter, and that he refused worldly power and a kingdom.

[sūratu luqmān] سُورَةُ لُقْمَان

Chapter of Luqman (No.31).

[laqiya] (ل ق ي) لَقِيَ

To meet, meet with, see, to suffer from.

[alqa] أَلقَى

To throw, cast, throw down, send down. In Qur'an: «And say not to any one who offers you a salutation, thou art none of a believer!».

﴿ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا ﴾ [النساء: ٩٤].

«Verily in this is a message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)».

﴿ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴾ [ق: ٣٧].

And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction».

﴿ وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ﴾ [البقرة: ١٩٥].

[liqā'] لِقَاء

A meeting.

[liqā'u al-ākhirah] لِقَاءُ الآخِرَة

The meeting of the Hereafter.

[lakina] (ل ك ن) لَكِنَ

To speak incorrectly, to stammer.

(ل م ح) لَمْحُ البَصَر

[lamḥu al-baṣar] The twinkling of an eye.

[lamaza] (ل م ز) لَمَزَ

To slander, defame, wink. In Qur'an: «Nor defame, nor be sarcastic to each other, nor call each other by (offensive) nicknames».

﴿ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ﴾ [الحجرات: ١١].

[lumazah] لُمَزَة

Fault-finder, slanderer, defamer. In Qur'an: «Woe to every (kind of) scandal monger and backbiter».

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾ [الهمزة: ١].

[iltamasa] (ل م س) التَمَسَ

To seek for.

بيع الملامسة see بيع

[lamma] (ل م م) لَمَّ

To assemble, collect, to be near.

[lāmmah] لامَّة

Evil eye.

[yalamlam] يَلَمْلَمْ

The miqāt or stage where the pilgrims from Al-Yaman assume the pilgrim's garb at the pilgrimage (hajj).

[al-lamam] اللَّمَمْ

Minor sins, slight madness. In Qur'an: «Those who avoid great sins and shameful deeds, only (falling into) small faults».

﴿ ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ﴾ [النجم: ٣٢].

[Abū lahab] (ل ه ب) أبو لَهَب

An uncle of the prophet Muhammad (p.b.u.h). He was a most bitter enemy to the prophet. His name was 'Abdu 'l-uzza, but he was surnamed by the prophet Muhammad, Abū lahab, «The father of the Flame».

[lahatha] (ل ه ث) لَهَثَ

To hang out the tongue (a dog).

(ل ه ج) لَهَجَ بالضَّرَاعَة

[lahaja bidh-dharā'ah] To resort to humble pleas.

[al-hama] (ل ه م) أَلْهَمَ

To inspire one with.

[istalhama] اسْتَلْهَمَ

To ask inspiration from (Allah).

[al-ilhām] **الإلْهَام**

The inspiration.

[allāhumma] **اللَّهُمَّ**

O Allah.

[talahha] **(ل ه ا) تَلَهَّى**

To be unmindful of, or careless of. In Qur'an: «Of him wast thou unmindful».

﴿ فَأَنتَ عَنْهُ تَلَهَّىٰ ﴾[عبس : ١٠] .

[lahu] **لَهْو**

Amusement, playing.

[lahwa al-ḥadīth] **لَهْوَ الحَدِيْث**

Idle talk, vain talk.

(ل و ح) اللَّوحُ المَحْفُوظ

[al-lawḥu al-maḥfūẓ] The Preserved Tablet, the guarded Tablet.

[lāẓa] **(ل و ذ) لاذَ**

To seek the protection of.

[liwāẓ] **لِوَاذ**

The act of flying for shelter. In Qur'an: «Allah doth know those of you who slip away under shelter of some excuse».

﴿ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ﴾[النور : ٦٣] .

[lāṭa] **(ل و ط) لاطَ**

To be fixed in the affections.

[lūṭ] **لُوط**

«A righteous man», specially as a prophet to the city of Sodom. His story is biblical, but freed from some shameful features which are a blot on the biblical narrative. He was a nephew of Abraham, and was sent as an Apostle and warner to the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They can not be exactly located, but it may be supposed that they were somewhere in the plain east of the dead sea. Three angels (Jibril, Mikail and Israfil) in the shape of handsome young men came to Lūṭ in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lūṭ's house but were repulsed. In the morning, the angels warned Lūṭ to escape with his family. The wife of Lūṭ has already been mentioned more than once in the Qur'an. The world around her was wicked and she sympathised with and followed that wicked world, rather than her righteous husband. She suffered the fate of her wicked world.

[liwāṭ] **لِوَاط**

Sodomy, Homosexuality.

[lūṭi] لُوطِي

Sodomite.

[talāwama] (ل و م) تَلاوَمَ

To blame one another.

[lā'im] لائِم

One who finds fault.

[lawmah] لَومَة

Blame, reproof.

[lawmata lā'im] لَومَةَ لائِم

Blame of blamers.

[lawwām] لَوَّام

One who is constantly blaming others, or accusing himself.

[lawwa] (ل و ي) لَوَّى

To turn aside.

[lailatu al-qadr] (ل ي ل) لَيْلَةُ القَدْر

The most valuable night falls during the last Ashra (10 days) of the month of Ramadan. It is an odd night, i.e., the 21st, 23rd, 25th, or 29th. But the general opinion is that it is the 27th night. During this night, the Holy Qur'an was sent down to the first sky. This is why it is held in great esteem. As many «nawāfil» as possible are offered during this night and the Holy Qur'an is recited. The sūratu'l-Qadr in the last part of the thirtieth of the Holy Qur'an refers to this very night.

[lailatu aṣ-ṣiyām] لَيْلَةُ الصِّيام

The night of fasting.

[lailatu al-mi'rāj] لَيْلَةُ المِعْرَاج

The night of the 27th of Rajab in which the prophet made his journey to the seven heavens «Ascension night».

لَيْلَةُ النِّصْفِ مِنْ شَعْبَان

[lailatu an-niṣfi min sha'bān]
The night between the 14th and 15th of Sha'bān.

[sūratu al-lail] سُورَةُ اللَّيْل

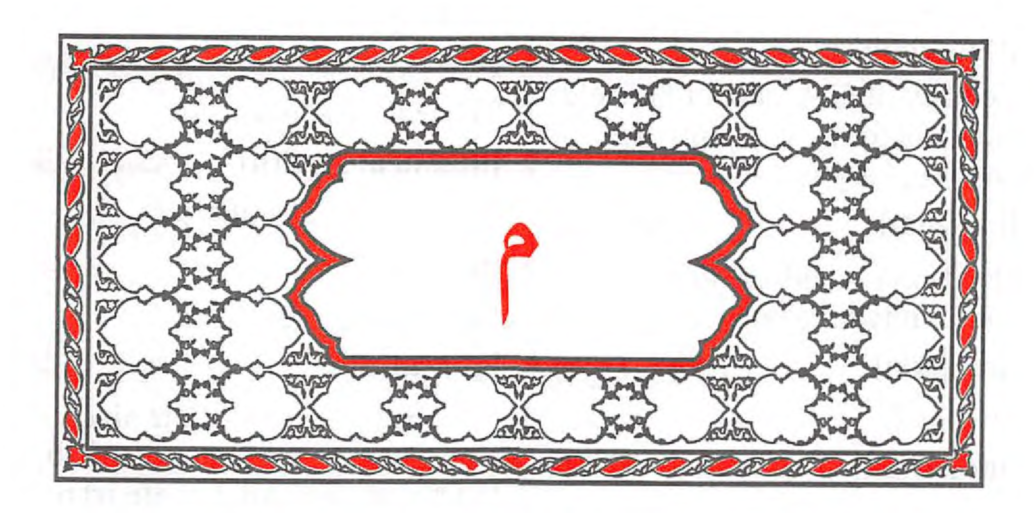
Chapter of the Night (No.92).

[al-lāt] (ل ي ه) اللاَّت

The name of an idol worshipped by the ancient Arabians. The idol Lāt is mentioned in the Qur'an in conjunction with the two other idols, al - Uzza and Manat. In Qur'an: «What think you, then, of al-lāt and al-'Uzza, and Manāt, the third idol beside?».

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ﴾ [النجم: ١٩ـ٢٠].

✦ ✧ ✦



[tamatta'a] (م ت ع) تَمَتَّعَ

To enjoy, delight one's-self, pass one's time agreeably.

[istamta'a] اسْتَمْتَعَ

To enjoy, derive pleasure or advantage from.

[matā'] مَتَاعٌ

Household stuff, utensils, goods, provisions.

مَتَاعُ الحَيَاةِ الدُّنْيا

[matā'u al-ḥayāti ad-dunia]
Conveniences of this life.

[matta'ahu Allah] مَتَّعَهُ اللهُ

Allah grant him enjoyment throughout his life.

[mut'ah plural muta'] مُتْعَة: مُتَع

Enjoyment, pleasure, delight, gratification.

[mut'atu aṭ-ṭalaq] مُتْعَةُ الطَّلاق

Dowry given to a divorced woman.

[at-tamattu'] التَّمَتُّع

In it a pilgrim enters in the state of Iḥrām with the intention of performing Umrah, and then after performing it, he comes out of his Iḥrām. With the commencement of Hajj days, he enters in the state of Iḥrām again and performs Hajj.

[al-mutamatti'] المُتَمَتِّع

The person who makes 'Umrah

during the months of Hajj and stays to the days of Hajj and begins it.

[matn] (م ت ن) مَتْن

The text of a book.

[matnu al-ḥadīth] مَتْنُ الحَدِيْث

The text of a Ḥadith.

[matīn] مَتِيْن

Strong, powerful.

[al-Matīn] المَتِيْن

«The Strong». One of the ninety-nine names or attributes of Allah. In Qur'an «For Allah is He who gives (all) sustenance, Lord of power, steadfast (for ever)».

﴿ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴾ [الذاريات : ٥٨] .

[amthal] (م ث ل) أَمْثَلُ

Most distinguished.

[mathal] مَثَلٌ

Parable.

[mathulah] مَثُلَةٌ

A punishment to be taken as an example.

[muthlah] مُثْلة

The mutilation of the body, which is forbidden by Muslim law, except in the case of retaliation.

[math-thala bilqatīl] مَثَّلَ بالقَتِيْل

To maim, mutilate.

[mumāthalah] مُمَاثَلَة

Analogy, exact equivalence.

[imtathala] امْتَثَلَ: أطاعَ

To obey, follow, submit to, yield to, to conform to, comply with, observe, keep to.

[imtithāl] امْتِثَال: طَاعَة

Obedience, yielding, submission, conformity to, compliance with.

[majjada] (م ج د) مَجَّدَ

To glorify.

[mujaddid] مُجَدِّد

Reformer.

[majīd] مَجِيْد

Glorious, glorified.

[Al-Majīd] المَجِيْد

«The Glorious one». One of the ninety-nine names or attributes of Allah. In Qur'an: «Verily He is to be praised and glorified».

﴿ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴾[هود : ٧٣] .

[majūsi] (م ج س) مَجوسِي

Fire worshipper, Magian.

[majūsiyah] مَجُوسِيَّة

Fire - worshipping woman.

[al-majūs] المَجُوس

Magians. In Qur'an: «Those who believe, those who follow the Jewish (scriptures), and the

Sabians, Christians, Magians, and polytheists, Allah will judge between them on the Day of Judgment».

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ﴾

[الحج: ١٧].

This is the only place where the Magians (Majūs) are mentioned in the Qur'an. Their cult is a very ancient one. They consider Fire as the purest and noblest element, and worship it as a fit emblem of God.
Their location was the Persian and Median uplands and the Mesopotamian valleys. Their religion was reformed by Zardusht.

[al-majūsiyah] المَجُوسِيَّة

Zoroastrianism.

[mājin] (م ج ن) مَاجِن

Impudent, buffoon.

[mijann] مِجَنٌّ

Shield.

[mujūn] مُجُون

Buffoonery, clowning, impudence.

[maḥaṣa] (م ح ص) مَحَصَ

To run swiftly (a dear).

[maḥḥaṣa] مَحَّصَ

To prove, try. In Qur'an: «Allah's object also and is to purge those that are true in Faith and to deprive of blessing those that resist Faith».

﴿ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴾[آل عمران: ١٤١].

[tamḥīṣ] تَمْحِيْص

Clarification, testing, thorough examination.

[al-maḥīdh] (م ح ض) المَحِيْض

Menstruation, monthly course.

[maḥaqa] (م ح ق) مَحَقَ

To destroy utterly, deprive of blessing. In Qur'an: «Allah will deprive usury of all blessing, but will give increase or deeds of charity».

﴿ يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ﴾

[البقرة: ٢٧٦].

[maḥala] (م ح ل) مَحَلَ

To inform against any one before the king.

[miḥāl] مِحَالٌ

Fraud, power.

[maḥana] (م ح ن) مَحَنَ

To strike.

امْتَحَنَ [imtaḥana]

To try, to dispose.

مُمْتَحَنٌ [mumtaḥan]

One who is tried or examined.

سُورَةُ المُمْتَحِنَة

[sūratu al-mumtaḥinah]
Chapter of the Examined woman (No.60).

(م ح ا) مَحَا [maḥa]

To obliterate, blot out, totally abolish.

(م خ خ) مُخُّ العِبَادَة

[mukh-khu al-'ibādah] The essence of worship.

(م خ ر) مَخَرَ [makhara]

To plough the waves. In Qur'an: «And thou seest the ships therein that plough the waves».

﴿ وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ ﴾ [فاطر : ١٢].

مَاخِرَةٌ: مَوَاخِرٌ

[mākhirah plural mawākhir]
That which ploughs the waves with a dashing noise.

(م خ ض) مَخَضَ [makhadha]

To churn.

مَخَاضٌ [makhādh]

The pains of child-birth.

بنت مخاض see (ب ن ى).

(م د د) مَدَّ [madda]

To stretch forth, extend, stretch, draw out, to cause to increase or abound.

أَمَدَّ [amadda]

To bestow, assist, cause to abound.

مَدٌّ [maddun]

The act of extending. In Qur'an: «To him let the Merciful grant an extension (of days)»

﴿ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ﴾ [مريم : ٧٥].

مَدُّ القِرَاءَة [maddu al-qirā'ah]

Prolonging reading.

مَدٌّ: مُدُود [maddun]

Extension, dilation, spreading, drawing out of the voice over long vowels (in Qur'an recitation).

مُدٌّ [muddun]

A measure of two-thirds of a kilo - gram (Approx).

مَدَدٌ [madad]

An additional help.

مَمْدُود [mamdūd]

Extended, extensive.

مُمَدَّدٌ [mumaddad]

Widely extended.

مِدَاد [midād]

Ink.

(م د ن) مَدَنِي [madani]

Of or belonging to Medina, revealed at Medina.

[madyan] مَدْيَن

The descendants of Midian, the son of Abraham and Keturah, and a city and district bearing his name, situated on the Red sea, southeast of Mount Sinai. In Qur'an: «We sent to Madyan their brother shu'aib».

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾ [الأعراف: ٨٥].

[al-madīnah] المَدِيْنَة

Well - known town in Saudi Arabia where the prophet's mosque is situated.

[al-maẓi] (م ذ ي) الْمَذِي

Urethral discharge, gonacratia.

[mar'] (م ر أ) مَرْءٌ

A man.

[marī'un] مَرِيءٌ

Easy of digestion, wholesome, salutary.

[imru'un] امْرُؤٌ

A man.

[imra'ah 'āqir] امْرَأَة عَاقِر

Barren woman.

[imra'ah ghāfilah] امْرَأَة غَافِلَة

Indiscreet woman.

[imra'ah muḥṣanah] امْرَأَة مُحْصَنَة

Married woman.

امْرَأَة مُطَلَّقَة ثَلاثاً

[imra'ah muṭallaqah thalāthan] Thrice - divorced woman.

[maraja] (م ر ج) مَرَجَ

To send (cattle) to pasture, to let loose.

[mārij] مَارِجٌ

Fire free smoke.

[marīj] مَرِيْج

Confused. In Qur'an: «But they deny the truth when it comes to them, so they are in a confused state».

﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ﴾[ق: ٥].

[marada] (م ر د) مَرَدَ

To moisten (bread) in order to soften it, to be obstinate.

[mumarrad] مُمَرَّدٌ

Rendered smooth. In Qur'an: «He said: this is but a palace paved smooth with slabs of glass».

﴿قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ﴾[النمل: ٤٤].

[marīd] مَرِيْد

Obstinate in rebellion. In Qur'an: «And yet among men there are such as dispute about God, without knowledge and follow

every evil one obstinate in rebellion!».

﴿ وَمِنَ ٱلنَّاسِ مَن يُجَـٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَـٰنٍ مَّرِيدٍ ﴾ [الحج : ٣].

[mārid] **مَارِدٌ**

One who is obstinately rebellious. In Qur'an: «(for beauty) and for guard against all obstinate rebellious evil spirits».

﴿ وَحِفْظًا مِّن كُلِّ شَيْطَـٰنٍ مَّارِدٍ ﴾ [الصافات : ٧].

[mirrah] **(م ر ر) مِرَّةٌ**

Gall, understanding.

ذو مِرَّة see **ذو**

(م ر ض) مَرَضُ المَوت

[maradhu al-mawt] Death illness.

(م ر ق) مَرَقَ من الدِّين

[maraqa mina ad-dīn] He strayed from the true religion.

مَرَقَ من الطَّاعَة

[maraqa mina aṭṭā'ah] He was disobedient.

[māra] **(م ر ا) مَارَى**

To dispute with one concerning a thing.

[tamāra] **تَمَارَى**

To doubt concerning a thing.

[imtara] **امْتَرَى**

To doubt of.

[al-mumtari] **الْمُمْتَرِي**

One who doubts.

[mirā'] **مِرَاء**

The act of disputing, a disputation.

[miryah] **مِرْيَة**

A doubt.

[al-marwah] **الْمَرْوَة**

A mountain in Mecca neighbouring the Great Mosque (i.e. Al-Masjid - al-Ḥarām].

[mazaqa] **(م ز ق) مَزَقَ**

To tear.

[mazzaqa] **مَزَّقَ**

To scatter, disperse, tear in pieces.

[mumazzaq] **مُمَزَّق**

Time or place of scattering.

[mazana] **(م ز ن) مَزَنَ**

To go in the same direction as another.

[muzn] **مُزْن**

Cloud. In Qur'an: «Do ye bring it down (in rain) from cloud or do we?».

﴿ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴾ [الواقعة : ٦٩].

[masīḥi] **(م س ح) مَسِيْحي: نَصْراني**

Christian.

Prophet Muhammad taught that Jesus (‘Īsa) was miraculously born of the virgin Mary, who was sister of Aaron and the daughter of ‘Imrān, near the trunk of a palm tree. That the Jews charged the vigrin with being unchaste, but the baby, speaking in his cradle, vindicated his mother’s honour. That Jesus performed miracles, giving life to a clay figure of a bird, healing the blind, curing the leper, quickening the dead, and bringing down a table from heaven «as a festival and a sign». That he was specially commissioned as the Apostle or prophet of Allah to confirm the law and to reveal the Gospel. That he proclaimed his mission with many manifest signs, being strengthened by the Holy Spirit. That he foretold the advent of another prophet, whose name should be Ahmad. That the Jews intended to crucify him, but Allah deceived them, for they did not crucify Jesus, but only his likeness. That he is now in one of the stages of celestial bliss. That after he left his earth his disciples disputed amongst themselves, some calling him a God, and making him one of a Trinity of the «Father, the

[ad-dīnu al-masīḥi] الدِّيْنُ المَسِيْحِي

The Christian faith, Christianity.

المَسِيْحِيَّة: الدِّيْنُ المَسِيْحِي

[al-masīḥiyah] Christianity, the Christian faith, Christendom.

[‘isa al-masīḥ] عِيْسى المَسِيْح: المَسِيْح

Jesus Christ. In Qur’an, the prophet ‘Īsa is spoken of under the following names and titles:

1- ‘Īsa (عيسى), «Jesus».

2- ‘Īsa Ibn Maryam (عيسى بن مريم).

3- Al-Masīḥ (المسيح) «The Messiah».

4- Kalimatu ’llāh (كلمة الله), «The word of Allah», for he was created by Allah’s word «Be» (kun), and he was.

5- Qawlu ’l-Ḥaqq «قول الحق».

6- Rūḥun mina Allah (رُوحٌ مِنَ الله).

7- Rasūlu ’llah (رَسُولُ الله). «The Messenger of Allah».

8- ‘Abdu ’llāh (عَبْدُ الله) «The servant of Allah».

9- Nabiyu ’llāh (نَبِيُّ الله) «The prophet of Allah».

10- Wajīhun fi ’d-dunya wal-’l-akhirah, «وجيهٌ في الدنيا والآخرة» «Illustrious in this world and in the next».

Mother, and the Son». That he will come again at the last day, and will slay the Pseudo Messiah, kill all the swine, break the cross, remove the poll - tax from the infidels. That he will reign as a just king for forty - five years, marry, and have children, and die and be buried near prophet Muhammad (p.b.u.h) at al- Madinah, between the graves of Abu Bakr and ‘umar.

المَسْحُ عَلى الجَبِيْرَة

[al-masḥu ‘ala al- jabīrah]
Wiping over bandage see وضوء.

المَسْحُ عَلى الجَوَارِب

[al-masḥu ‘ala al-jawārib]
Wiping over the socks see وضوء.

المَسْحُ عَلى الخُفَّيْن

[al-masḥu ‘ala al-khuffain]
Wiping over shoes see وضوء.

المسِيْحُ الدَّجَّال

[al-masīḥu ad-dajjāl] «The lying Christ». The Pseudo Messiah which prophet Muhammad said would appear before the Day of Resurrection. He was generally called ad-dajjāl, but in the Traditions he is called al- Masīḥu ’d - dajjāl. Prophet Muhammad (p.b.u.h) is related to have said that ad-dajjāl will be a young man with long hair and blind in the one eye, and on his forehead will be the three letters KFR, signifying kafir or infidel. He will do many wonders and perform many miracles, and will eventually be slain by Jesus.

[masakha] (م س خ) مَسَخَ

To change, transform.
In Qur’an: «Verily we could have transformed them in their places».

﴿لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ﴾ [يس : ٦٧].

So that they should have remained without power of motion.

[masada] (م س د) مَسَدَ

To twist (a rope) strongly.

[masadun] مَسَدٌ

Twisted fibres of the palm -tree.
In Qur’an: «A twisted rope of palm - leaf fibres round her (own) neck!».

﴿ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ﴾ [المسد : ٥].

[massa] (م س س) مَسَّ

To touch, befall, have sexual intercourse. In Qur’an: «If a wound hath touched you, be sure a similar wound hath touched the others».

﴿ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ﴾ [آل عمران: ١٤٠].

مَسَّهُ بِأَذى: بسوء **[massahu bi'aẓa]**

To harm, damage, hurt, wrong, do harm to, cause damage to.

مَسٌّ **[massun]**

A touch, feeling, contact.

مَسٌّ مِنَ الجُنُون

[massun mina al-junūn] Mania, (slight) insanity (slight) madness, (slight) mental derangement.

مِسَاسٌ **[misās]**

Mutual contact.

(م س ك) أَمْسَكَ لِسَانَهُ

[amsaka lisānahu] To keep one's tongue in ckeck.

اسْتَمْسَكَ **[istamsaka]**

To take hold on, hold fast.

مُسْتَمْسِكٌ **[mustamsik]**

One who holds fast.

إِمْسَاكِيَّة **[imsākiyah]**

Calendar of fasting during the month of Ramadan.

الإِمْسَاك **[al-imsāk]**

Imsāk means to abstain «Completely» from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

(م ش ج) مَشَجَ **[mashaja]**

To mingle.

مَشِيْج: أَمْشَاج

[mashīj plural amshāj] Mingled. In Qur'an: «Verily we created man from a drop of mingled sperm».

﴿ إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ ﴾ [الإنسان: ٢].

(م ش ي) مَشَى بالنَّمِيْمَة

[masha bin namīmah] To scatter slanderous rumors.

مَشَّاء **[mash-shā']**

One who goes about with lying slanders. In Qur'an: «A slanderer, going about with calumnies».

﴿ هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ ﴾ [القلم: ١١].

(م ص ر) مَصَرَ **[maṣara]**

To milk with the tips of the fingers.

مِصْرٌ **[miṣr]**

A large city, Egypt.

(م ض ض) تَمَضْمَضَ

[tamadhmadha] He rinsed his mouth.

المَضْمَضَة **[al-madhmadhah]**

Rinsing one's mouth.

[mudh-ghah] (م ض غ) مُضْغَة

A morsel of flesh.

[amṭara] (م ط ر) أمْطَرَ

To send down rain (Allah).

[istamṭara] اسْتَمْطَر

To ask rain from (Allah).

[maṭar] مَطَرٌ

Rain.

[maṭa] (م ط ا) مَطا

To travel at a quick pace.

[tamaṭṭa] تَمَطَّى

To walk in a haughty, conceited manner.

(م ع ز) زكاة الماعز see زكاة

[ma'ana] (م ع ن) مَعَنَ

To travel fast and far.

[al-mā'ūn] المَاعُون

Lit. «Necessaries». The title of the 107th sūrah of the Qur'an, in the last verse (Āyah) of which the word occurs. In Qur'an: «Those who (want but) to be seen (of men), but refuse (to supply) (even) neighbourly needs».

﴿ ٱلَّذِينَ هُمْ يُرَآءُونَ ۝٦ وَيَمْنَعُونَ ٱلْمَاعُونَ﴾ [الماعون: ٦-٧].

[sūratu al-mā'ūn] سُورَةُ المَاعُون

The title of the 107th surah of the Qur'an.

[maqata] (م ق ت) مَقَتَ

To hate.

[maqt] مَقْتٌ

Hatred, anger.

[maqt ar-raẓā'il] مَقْتُ الرَّذَائِل

Abhorrence of vices.

[al-Muqīt] المُقِيْت

«The Controller of all things». One of the ninety-nine names or attributes of Allah.

[makatha] (م ك ث) مَكَثَ

To delay, tarry, abide, remain.

[mukthun] مُكْثٌ

The act of tarrying.

[mākith] مَاكِثٌ

One who tarries or remains.

[makara] (م ك ر) مَكَرَ

To contrive a plot, to plot against, to act deceitfully, to deceive, delude, cheat.

[makr] مَكْرٌ

A plot, a deceitful trick, contrivance, cunning, deception, deceit.

[makru Allāh] مَكْرُ الله

Allah's plan.

[mākir] مَاكِرٌ

One who lays plots.

[makkah] (م ك ك) مَكَّة

The most sacred city of the

Muslims.
It is celebrated as the birthplace of the prophet Muhammad (p.b.u.h), and as the site of the ka'bah. Prophet Muhammad (p.b.u.h) is related to have said of Makkah, «What a splendid city you are! If I had not been driven out of you by my tribe, I would dwell in no other place but in you».

مَكَّة المُكَرَّمَة

[makkah al-mukarramah]
Holy Makkah.

[makki] مَكِّي

Meccan (adj and n).

[makkana] (م ك ن) مَكَّنَ

To establish firmly, strengthen, give authority to any one. In Qur'an: «(They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong».

﴿ ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِي ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ﴾ [الحج : ٤١].

[tamkīn] تَمْكِين

Capacitation, livery of seizin, investiture.

[maka] (م ك ا) مَكَا

To whistle.

[mukā'] مُكاءٌ

Whistling.

[mīkā'il] مِيكَائِيل

Michael, He is called Mikal (ميكال) in the Holy Qur'an:

«Whoever is an enemy to God and his angels and apostles, to Gabriel and Michael, Lo! God is an enemy to those who reject Faith».

﴿ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴾

[البقرة : ٩٨].

Allah mentioned Mikāil here, because the Jews claimed that Jibrīl was their enemy and Mikail was their Friend. Allah informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allah.

[mala'] (م ل أ) مَلأٌ

A band, company, assembly, also chief men, princes, the nobility.

[al-mala'u al-'a'la] المَلأُ الأَعْلى

Heaven, the world of angels.

[malaqa] (م ل ق) مَلَقَ

To wipe out.

[imlāq] إمْلاق

Poverty, want.

[malaka] (م ل ك) مَلَكَ

To possess, have power or dominion over, to be capable of, able to obtain. In Qur'an: «For who has any power to prevail for you with Allah?».

﴿ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا ﴾

[المائدة: ١٧].

مَلَكٌ: مَلائِكَة

[malak plural malā'ikah]
Angels. They are purely spiritual and splendid beings whose nature requires no food or drink or sleep. They have no physical desires of any kind nor material needs. They spend their days and nights in the service of Allah. There are many of them, and each one is charged with a certain duty.

[malaku al-mawt] مَلَكُ المَوت

The Angel of Death ('izrāil) who comes to a man at the hour of death to carry his soul away from the body. In the Qur'an: «The Angel of Death shall take you away, he who is given charge of you. Then, unto your Lord shall you return».
Prophet Muhammad (p.b.u.h) is related to have said that when the Angel of Death approaches a believer he sits at his head and says, «O pure soul, come forth to Allah's pardon and pleasure!» And then the soul comes out as gently as water from a bag. But, in the case of an infidel, the Angel of Death sits at his head and says, «O impure soul, come forth to the wrath of Allah!» And then the Angel of Death draws it out as a hot spit is drawn out of wet wool.

[mulk] مُلْكٌ

Dominion, power, kingdom.

[mulkun muṭlaq] مُلْكٌ مُطْلَق

General property.

مُلْكُ السَّمَاوَاتِ والأَرْضِ

[mulku as-samāwāti wal-ar<u>dh</u>]
The dominion of the heavens and the earth.

مَلِكُ السَّمَاوَاتِ والأَرْضِ

[maliku as-samāwāti wal-ar<u>dh</u>]
The king of the Heavens and the Earth.

[maliki an-nās] مَلِكِ النَّاس

The king of Mankind (Allah).

[mālik] مَالِك

Lit. «One in authority, a possessor». The angel who presides over hell, and superintend the torments of the damned. He is mentioned in the Qur'an, «And they shall cry out, O Mālik! let your Lord make an

end of us, he shall say, verily, tarry here».

﴿وَنَادَوْا يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّـٰكِثُونَ﴾ [الزخرف : ٧٧].

[al-imām Mālik] **الإمَامُ مَالِك**

The founder of a sect of sunni Muslims (al- maẓhab al-māliki). His followers are called (al-Mālikiyah).
The Imām Abū 'Abi 'llāh Mālik Ibn Anas, the founder of one of the four Sunni schools of law in Islam, was born at al-Madinah, A.H. 93. He lived in the same place and received his earliest impressions of Islam from Sahl Ibn sa'd, the almost sole survivor of the companions of the prophet Muhammad (p.b.u.h). He was considered to be the most learned man of his time, and his self - denial and abstinence were such that he usually fasted four days in the week. He enjoyed the advantages of a personal acquaintance and familiar intercourse with the Imām Abū Ḥanifah, although differing from him on many important questions regarding the authority of the Traditions.
He died at - al-Madinah, A.H. 179. Of his works, the only one upon record is one of tradition, known as the Muwaṭṭa'. His principal pupil was a<u>sh</u>-<u>sh</u>āfi'i, who afterwards himself gave the name to a sect.

[Māliku al- mulk] **مَالِكُ الْمُلْك**

The Lord of the kingdom.
One of the ninety-nine names or attributes of Allah.

[sūratu 'l - mulk] **سُورَةُ الْمُلْك**

Chapter of Dominion.

مَالِكِ يَومِ الدِّين

[māliki yawmi ad-dīn] Master of the Day of Judgement.

[māliki] **مَالِكي**

Malikite, belonging to the Malikite school (maẓhab).

[malā'ikah] **مَلائِكَة**

Angels.

مَلائِكَةٌ غِلاظٌ شِدَاد

[malā'ikah <u>gh</u>ilāẕun <u>sh</u>idād] Stern and severe angels.

[malā'iki] **مَلائِكي**

Angelic, angelical.

أمْلاكٌ غَيْر مَنْقُولَة

[amlāk <u>gh</u>air manqūlah] Immovable properties.

[amlāk manqūlah] **أمْلاكٌ مَنْقُولَة**

Movable properties.

[milkiyah biliḥyā'] **مِلْكِيَّة بالإحْيَاء**

Ownership by cultivation.

مِلْكِيَّة خاصَّة **[milkiyah khāṣṣah]**

Private ownership.

مِلْكِيَّة مُشْتَرَكَة

[milkiyah mushtarakah] Joint ownership.

مَلَكُوت **[malakūt]**

Dominion, sovereignty, realm, kingdom. In Qur'an: «So also did we show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude».

﴿ وَكَذَٰلِكَ نُرِيٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ﴾

[الأنعام: ٧٥].

مَلَكُوتُ الله **[malakūtu Allah]**

The kingdom.

مَلَكُوتُ السَّمَوَات

[malakūtu as-samāwāt] The kingdom of Heaven.

مَلَكُوتِي **[malakūti]**

Divine, heavenly.

مَمْلُوك **[mamlūk]**

A slave. A term used in Muslim law for a bond - slave, the word 'abd signifying both «a slave and a servant of Allah».

غَيْر مَمْلُوك **[ghair mamlūk]**

Incapable of individual possession.

المَالِك **[Al- Mālik]**

The Possessor, Lord, Master. One of the ninety-nine names or attributes of Allah.

المَالِكِيَّة **[al-mālikiyah]**

The Malikite, the religious teaching of Imām Mālik.

المَلِك **[Al-Malik]**

The Sovereign, the king (Allah).

(م ل ل) مِلَّة: مِلَل

[millah plural milal] Millah, as it stands in relation to the prophet, e.g. Millatu Ibrāhīm, «The religion of Abraham», or Millatu'r- Rasūl «The prophet's religion», sect, religious community.

مِلَّةُ إِبْرَاهِيم **[Millatu Ibrāhīm]**

The religion of Ibrāhīm (Abraham). In Qur'an: «And who turns away from the religion of Abraham but such as debase their souls with folly?».

﴿ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ﴾[البقرة: ١٣٠].

مِلَّةُ الرَّسُول **[Millatu 'r-Rasūl]**

The Prophet's religion.

(م ل ا) مَلِيًّا **[maliyyan]**

For a considerable time.

(م ن ح) المَنِيْحَة **[al-manīḥah]**

A legal term for a camel lent, with permission to use its milk, its hair, and its young, but on condition of returning the camel itself.

(م ن ع) مَنَعَ **[mana'a]**

To refuse, to prohibit, hinder, forbid, prevent, to defend.

مَانِعٌ **[māni']**

That which defends.

مَنَّاع **[mannā']**

One who hinders or obstructs.

مَنَّاعٌ للخَيْرِ **[mannā'un lilkhair]**

One who hinders men from following the right path. «forbidder of good».

مَنُوعٌ **[manū']**

One who holds back (his hand), niggardly.

المَانِع **[Al-Māni']**

«The Withholder». One of the ninety-nine names or attributes of Allah.

(م ن ن) مَنَّ عَلَيْه: صَنَعَ مَعَهُ جَمِيْلاً

[man-na 'alaihi] To favor, oblige, do someone a favor, do kindness for, bestow favors upon, to be kind toward. In Qur'an: «Nor expect, in giving, any increase (for thyself)»

﴿ وَلَا تَمْنُن تَسْتَكْثِرُ ﴾ [المدثر : ٦].

«And either (show) liberality afterwards, or (exact) a ransom».

﴿ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً ﴾ [محمد : ٤].

مَنَّ عَلَيْهِ بـــ: أَنْعَمَ

[manna 'alaihi bi] To bestow upon, confer upon, grant, accord, give.

مَنَّ عَلَيْهِ بما صَنَعَ

[manna 'alaihi bima ṣana'a] To remind someone for a favor.

[minnah plural minan] مِنَّة: مِنَن

Grace, kindness, graciousness.

[bimannihi ta'āla] بِمَنِّهِ تَعَالَى

By the grace of Allah.

[mamnūn] مَمْنُون

Diminished, broken off.

[manūn] مَنُون

Fate, destiny, fate of death, death.

[al-mann] المَنُّ

1- A dry measure= 815.39(g).
2- It was like white sugar. In Qur'an: «And sent down to you Manna and quails, saying: eat of the good things we have provided for you».

﴿ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ﴾ [البقرة : ٥٧].

[Al-Mannān] **المَنّان**

The Benefactor (one of the attributes of Allah).

[manna] (م ن ا) **مَنَّى**

To create desires in any one.

[mina] **مِنَى**

A place outside Mecca on the road to 'Arafāt. It is five miles away from Mecca and about ten miles from 'Arafāt.

[manāt] **مَنَاة**

An idol mentioned in the Qur'an, «What think you, then, of al- Lāt and al-'Uzza, and Manāt, the third idol besides».

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ۝١٩ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ﴾[النجم: ١٩ـ٢٠].

It was an idol of the tribes of Huzail and khuzā'ah between Makkah and al-Madinah.

[al-maniyah] **المَنِيَّة**

The Death.

[mahada] (م ه د) **مَهَدَ**

To spread open a bed.

[mahd] **مَهْدٌ**

A bed, cradle.

[mihād] **مِهَادٌ**

A couch, a place of wide extent.

مِنَ المَهْدِ إلى اللَّحْدِ

[mina almahdi ila allaḥdi]

From cradle to grave.

[amhara al-mar'ata] **أَمْهَرَ المرأةَ**

To dower, endow, give a dower to.

[mahr] (م ه ر) **مَهْر**

Dower. Dower is considered to be an effect of the marriage contract, imposed on the husband by the law as a mark of respect for the subject of the contract - the wife, while others consider that it is in exchange for the usufruct of the wife, and its payment is necessary, as upon the provision of support to the wife depends the permanency of the matrimonial connection. Dower is generally divided into two parts, termed mu'ajjal, «prompt» and mu'ajjal, «deferred». The mu'ajjal portion is exigible on entering into contract, while the mu'ajjal part of the dower is payable upon dissolution of the contract.

[mahrun musamma] **مَهْرٌ مُسَمًّى**

Specified dower.

[mahrun mu'ajjal] **مَهْرٌ مُعَجَّل**

Prompt dower, hastened dower, see مَهْر

[mahrun mu'ajjal] **مَهْرٌ مُؤَجَّل**

Deferred dower. see مَهْر

and you shall only be paid your hire on the day of resurrection». The word death is always used in the Qur'an in its literal sense, meaning the departure of the spirit from the body.

[mawtu al-baghtah] مَوتُ البَغْتة

Sudden death.

[mawtah] مَوتَة

Noun of unity, one single death.

[al-mawāt] المَوَات

That which is lifeless, an inanimate thing, barren, uncultivated.

[al-mawta] المَوتَى

The dead.

[al-mawtah al-ūlah] المَوتَةَ الأُولى

The first death.

[al-Mumīt] المُمِيْت

The causer of death (Allah).

[al-maitah] المَيْتَة

Corpse, meat of an animal not slaughtered in accordance with ritual requirements. In Qur'an: «He hath only forbidden you dead meat, and blood, and the flesh of swine».

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ﴾[البقرة: ١٧٣].

[māra] (م و ر) مَارَ

To be moved to and fro.

[mahru al-mithl] مَهْرُ المِثْل

Proper dower.

[mahala] (م ه ل) مَهَلَ

To do a thing quietly and gently.

[muhl] مُهْلٌ

Fused brass, the dregs of oil.

[mahana] (م ه ن) مَهَنَ

To serve.

[mahuna] مَهُنَ

To be despicable.

[mahīn] مَهِيْن

Despicable, contemptible. In Qur'an: «Have we not created you from a fluid (held) despicable?».

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ﴾[المرسلات: ٢٠].

[amāta] (م و ت) أَمَاتَ

To cause to die.

[mamāt] مَمَات

«Death» in the Qur'an: «Truly, my prayers, my sacrifice, my life, and my death, belong to Allah».

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾[الأنعام: ١٦٢].

[mawt] مَوتٌ

Death. It is distinctly taught in the Qur'an that the hour of death is fixed for every living creature. «Every soul must taste death,

[mawrun] مَوْرٌ

Agitation, fluctuation. In Qur'an: «On the Day when the firmament will be in dreadful commotion».

﴿ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴾ [الطور: ٩].

[Mūsa] (م و س) مُوسَى

Moses. He is a prophet to whom the Taurat was revealed. His special title is kalīmu 'llāh. He was sent to the children of Israel.

[mālun] (م و ل) مَالٌ

Riches, wealth. In Qur'an «Wealth and children are an adornment of this world but enduring good works are better with your Lord as a recompense, and better as a hope».

﴿ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَوٰةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴾

[الكهف: ٤٦].

[mālun ẕāhir] مَالٌ ظَاهِر

Visible property.

[mālun maknūn] مَالٌ مَكْنُون

Hoarded money.

[mālun manqūl] مَالٌ مَنْقُول

Movable property, movables.

[amwālu al-yatāma] أَمْوَالُ اليَتَامَى

Orphan's wealth.

[al-mālu al-ḥarām] المَالُ الحَرام

Unlawful possessions.

المَالُ غَيْر المُتقَوَّم

[al-mālu ghair al-mutaqawwam] Things without commercial value.

المَالُ المُتقَوَّم

[al-mālu al-mutaqawwam] Things with commercial value.

[al-mālu wal-banūn] المَالُ وَالبَنُون

Wealth and sons.

بيت المال see بيت

[mā'] (م و ه) مَاء

Water. In Qur'an: «Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? we made from water every living thing».

﴿ أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ﴾ [الأنبياء: ٣٠].

Islamic writers say there are seven kinds of water which are lawful for the purposes of purification and drinking: Mā'u 'l-maṭar, rain-water. Mā'u 'l-'ain, spring -water. Mā'u 'l-bi'r, well - water. Mā'u 'l-barad, hail - water. Mā'u 'th-thalj, snow - water. Mā'u 'l-baḥr, sea - water. Mā'u 'n - nahr, river - water.

[al-mā'idah] المَائِدَة

Lit. The table. The title of the 5th sūrah of the Qur'an, in the 112th verse of which the word occurs: «O Jesus, son of Mary! can Thy Lord send down to us a table set (with viands) from heaven?».

﴿ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ ﴾

[المائدة: ١١٢].

[sūratu 'l – mā'idah] سُورَةُ المَائِدَة

Chapter of the Table. The title of the 5th surah of the Qur'an.

[māra] (م ي ر) مَارَ

To provide food for.

[māza] (م ي ز) مَازَ

To separate, discriminate, distinguish.

[imtāza] امْتَازَ

To be separated.

[mumayiz] مُمَيِّز

Discriminating, rational, reasonable.

[mailah] (م ي ل) مَيْلَة

Noun of unity, A single act of turning.

[al-Mīl] المِيل

1848 m.

Water which is considered lawful for ablution is also lawful for drinking, and vice - versa. Ibn 'umar relates that prophet Muhammad (p.b.u.h) was asked about the water of the plains in which animals go to drink, he said, «When the water is equal to two qullahs (qullah = 160.5 litre of water), it is not impure».

[mā' dāfiq] مَاء دَافِق

Emitted fluid.

[mā' zamzam] مَاء زَمْزَم

Zamzam water.

[mā' furāt] مَاء فُرَات

Sweet water.

[mā' mahīn] مَاء مَهِين

Despicable fluid.

[al-mā'u 'l - jāri] المَاءُ الجَارِي

Running water.

[al-mā'u al-kath̲īr] المَاءُ الكَثِير

Abundance of water. Two qullahs and more (qullah = 160.5 litre of water).

المَاءُ المُسْتَعْمَل

[al-mā'u al-musta'mal] Used water.

[māda] (م ي د) مَادَ

To be moved. In Qur'an: «Lest it should move with you»



Water which is considered lawful for ablution is also lawful for drinking, and vice - versa. Ibn 'umar relates that prophet Muḥammad (p.b.u.h) was asked about the water of the plains in which animals go to drink; he said, «When the water is equal to two qullahs (qullah = 160.5 litre of water), it is not impure»

[mā' dāfiq] ماء دافق

Emitted fluid.

[mā' zamzam] ماء زمزم

Zamzam water

[mā' furāt] ماء فرات

Sweet water.

[mā' mahīn] ماء مهين

Despicable fluid.

[al-mā'u 'l - jārī] الماء الجاري

Running water

[al-mā'u al-kathīr] الماء الكثير

Abundance of water. Two qullahs and more (qullah = 160.5 litre of water).

الماء المستعمل

[al-mā'u al- musta'mal] Used water

[māda] ماد (م ي د)

To be moved. In Qur'an: «Lest it should move with you»

[al-mā'idah] المائدة

Lit. The table. The title of the 5th sūrah of the Qur'an, in the 112th verse of which the word occurs: «O Jesus, son of Mary! can Thy Lord send down to us a table set (with viands) from heaven?».

﴿هل يستطيع ربك أن ينزل علينا مائدة من السماء﴾

[المائدة: ١١٢]

[sūratu 'l - mā'idah] سورة المائدة

Chapter of the Table. The title of the 5th sūrah of the Qur'an.

[māra] مار (م ي ر)

To provide food for

[māza] ماز (م ي ز)

To separate, discriminate, distinguish.

[imtāza] امتاز

To be separated.

[mumayyiz] مميز

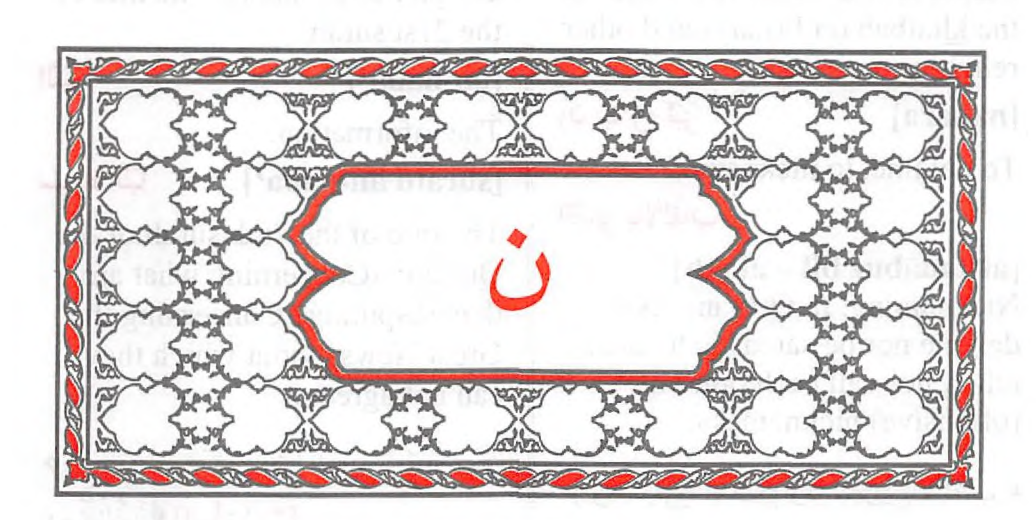
Discriminating; rational; reasonable

[mailah] ميلة (م ي ل)

Noun of unity. A single act of turning.

[al-kail] الكيل

(Measure)



[na’a] **(ن أ ى) نَأَى**

To retire.

[nabba’a] **(ن ب أ) نَبَّأَ**

To announce, to make acquainted with, declare or relate a circumstance to another.

[istanba’a] **اسْتَنْبَأَ**

To seek information from.

[anbā’u al-ghaib] **أنباءُ الغَيْب**

Stories of the unseen.

[nabi plural anbiyā’] **نَبِي: أَنْبِيَاء**

A prophet, one who has received direct inspiration (waḥy) by means of an angel, or by the inspiration of the heart (ilhām), or has seen the things of Allah in a dream.

All the prophets of Allah were men of good character and high honour. They were prepared and chosen by Allah to deliver His Message to mankind. Their honesty and truthfulness, their intelligence and integrity are beyond doubt. Prophet Muhammad is related to have said that there were 124000 anbiyā’, or prophets, and 315 apostles or messengers. The Qur’an mentioned 25 messengers. Five of these special messengers are entitled Ulu ’l-‘Azm, or «possessors of constancy, namely, Muhammad, Noah, Abraham, Moses and Jesus».

[sūratu al-anbiyā'] سُورَةُ الأَنْبِيَاء

Chapter of prophets. The title of the 21st sūrah.

[an-naba'] النَّبَأ

The information.

[sūratu an-naba'] سُورَةُ النَّبَأ

The title of the 78th sūrah of the Qur'an: «Concerning what are they disputing? Concerning the Great News, about which they can not agree».

﴿ عَمَّ يَتَسَاءَلُونَ ۝ عَنِ النَّبَإِ الْعَظِيمِ ۝ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ﴾ [النبأ: ١-٣].

[an-naba'u 'l-'aẕīm] النَّبَأُ العَظِيم

The Great News.

[an-nabiyu 'l-'ummi] النَّبِي الأُمِّي

The Illiterate prophet (Muhammmd).

[nabaẕa] (ن ب ذ) نَبَذَ

To throw, to reject.

[intabaẕa] انْتَبَذَ

To go aside.

[nabẕu aṣ-ṣulḥ] نَبْذُ الصُّلح

Breach of the peace treaty.

[an-nabīẕ] النَّبِيْذ

Wine, (of grapes, dates). It is forbidden in Islam.

[al-muntabiẕ] المُنْتَبِذ

The person who prays alone.

[minbar] (ن ب ر) مِنْبَر

Pulpit. It is used for the recital of the khuṭbah on Fridays and other religious occasions.

[nabaza] (ن ب ز) نَبَزَ

To defame, to nickname.

التَّنَابُز بالأَلقَاب

[at-tanābuz bil – alqāb]
Nicknaming. In Qur'an: «Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames».

﴿ وَلَا تَلْمِزُوٓا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ﴾

[الحجرات: ١١].

[nabaṭa] (ن ب ط) نَبَطَ

To gush out.

[istanbaṭa] اسْتَنْبَطَ

To elicit or discover (the truth) in matters of difficulty.

[istinbāṭ] اسْتِنبَاط

Discovery, invention, extraction.

[mustanbiṭ] مُسْتَنْبِط

Discoverer, inventor.

[mustanbaṭ] مُسْتَنْبَط: مُسْتَخْرَج

Derived, extracted, drawn (out), taken, educed.

[mustanbaṭāt] مُسْتَنْبَطات

Discoveries, inventions.

[naba'a] (ن ب ع) نَبَعَ

To gush forth.

[nab'u zamzam] نَبْعُ زَمْزَم

Zamzam spring.

[nubū'ah] (ن ب ا) نُبُوءَة

Prophecy.

[nabawi] نَبَوِي

Prophetic, of or pertaining to a prophet or specifically to prophet Muhammad (p.b.u.h).

نبي: أنبياء see (ن ب أ).

[nataqa] (ن ت ق) نَتَقَ

To shake.

[nathara] (ن ث ر) نَثَرَ

To disperse.

[intathara] انْتَثَرَ

To be scattered.

[istanthara] اسْتَنْثَرَ

To wash one's nose.

[manthūr] مَنْثُور

Scattered.

[al-istinthār] الاسْتِنْثَار

Inhalation of water and forcing it out.

[najada] (ن ج د) نَجَدَ

To overcome.

[najd] نَجْد

High. The high - lands of Arabia. The name of the central province of Arabia.

[an-najdain] النَّجْدَيْن

The two highways of good and evil. In Qur'an: «And shown him the two highways?».

﴿ وَهَدَيْنَهُ ٱلنَّجْدَيْنِ ﴾[البلد: ١٠].

The two highways of life are:

1- The steep and difficult path of virtue.

2- The easy path of vice and the rejection of Allah.

Allah has given us not only the faculties implied in the eyes, the tongue, and the lips, but also given us the judgment by which we can choose our way, and He has sent us teachers and guides, with Revelation, to show us the right and difficult way.

[najrān] (ن ج ر) نَجْرَان

A district between Yaman and Najd, inhabited by a christian tribe.

[an-najjāriyah] النَّجَّارِيَّة

A sect of Islam founded by Muhammad Ibn Husain an-Najjar, who agreed with Mu'tazilah in rejecting all eternal attributes of Allah.

•(ن ج س) نَجَسٌ: نَجَاسَة

[najas or najāsah] A legal term for an impurity of any kind.

[najjasa] نَجَّسَ: دَنَّسَ، وَسَّخَ

To soil, sully, dirty, stain, pollute, contaminate.

[najis] نَجِسٌ

Impure, filthy, unclean, dirty, contaminated.

[najusa] نَجُسَ

Become impure.

[najāsah] نَجَاسَةٌ: دَنَس

Filthy thing, impurity, dirtiness.

[najsh] (ن ج ش) نَجْش

«Exciting, stirring up». The practice of enhancing the price of goods, by making a tender for them without any intention of buying, but merely to incite others to offer a higher price. It is forbidden by Islamic law.

[tanājashu] تَنَاجَشُوا

Bargain deceitfully, pretend to bargain, bargain to inflate prices.

[an-najāshi] النَّجَاشِي

Negus. The just king of Abyssinia.

[injīl lūqa] (ن ج ل) انْجِيْل لُوقَا

The Gospel of Luke, (luqa) see انجيل

[injīl matta] انْجِيْل مَتَّى

The Gospel of Mathew, (Matta). see انجيل

[injīl marqus] انْجِيْل مَرْقُس

The Gospel of Mark, (Marqus). see انجيل

[injīl yūḥanna] انْجِيْل يُوحَنَّا

The Gospel of John (yuhanna). see انجيل

[al-injīl] الإِنْجِيْل

Evangel, the Book of Jesus. Injīl is used in the Qur'an, and in the Traditions, and in all Islamic theological works of an early date, for the revelations made by Allah to Jesus. But in recent works it is applied by Muslims to the New Testament. The word occurs twelve times in the Qur'an. The injīl, which is now in the hands of the christians, is merely a history of the christ (sīratu 'l-Masīḥ), collected by his four companions Matta, Lūqa, Marqūs and Yūḥanna.
In the book entitled the Tuḥfatu'l - Adib fi Baddi 'ala Ahli 's-ṣalīb, or «A refutation of the servants of the cross», written by 'Abdu' llāh, a convert from christianity to Islam, A.H. 823, it is said that these four companions are they who corrupted the religion of Jesus, and have added to it. And that they were not of the Hawāriyūn, or Apostles, mentioned in the Qur'an. The Injīl (Greek. Evangel= Gospel) spoken of by the Qur'an is not the New Testament. It is not the

2- Confidential invocation. In Qur'an : «So they disputed, one with another, over their affairs, but they kept their talk secret».

﴿ فَتَنَٰزَعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ وَأَسَرُّواْ ٱلنَّجۡوَىٰ ﴾

[طه : ٦٢].

[naji] نَجِيٌّ

A secret.

[al-istinjā'] الإِسْتِنْجَاء

Abstersion, concerning which there are most minute instructions in the Traditions and in other books of Muslim divinity. Such acts of cleansing must be performed with the left hand, with not less than three handfuls of water, or with three of dry earth.

[naḥaba] (ن ح ب) نَحَبَ

To vow, weep.

[naḥbun] نَحْبٌ

A vow.

[an-naḥīb] النَّحِيْب

Wailing.

[tanaḥnaḥa] (ن ح ح) تَنحنَحَ

To clear one's throat, to hem, say «aḥem».

[at-tanaḥnuḥ] التَّنَحْنُح

Clearing the throat (a hem).

[an-naḥnaḥah] النَّحْنَحَة

Same as التَّنَحنُح.

four Gospels now received as canonical. It is the single Gospel which, Islam teaches, was revealed to Jesus, and which he taught.

[najama] (ن ج م) نَجَمَ

To appear.

[sūratu an-najm] سُورَةُ النَّجْم

The star. The title of the 53rd sūrah of the Qur'an, which begins with the words, «By the star when it falls».

﴿ وَٱلنَّجۡمِ إِذَا هَوَىٰ ﴾ [النجم : ١].

نُزِّلَ مُنَجَّماً: القرآن

[nuzzila munajjaman]
Revealed in portions (The Qur'an).

[tanāja] (ن ج ا) تَنَاجَى

To hold a private discourse, one with another.

[istanja] اسْتَنْجَى

To purify oneself after excretion.

[munājāh] مُنَاجَاة

lit «Whispering to, confidential talk».
Generally used for the extempore prayer offered after the usual liturgical form has been recited.

[najwah] نَجْوَى

1- Private talk, secret consultation.

[nadda] (ن د د) نَدَّ

To flee, run away.

[niddun plural andād] نِدٌّ: أَنْدَاد

Like, equal, a match, an image or idol. In Qur'an: «Then set not up rivals unto God when ye know (the truth)».

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴾ [البقرة: ٢٢].

[nadima] (ن د م) نَدِمَ

To be repentant, repent.

[nadāmah] نَدَامَة

Repentance.

[nāda] (ن د ا) نَادَى

To call to, call upon, invoke, cry aloud, to make a proclamation, to call, or invite. In Qur'an: «When you proclaim your call to prayer, they take it (but) as mockery and sport».

﴿ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَوٰةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ﴾ [المائدة: ٥٨].

[tanāda] تَنَادَى

To call one another.

[naẓara] (ن ذ ر) نَذَرَ

To dedicate, consecrate (to Allah), to vow, make a vow.

[naḥara] (ن ح ر) نَحَرَ

To injure the jugular vein, to sacrifice by cutting the jugular vein, slaughter.

[naḥr] نَحْر

Killing, slaughtering. The lawful slaughtering of a camel, namely, by spearing it in the hollow of the throat, near the breastbone.

يوم النحر see يوم

[naḥala] (ن ح ل) نَحَلَ

To make one a present.

[niḥlah plural niḥal] نِحْلَة: نِحَل

1- A free gift, especially one given as dowry.
2- Faith, creed, sect. In Qur'an: «And give the women (on marriage) their dower as a free gift».

﴿ وَءَاتُوا النِّسَاءَ صَدُقَٰتِهِنَّ نِحْلَةً ﴾ [النساء: ٤].

[intaḥala al-islām] انْتَحَلَ الإِسْلام

To profess Islam.

[na<u>kh</u>ira] (ن خ ر) نَخِرَ

To be worn, full of holes.

[na<u>kh</u>irun] نَخِرٌ

Worn, rotten (a bone).

[mandūb] (ن د ب) مَنْدُوب

Recommended, advisable.

[an-nadb] النَّدْب

Lamentation.

[naẓartu lillāhi an] نَذَرْتُ للهِ أَنْ

I vow to Allah that..., I swear by Allah that…

[anẓara] أَنْذَرَ

To warn, admonish, preach to, to threaten with, give warning of.

[naẓr plural nuẓūr] نَذْر: نُذُور

Vow, solemn pledge, votive offering.

[nuẓur] نُذُرٌ

Warning.

[munẓir] مُنْذِرٌ

A preacher, one who warns, admonishes or threatens.

[munẓar] مُنْذَرٌ

Warned.

[manẓūr] مَنْذُور

Solemny, pledged, vowed, consecrated to Allah, devoted to Allah.

[naẓīr plural nuẓur] نَذِيْر: نُذُر

A warner, a preacher, apostle or prophet.

[naẓīrun mubīn] نَذِيْرٌ مُبِيْن

Clear warner.

[naza'a] (ن ز ع) نَزَعَ

To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply.

[naz'] نَزْع: احْتِضَار

Death struggle, agony of death.

[naz'ah] نَزْعَة: مَيْل

Tendency, trend, inclination, disposition.

[nāza'a] نَازَعَ

To dispute with any one.

[nāzi'un] نَازِعٌ

One who plucks out. In Qur'an: «By (the angels) who tear out (the souls of the wicked with violence».

﴿وَٱلنَّٰزِعَٰتِ غَرْقًا﴾ [النازعات : ١].

[sūratu an-nāzi'āt] سُورَةُ النَّازِعَات

«Those who tear out». The title of the 79th surah of the Qur'an, which opens with the verse (Āyah). «By those who tear out violently».

﴿وَٱلنَّٰزِعَٰتِ غَرْقًا﴾ [النازعات : ١].

Referring to the Angel of Death and his assistants, who tear away the souls of the wicked violently, and gently release the souls of the good.

[nazagha] (ن ز غ) نَزَغَ

To slander, sow dissensions, to incite to evil.

[nazghun] نَزْغٌ

An evil suggestion, incitement to evil, death struggle, agony of death.

[nazghu ash-shaiṭān] نَزْغُ الشَّيْطَان

Insinuations of the devil, satanic temptation.

[nazzala] (ن ز ل) نَزَّلَ

To send down (revelation) to a prophet.

[nuzzila munajjaman] نُزِّلَ مُنَجَّماً

Revealed in portions.

[nuzul] نُزُلٌ

That which is prepared for a guest, entertainment, an abode, a gift.

[tanazzala] تَنَزَّلَ

To descend gently and gradually.

[munzil] مُنْزِلٌ

One who causes to descend, a receiver of guests, one who provides hospitality.

مَنْزِل: مَنَازِل

[manzil plural manāzil] A mansion, station, as of the moon.

[nuzūl] نُزُول

Descent.
1- The portions of the Qur'an as they were declared by prophet Muhammad (p.b.u.h) to have descended from heaven by the hand of Gabriel. 2- Property which falls to the state from default of heir, or which has been confiscated.

[tanzīl] تَنْزِيْلٌ

A sending down (from Heaven), a divine revelation, a name given to the Qur'an as having been sent down from Heaven.

[at-tanzil] التَّنْزِيْل

The Revealed Message, the sent-down Message.

[nazuha] (ن ز ه) نَزُهَ: كَانَ نَزِيْهاً

To be impartial, fair, to be honest, virtuous.

[nazuha 'an] نَزُهَ عَنْ

To be far from, free from, to keep away from, refrain from.

[nazzahz 'an] نَزَّهَ عَنْ

To deem far above, consider too exalted for.

نَزَّهَ اللهَ عَنِ السُّوء

[nazzaha Allāha 'an as-sū'] To declare (Allah) free from imperfection.

نَزَّهَ نَفْسَهُ عَنِ السُّوء

[nazzaha nafsahu 'an as-sū'] He kept aloof from sin.

تَنَزُّهٌ عَنِ الإِثْم

[tanazzuh 'an al-ithm] Sinlessness.

[nasa'a] (ن س أ) نَسَأَ

To omit. A term used in the Qur'an for the system of intercalation of the months

practised by the ancient Arabs, and which was abolished in the Qur'an.

[minsa'ah] مِنْسَأَةٌ

A staff.

[an-nasī'] النَسِيء

The privilege of commuting the last of the three continuous sacred months for the one succeeding it, the month Ṣafar, in which case Muḥarram became secular, and Ṣafar sacred. The custom of nasi' was abolished by prophet Muhammad (p.b.u.h), at the Farewell Pilgrimage (Hujjatu 'l-waddā', A.H. 10, as it stated in the Qur'an, «To carry over a sacred month to another, is only a growth of infidelity. The infidels are led into error by it. They allow it one year, and forbid it another, that they may make good the number of months which Allah has allowed, and they allow that which Allah has prohibited».

﴿ إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ﴾ [التوبة : ٣٧] .

[sūratu an-nisā'] سُورَةُ النِّسَاء

Chapter of Women.

[an-nasā'i] النَّسَائِي

Abū 'bdi 'r- Raḥmān Ahmad an-Nasā'i, born A.H. 215, died A.H 303. He first compiled a large collection of Traditions called the sunanu 'l-kubra, but afterwards revised the whole and admitted only those Traditions which were of authority. This collection (sunanu 's-sughra) is one of the Kutubu 's-sittah, or «six (correct) books».

[nasabun] (ن س ب) نَسَبٌ

Family, race, lineage. The term, in its legal sense, is generally restricted to the descent of a child from his father, but it is sometimes applied to the descent from the mother, and is generally employed in a larger sense to embrace other relationships.

[nisbatu az-zakāh] نِسْبَةُ الزَّكَاة

Rate of zakat.

[nasakha] (ن س خ) نَسَخَ: أَبْطَلَ

To abrogate, invalidate, nullify, abolish, cancel, revoke, repeal.

[nasakha] نَسَخَ: حَلَّ مَحَلَّهُ

To supersede, supplant, replace.

[nasakha al-kitāb] نَسَخَ الكِتَاب

To copy, transcribe.

[istansakha] اسْتَنْسَخَ

To transcribe or copy out.

[naskh] نَسْخ: إبْطَال

Abrogation, invalidation, nullification, cancellation. In Qur'an: «None of our revelations do we abrogate or cause to be forgotten, but we substitute something better or similar».

﴿ ۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ﴾ [البقرة: ١٠٦].

[naskh] نَسْخ: نَقْل

Copying, transcription.

نَاسِخ: نُسَّاخ

[nāsikh plural nussākh]
Nāsikh, «One who cancels».
A term used for a verse (Āyah) or sentence of the Qur'an or Ḥadith, which abrogates a previous one. The one abrogated being called mansūkh.

تَنَاسُخُ الأَرْوَاح

[tanāsukhu al-arwāḥ] Soul transmigration.

[mansūkh] مَنْسُوخ

Abrogated (Quranic verse), abolished.

[nasara] (ن س ر) نَسَرَ

To remove, tear with beak.

[nasr] نَسْرٌ

One of the idols of ancient Arabia, mentioned in the Qur'an. It was an idol which, as its name implies, was worshipped under the form of an eagle. In Qur'an: «And they have said (to each other), abandon not your gods, abandon neither Wadd nor Ṣuwā', neither Yagūth nor Ya'ūq nor Nasr».

﴿ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴾ [نوح: ٢٣].

[nasafa] (ن س ف) نَسَفَ

To destroy from the foundations, uproot, reduce to powder and scatter abroad, to winnow as chaff.

[nasfun] نَسْفٌ

The act of reducing to powder and winnowing.

[nasaka] (ن س ك) نَسَكَ

To lead a religious life, to sacrifice.

[nusuk]. نُسُكٌ

1-Act of worship.
2-Offering, sacrifice. In Qur'an: «Say, truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the cherisher of the worlds».

﴿ قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴾ [الأنعام: ١٦٢].

مَنْسِك: مَنَاسِك

[mansik plural manāsik] Place of sacrifice, ceremony, ritual, especially during the pilgrimage (Hajj).

[mansak] **مَنْسَكٌ**

A ceremonial, rite.

[nāsik] **نَاسِكٌ**

One who is devoted to religious observances, (pious man, devotee).

[manāsik] **مَنَاسِك**

From mansik, «a place of sacrifice». The sacred rites and ceremonies attending the pilgrimage (Hajj). In Qur'an: «So when ye have accomplished your holy rites, celebrate the praises of Allah».

﴿فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ﴾[البقرة: ٢٠٠].

«And show us our places for the celebration of (due) rites».

﴿وَأَرِنَا مَنَاسِكَنَا﴾[البقرة: ١٢٨].

[manāsiku al-ḥajj] **مَنَاسِكُ الحَج**

The rites of pilgrimage (Hajj).

(ن س ل) نَسْل: أَنْسَال

[nasl plural ansāl] Progeny, off-spring, issue, descendants.

[taḥdīdu an-nasl] **تَحْدِيدُ النَّسْل**

Birth control.

[nasiya] **(ن س ا) نَسِي**

To forget, neglect.

[ansa] **أَنْسى**

To cause to forget.

[nasiyyun] **نَسِيٌّ**

Forgetful.

[mansi] **مَنْسِيٌّ**

Forgotten, neglected.

[sūratu an-nisā'] **سُورَةُ النِّسَاء**

Chapter of Women. The title of the fourth sūrah of the Qur'an, in the first verse (āyah) of which the word occurs, and which treats to a great extent the subject of women.

[ansha'a] **(ن ش أ) أَنْشَأَ**

To produce, raise, create.

[nash'ah] **نَشْأَة**

Production.

[inshā'] **إِنْشَاءٌ**

Production, creation. In Qur'an: «Verily we have created them by a(novel or peculiar) creation».

﴿إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً﴾[الواقعة: ٣٥].

[nāshi'ah] **نَاشِئَة**

The first hour or early portion of the day or night.

[munshi'] مُنْشِىءٌ

One who produces.

[tanshi'ah] تَنْشِئَة

Upbringing.

[anshara] (ن ش ر) أَنْشَرَ

To resuscitate, to raise the dead.

[intishāru al-islām] اِنْتِشَارُ الإِسْلام

Propagation of Islam.

اِنْتَشَرُوا فِي الأَرض

[intasharu fi al-ardh] Disperse through the land.

[nushūr] نُشُور

A bringing to life, resurrection.

[manshūr] مَنْشُور

Spread open.

يوم النشر see يوم

[nashaza] (ن ش ز) نَشَزَ

To rise up, to behave ill (a woman towards her husband and a man towards his wife).

[anshaza] أَنْشَزَ

To raise.

نَاشِزَة: نَوَاشِز

[nāshizah plural nawāshiz] Disobedient wife, recalcitrant woman, shrew, termagant.

[nushūzu al-mar'ah] نُشُوزُ المرأة

Wifely disobedience, violation of marital duties on the part of either husband or wife, specific, recalcitrance of the woman towards her husband, and brutal treatment of the wife by the husband.

[nashaṭa] (ن ش ط) نَشَطَ

To go out from a place, draw up a bucket at one pull.

[nashṭ] نَشْطٌ

The act of drawing up quickly and easily.

[nāshiṭ] نَاشِطٌ

One who draws up easily.

[naṣaba] (ن ص ب) نَصَبَ

To place, fix, erect, afflict.

[nuṣub] نُصُبٌ

Calamity.

[naṣabun] نَصَبٌ

Labour, fatigue.

نُصُبٌ: أَنْصَاب

[nuṣub plural anṣāb] A standard, a stone used by the Pagan Arabs on which they made sacrifice, an idol, image or statue.

[nāṣib] نَاصِبٌ

Labouring, weary.

[niṣābu az-zakāh] نِصَابُ الزَّكَاة

Minimum amount of property liable to payment of the Zakāh, minimum number or amount. e.g. Niṣāb of gold is twenty (20)

Mithqāl i.e. approx. 94 grams; Niṣāb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Niṣāb of food-grains and fruit is 5 Awsuq i.e. 673.5 kgms. Niṣāb of camels is 5 camels; Niṣāb of cows is 5 cows; and Niṣāb of sheep is 40 sheep.

[niṣābu al-qat'] نِصَابُ القَطْع

Minimum amount of theft liable to cut the hand.

[naṣībun mafrūdh] نَصِيبٌ مَفْرُوض

Determinate share.

[naṣaḥa] (ن ص ح) نَصَحَ

To admonish, counsel, give good advice, be sincere and faithful.

[nuṣḥ] نُصْحٌ

Counsel, advice, recommendation.

[naṣīḥah] نَصِيحَة: نُصح

Advice, counsel, recommendation.

[naṣīḥah] نَصِيحَة: تَحْذِير، وَعْظ

Admonition, exhortation.

[nāṣiḥ] نَاصِحٌ

Adviser, counsellor.

[nāṣiḥun amīn] نَاصِحٌ أَمِيْن

Trustworthy adviser.

[naṣūḥ] نَصُوحٌ

True and sincere (repentance).

[naṣara] (ن ص ر) نَصَرَ

To aid, assist, protect, succour. In Qur'an: «And verily Allah will succour those who aid him».

﴿ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ﴾

[الحج: ٤٠].

«And he will give you the victory over them»

﴿ وَيَنصُرْكُمْ عَلَيْهِمْ ﴾ [التوبة: ١٤].

[istanṣara] اسْتَنْصَرَ

To ask assistance of anyone.

[istanṣarahu 'ala] اسْتَنْصَرَهُ على

To ask the assistance of anyone against.

[naṣṣara] نَصَّرَ

To christianize, convert to Christianity.

[naṣāra] نَصَارَى

Christians. In Qur'an: «Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion».

﴿ وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَـٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ﴾ [البقرة: ١٢٠].

[an-naṣrāni] النَّصْرَانِي

Christian.

[tanāṣara] تَنَاصَرَ

To aid one another.

[naṣīr plural anṣār] نَصِيْر: أَنْصَار

Helper, supporter, advocator, adherent. In Qur'an: «O ye who

believe! be ye helpers of Allah».

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ أَنصَارَ ٱللَّهِ﴾

[الصف : ١٤] .

[sūratu an-naṣr] سُورَةُ النَّصْر

Chapter of Victory. The title of the 110th surah of the Qur'an, in the first verse (Āyah) of which the word occurs: «When there comes Allah's help and victory».

الأَنْصَار

[al-anṣār singular anṣāri]
Anyone of the companions of the prophet Muhammad (p.b.u.h) from the inhabitants of Medina who embraced and supported Islam and who received and entertained the Muslim emigrants who migrated from Mecca. In Qur'an: «Allah turned with favour to the prophet, the Muhājirin and the Anṣār».

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ﴾[التوبة : ١١٧] .

[an-naṣrāniyah] النَّصْرَانِية

Christianity.

[naṣṣ] (ن ص ص) نَصٌّ

A demonstration, a text. A legal term used for the express law of the Qur'an or Hadith.

[an-naṣu 'l-qur'āni] النَّصُ القُرآني

Quranic text.

(ن ص ف) أَنْصَفَ: عَامَلَ بالعَدْل

[anṣafa] To right, do justice to, treat fairly, treat with justice, be just with.

[anṣafa] أَنْصَفَ: كانَ عَادِلاً

To be just, give a just judgment.

[naṣafa] نَصَفَ

To reach the middle, or take half of anything.

[niṣf] نِصْفٌ

The half.

[munṣif] مُنْصِف

A righteous, just man, equitable, fair, just.

(ن ص ا) نَاصِيَة: نَوَاصِي

[nāṣiyah plural nawāṣi]
A forelock.

[na<u>dh</u>ada] (ن ض د) نَضَدَ

To spread (carpets) one over another.

[man<u>dh</u>ūd] مَنْضُود

Spread over one another, piled up in order.

[na<u>dh</u>īd] نَضِيْدٌ

Piled one over another.

[nā<u>dh</u>ir] (ن ض ر) نَاضِرٌ

Shining.

[na<u>dh</u>rah] نَضْرَة

Brightness, refulgence.

[nadhratu an-na'īm] نَضْرَةُ النَّعِيْم

The brightness of Bliss.

[an-naṭīḥah] (ن ط ح) النَّطِيْحَة

Sheep killed with the horns. In Islam, It is forbidden to eat naṭīḥah. In Qur'an: «Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death».

﴿ حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ ﴾ [المائدة : ٣].

[nuṭfah] (ن ط ف) نُطْفَة

Sperm.

(ن ط ق) نُطْقُ الشَّهَادَتَيْن

[nuṭqu ash-shahādatain] Recital of the creed. (None has the right to be worshipped but Allah and Muhammad is the Messenger of Allah).

[nuṭqu aṭ-ṭalāq] نُطْقُ الطَّلاق

Pronouncement of divorce.

[nāẕir] (ن ظ ر) نَاظِرٌ

One who looks at, beholds, observes, or waits for, a spectator.

[naẕrah] نَظْرَةٌ

A single glance, gaze, look.

[naẕirah] نَظِرَة

A respite, delay, postponement.

[munẕar] مُنْظَرٌ

Respited.

(ن ظ ف) نَظَافَةُ البَدَن

[naẕāfatu 'l-badan] Body cleanliness.

(ن ظ م) نِظَام اجْتِمَاعِي

[niẕām ijtimā'i] Social system.

[niẕām akhlāqi] نِظَام أَخْلاقِي

Moral system.

[niẕām iqtiṣādi] نِظَام اقْتِصادِي

Economic system.

[niẕām siyāsi] نِظَام سِيَاسِي

Political system.

[an-na'sh] (ن ع ش) النَّعْش

Bier.

[ni'ma] (ن ع م) نِعْمَ

To be excellent.

[an'ama 'ala] أَنْعَمَ عَلى

Bestow grace on, bestow upon.

[an'ām] أَنْعَام

Cattles.

[na'mā'] نَعْمَاء

Grace, favour.

[ni'amu Allāh] نِعَمُ الله

Allah's bounties.

نِعَمٌ ظَاهِرَةٌ وَبَاطِنَةٌ
[ni‘amun ẕāhirah wa-bāṭinah]
Seen and unseen bounties.

[ni‘mah] نِعْمَةٌ
Bounty, grace, beneficence, favor.

[ni‘matu Allah] نِعْمَةُ الله
Allah's favor.

[bini‘mati Allah] بِنِعْمَةِ الله
By the grace of Allah.

[mun‘im] مُنْعِمٌ
Donor, benefactor.

[na‘īm] نَعِيْمٌ
Bliss, happiness, delight, pleasure.

[sūratu al-an‘ām] سُورَةُ الأَنْعَام
Chapter of the Cattle (No.6).

[Al-Mun‘im] المُنْعِم
The Bountiful (Allah).

[an-na‘i] (ن ع ي) النَّعِيُ
Announcement of death.

[naffāth] (ن ف ث) نَفَّاثٌ
One who blows.

(ن ف خ) نَفَخَ فِيْهِ مِنْ رُوحِهِ
[nafakha fihi min rūḥihi]
Breathe into him of His spirit.

[an-nafkh] النَّفْخ
Blowing. The blast on the Day of Judgment which will be sounded by Isrāfil.

[nafida] (ن ف د) نَفِدَ
To vanish, fail, to be exhausted.

[nafād] نَفَادٌ
A failure, failing.

[nafara] (ن ف ر) نَفَرَ
Depart.

[nafarun] نَفَرٌ
People, a company of men not exceeding ten nor less than three.

[nufūr] نُفُورٌ
The act of running away, or being a fugitive, in the Qur'an it means the act of flying from the truth.

[an-nafrah] النَّفْرَة
The rush.

يوم النَّفْر see يوم

[nafasa] (ن ف س) نَفَسَ
To injure by casting an evil eye upon any one.

نَفَّسَ الهَمَّ عَنْ فُلان: فَرَّجَ
[naffasa al-hamma ‘an fulān]
To relieve the sorrow of, dispel (banish, drive away) someone's worries of anxieties, to relieve of sorrow, comfort, give a sense of ease to.

[tanaffasa] تَنَفَّسَ
To shine (the dawn).

[nafs] نَفْس
Soul, substance. A word which

[naf'an aw dharran] نَفْعاً أَو ضَرّاً

Profit or harm.

مَنْفَعَة: مَنافِع

[manfa'ah plural manāfi']
Yield of a utilizable thing or of a right, produce, interest, public establishment.

[An-Nāfi'] النَّافِع

The Profiter. One of the ninety-nine names or attributes of Allah.

[anfaqa] (ن ف ق) أَنْفَقَ

To spend, expend one's substance. This word is frequently used in the Qur'an to signify to expend one's substance in alms or other good works.

[munfiq] مُنْفِقٌ

One who expends his substance in alms giving and other works.

[nafaqah] نَفَقَة

«Maintenance», which in the language of the law, signifies all those things which are necessary to the support of life, such as food, clothes, and lodging. There are three causes of maintenance established by law:

1- Marriage.
2- Relationship.
3- Property (in case of a have).

[nāfaqa] نَافَقَ

To be a hypocrite in religion,

occurs in the Qur'an and the traditions for the human conscience.

إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوء

[inna an-nafsa la'ammāratun bissū'] Surely the soul of man incites him to evil.

[nifās] نِفَاسٌ

The condition of a woman after the birth of a child, during which period she is unclean and is not permitted to perform usual prayers.

[nafasā'] نَفَسَاء

A woman in the condition of nifās, or the period after childbirth.

النَّفْسُ اللَّوَّامَة

[an-nafsu al-lawwāmah] Self-reproaching soul.

النَّفْسُ الْمُطْمَئِنَّة

[an-nafsu al-muṭma'inah]
Secure soul.

[an-nafsu bin-nafs] النَّفْسُ بالنَّفس

A life for a life.

[manfūsh] (ن ف ش) مَنْفُوش

Teased, carded.

[nafa'a] (ن ف ع) نَفَعَ

To be useful, to profit, to avail.

[naf'un] نَفْعٌ

Use, utility, usefulness, profit.

professing to believe first thing and then another.

[munāfiq] مُنَافِق

Hypocrite.

[nifāq] نِفَاق

Hypocrisy.

[infāq] إِنْفَاق

The act of spending.

سُورَةُ المُنَافِقُون

[sūratu 'l-munāfiqūn] Chapter of Hypocrites. The title of 63rd surah of the Qur'an.

[nafl] (ن ف ل) نَفْلٌ

A voluntary act. A term applied to such acts of devotion as are not enjoined by the teaching of Islam. A work of supererogation (prayer).

[nāfilah] نَافِلَة

Optional worship.

[sūratu 'l-anfāl] سُورَةُ الأَنْفَال

Chapter of the Spoils of War. The title of the 8th surah of the Qur'an, in which are given instructions regarding the division of the spoils taken at the battle of Badr.

[at-tanafful] التَّنَفُّل

Supererogation.

[an-nafy] (ن ف ي) النَّفْي

Exile, banishment.

نَفْيٌ مِنَ الأَرْضِ

[nafyun mina 'l-ardh] Exile from the land.

(ن ق ب) انْتَقَبَتِ المَرْأَةُ

[intaqabati al-mar'atu] To put on a veil, veil one's face.

[manāqib] مَنَاقِب

Merits.

[al-naqīb] النقيب

A person heading a group of six persons in an expedition; a tribal chief.

[naqara] (ن ق ر) نَقَرَ

To strike.

[naqīr] نَقِيْرٌ

The groove in a date-stone.

[nāqūr] نَاقُور

A trumpet.

[naqaṣa] (ن ق ص) نَقَصَ

To be deficient, to diminish, lessen, to cause a loss or deficiency.

[manqūṣ] مَنْقُوص

Diminished.

[naqadha] (ن ق ض) نَقَضَ

To break, violate, infringe (something, especially, a contract or similar legal obligation).

[naqadha al-yamīn] نَقَضَ اليَمِيْن

Break the oath.

[naqdh] نَقْضٌ

The act of violating.

[naqdhu 'l-wudhū'] نَقْضُ الوُضُوء

Nullification of ablution. The ablution becomes nullified by any of the following:

1- Natural discharges, i.e, urine, stools, gas, etc.

2- Falling a sleep.

3- Losing one's reason by taking drugs or anything intoxicating stuff.

4- Touching the sexual organs intentionally, directly and unclothed. After the occurrence of any of these things the ablution must be renewed for prayer.

[naqlun ṣaḥīḥ] (ن ق ل) نَقْلٌ صَحِيْح

Correct relation. A term used for a Hadith, or tradition, related by a person of authority.

[naqama] (ن ق م) نَقَمَ

To devour, to dislike, disapprove, to reject, take vengeance on.

[intaqama] انْتَقَمَ

To take vengeance on.

[intiqām] انْتِقام

Vengeance.

[muntaqim] مُنْتَقِم

One who takes vengeance, an avenger.

[Al-Muntaqim] المُنْتَقِم

The Avenger, the Inflictor of all things. One of the ninety-nine names or attributes of Allah.

[nakaba] (ن ك ب) نَكَبَ

To turn aside.

[nākib] نَاكِبٌ

One who turns aside.

[nakatha] (ن ك ث) نَكَثَ

To untwist (a rope), break (a covenant), violate an oath.

[nakatha al-'ahd] نَكَثَ العَهْدَ

Break one's covenant.

[nakatha qasamahu] نَكَثَ قَسَمَهُ

Violate one's oath.

[nakatha yamīnahu] نَكَثَ يَمِيْنَهُ

Violate one's oath.

[nikth] نِكْثٌ

The untwisted strands of a rope.

[nakaḥa] (ن ك ح) نَكَحَ

To marry a husband or wife.

[ankaḥa] أنْكَحَ

To give in marriage.

[nikāḥ] نِكَاح

A word which, in its literal sense signifies conjunction, but which in the language of the law implies the marriage contract.

نِكَاحُ الاسْتِبْضَاع

[nikāḥu al-istibdhā'] The man

[nakasa] (ن ك س) نَكَسَ

To turn down or upside down. In Qur'an: «They were turned upside down upon their heads».

﴿ نُكِسُوا عَلَىٰ رُءُوسِهِمْ ﴾[الأنبياء : ٦٥].

[nakkasa] نَكَّسَ

To cause one to bend or bow down.

[nakaṣa] (ن ك ص) نَكَصَ

To fall back, retreat. In Qur'an: «He retreated upon his two heels».

﴿ نَكَصَ عَلَىٰ عَقِبَيْهِ ﴾[الأنفال : ٤٨].

[nakala] (ن ك ل) نَكَلَ

To retire.

[nakila] نَكِلَ

To take example.

[niklun plural ankāl] نِكْلٌ: أَنْكَال

A fetter.

[nakāl] نَكَالٌ

An example, a punishment.

[nukūl] نُكُولٌ

Refusal to testify in court.

[tankīl] تَنْكِيل

The act of punishing or making an example.

(ن م ر ق) نَمَارِقُ مَصْفُوفَة

[namāriqu maṣfūfah] Lined-up cushions.

sends his wife to another one to bear from him (it is forbidden in Islam).

[nikāḥun fāsid] نِكَاحٌ فَاسِد

Illegal wedding.

[nakida] (ن ك د) نَكِدَ

Niggardly.

[nakira] (ن ك ر) نَكِرَ

To be ignorant of, to ignore, disavow, to feel a repugnance towards.

[ankara] أَنْكَرَ

To be ignorant of, deny.

[inkāru 'l-bunuwwah] اِنْكَارُ الْبُنُوَّة

Disavowal of paternity.

[munkar] مُنْكَرٌ

Evil, evil action.

[munkar wa-nakīr] مُنْكَرٌ وَنَكِير

The two angels who visit the dead in their graves and interrogate them as to their faith in the prophet and his religion.

[nakīr] نَكِيْر

One of the angels who interrogate the dead.

[al-inkār] الإنْكَار

Denial.

[al-munkarāt] الْمُنْكَرَات

The Munkarāt (or the things prohibited in Islam).

(ن م س) نَامُوس: نَوَامِيْس
[nāmūs plural nawāmīs] The law of Allah.

[anāmil] (ن م ل) أَنَامِل
The tips of the fingers.

[sūratu an-naml] سُورَةُ النَّمْل
Chapter of Ants. The title of the 27th surah of the Qur'an, in the 18th verse (Āyah) of which the word occurs: «At length, when they came upon the valley of the ants».

﴿ حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ وَادِ ٱلنَّمۡلِ ﴾ [النمل : ١٨] .

[namma] (ن م م) نَمَّ
To betray, reveal, disclose. In Qur'an: «Heed not the type of despicable man, ready with oaths, a slanderer, going about with calumnies».

﴿ وَلَا تُطِعۡ كُلَّ حَلَّافٖ مَّهِينٍ ۝١٠ هَمَّازٖ مَّشَّآءِۭ بِنَمِيمٖ ﴾ [القلم : ١٠-١١] .

[nammām] نَمَّام
Slanderer, calumniator.

[namīmah] نَمِيْمَة
Calumny. Conveyance of disagreeable false information, from one person to another, to create hostility between them.

[nahaja] (ن ه ج) نَهَجَ
To point out the way.

[minhāj] مِنْهَاج
A clear and open way.

[an-nahju al-qawīm] النَّهجُ القَوِيْم
The straight path, the right way, the proper manner.

[naha] (ن ه ي) نَهَى
To forbid, interdict, prohibit, hinder, in Qur'an: «And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires».

﴿ وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ ﴾ [النازعات : ٤٠] .

[nuha] نُهَى
Understanding. In Qur'an: «Verily, in this are signs for men endued with understanding».

﴿ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ﴾ [طه : ٥٤] .

[an-nahi] النَّهْي: الْمَنْع
Prohibition, interdiction, forbiddance.

نَهْيٌ عَن المُنْكَر
[nahyun 'an al-munkar] Forbidding evil , forbidding what is evil, forbidding evil action.

[manhi 'anhu] مَنْهِيٌّ عنه
Forbidden, prohibited.

نَاه عَنْ المُنْكَر
[nāhin 'an al-munkar]
Forbidder of evil.

[an-nawāhi] النَّوَاهِي
Prohibitions.

[anāba] (ن و ب) أَنَابَ
To repent and turn to Allah.

[anāba ila Allāh] أَنَابَ إِلى الله
To turn repentantly to Allah.

[inābah] إِنَابَة
Repentance, remorse.

[nawā'ib] نَوَائِب
Adversities. A legal term used for any special tax levied by the sovereign of a country.

[munīb] مُنِيْب
One who turns with repentance to Allah.

[nāḥa] (ن و ح) نَاحَ
To lament.

[Nūḥ] نُوحٌ
Prophet Nūḥ was the first Messenger Allah sent to the people of the earth after Adam. His name was Nūḥ bin Lāmak bin Matūshalakh bin Khanūkh.

[sūratu Nūḥ] سُورَةُ نُوح
Chapter of Noah.

[nār] (ن و ر) نَار
The term an-Nār, «the fire», is generally used in the Qur'an and the Traditions for «hell».

[nāru jahannam] نَارُ جَهَنَّم
The fire of Hell.

نُورُ السَّمَوَاتِ والأَرْض
[nūru as-samāwāti wal-ardh]
The light of the Heavens and the Earth.

[al-munawwarah] المُنَوَّرة
Epithet of Medina.

[an-nūr] النُّور
The light. One of the ninety-nine names or attributes of Allah. In Qur'an: «Allah is the light of the Heavens and of the Earth».

﴿ ۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۚ ﴾

[النور: ٣٥].

[sūratu 'n-nūr] سُورَةُ النُّور
Chapter of Light.

(ن و س) سُورَةُ النَّاس
[sūratu an-nās] Chapter of Mankind.

[nāṣa] (ن و ص) نَاصَ
To retreat, remain behind, fly.

[manāṣ] مَنَاص
Time or place of retreat.

[nāqah] (ن و ق) نَاقَة
A she-camel.

(ن و ل) نَالَ **[nāla]**

To obtain, get, to attain, reach, be acceptable to.

(ن ون) ذو النون see ذو

(ن و ي) نِيَّة **[niyyah]**

Intention, purpose. A term used for the vow or declaration of the intention to perform prayers, pilgrimage (Hajj) or the month's fast. All the actions of the Muslim need an intention (niyyah).

إِنَّمَا الأَعْمَالُ بالنِّيَّات

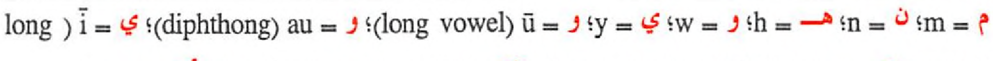
[innama al-a 'mālu bin-niyāt] Actions are but by intention.

أَصْلَحَ نِيَّتَهُ **[aṣlaḥa niyatahu]**

To evoke the right intention in one's heart (ethical and religious).

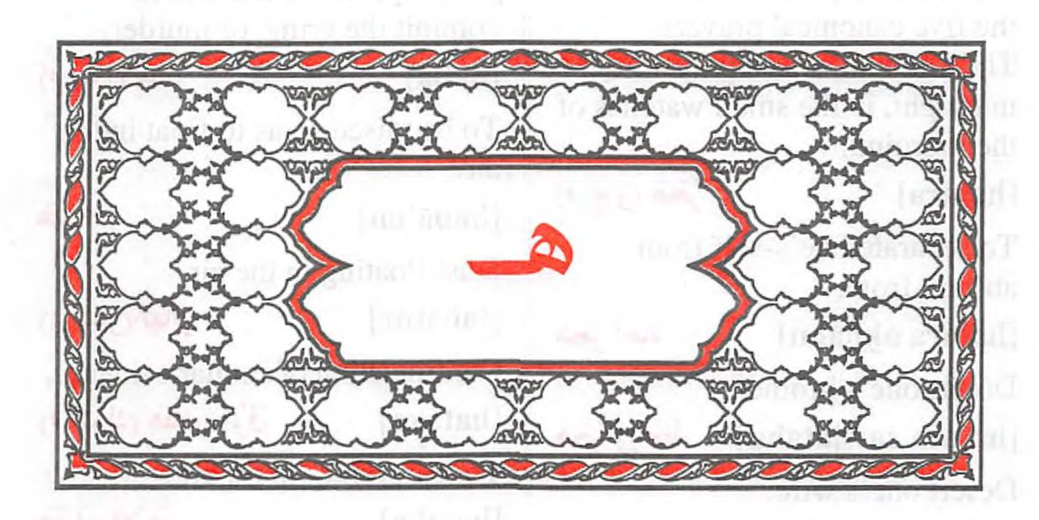
عَقَدَ النِّيَّةَ عَلَى

['aqada an-niyyata 'ala] To determine on something, resolve to do something, direct one's intention to.



long) ī = ي ؛(diphthong) au = و ؛(long vowel) ū = و ؛y = ي ؛w = و ؛h = هـ ؛n = ن ؛m = م

.u = (dhamma ـُ) ؛i = (kasra ـِ) ؛a = (fatḥa ـَ) :Short vowels .(diphthong) ai = ي ؛(vowel



(ه ب ط) مَهْبِطُ الوَحِي

[mahbiṭu al-waḥi] The cradle of Islam.

[hubal] (ه ب ل) هُبَل

The great image which stood over the well or hollow within the Ka'bah. This idol was destroyed by prophet Muhammad (p.b.u.h) at his conquest of Makkah.

[hābīl] هَابِيل

In Qur'an: The two sons of Adam are called Hābīl wa-Qābīl. «Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah), it was accepted from one, but not from the other. The latter said to the former: "I will surely kill you". The former said: "Verily, Allah accepts only from those who are Al-Muttaqūn (the pious)"».

﴿ ۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ﴾ [المائدة: ٢٧].

The two sons of Adam were Hābīl (in the English Bible, Abel) and Qābīl (in English, Cain). Cain was the elder, and Abel the younger, the righteous and innocent one. Presuming on

the right of the elder. Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder.

[haba] (ه ب ا) هَبَا

To be raised so as to float in the air.

[habā'an] هَبَاءً

Dust floating in the air.

[tahātur] (ه ت ر) تَهَاتُر

Confrontation of similar evidence.

[hataka] (ه ت ك) هَتَكَ: مَزَّقَ

To tear, rend, rip (apart).

[hataka] هَتَكَ: فَضَحَ

To expose, show up, to disclose, reveal, uncover.

[hataka 'irdhahu] هَتَكَ عِرْضَهُ

To disgrace, dishonor.

[hatk] هَتْك: فَضْح

Disclosure, exposure.

[tahattuk] تَهَتُّك

Shamelessness, immorality.

[tahajjada] (ه ج د) تَهَجَّدَ

To spend part of a night in prayer. In Qur'an: «And pray in the small watches of the morning (it would be) an additional prayer (of spiritual profit) for thee».

﴿ وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ ﴾

[الإسراء: ٧٩].

This is held to be addressed especially to the holy prophet, who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midnight, in the small watches of the morning.

[hajara] (ه ج ر) هَجَرَ

To separate one's-self from, abstain from.

[hajara akhāhu] هَجَرَ أَخَاهُ

Desert one's brother.

[hajara zawjatahu] هَجَرَ زَوجَتَهُ

Desert one's wife.

[hajrun] هَجْرٌ

The act of separating one's-self from another.

[hijrah] هِجْرَة

Literally it means "migration". This term is used for:
(1) the migration of Muslims from an enemy land to a secure place for religious causes,
(2) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madinah,
(3) the prophet's migration journey from Makkah to Al-Madinah, and
(4) the Islamic calendar year which started from the prophet's migration journey from Makkah to Al-Madinah.

[hijratu ar-rasūl] هِجْرَةُ الرَّسُول

The prophet's Migration.

[hijri] هِجْرِي

Of the Hijra, pertaining to prophet Muhammad's emigration.

سنة هجرية see سنة

[hijrān] هِجْرَان

Desertion.

[hājara] هَاجَرَ

To migrate, to flee one's country, to immigrate, to emigrate. In Qur'an: «He who flees his country in the path of Allah's religion».

﴿ وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ﴾[النساء: ١٠٠].

[muhājir] مُهَاجِر

Any one of the early Muslims who had migrated from any place to Medina during the lifetime of the prophet Muhammad (p.b.u.h), before the conquest of Mecca, and also the one who refrains from all things forbidden by Allah (emigrant).

[muhājaratu al-firāsh] مُهَاجَرَةُ الفِرَاش

Deserting the bed.

[muhājirūn] مُهَاجِرُون

The Emigrants. A term used for all those converts to Islam who migrated with their prophet Muhammad (p.b.u.h) from Makkah to Madinah.

[haja'a] (ه ج ع) هَجَعَ

To sleep.

[hudhud] (ه د د) هُدْهُد

«lapwing, hoopoe». The name in the Qur'an, for the bird which carried the letter from King Solomon (Sulaimān) to the Queen of Sheba.

[hudnah] (ه د ن) هُدْنَة

Truce.

[hada] (ه د ي) هَدَى

To lead in the right way, direct a right, to follow a right course.

[huda] هُدَى

Guidance, that which indicates the right way.

[hudan wa-raḥmah] هُدَىً وَرَحْمَة

A guide and a mercy.

[ahda] أَهْدَى

One who is a better guide, or who follows a better direction.

[ahda 'ila] أَهْدَى إِلى

To send (a victim) to Mecca.

[ihtada] اهْتَدَى

To be directed a right.

[istahda Allah] اسْتَهْدَى الله

To seek guidance of Allah.

[hidāyah] هِدَايَة

Guidance.

[al-hadi] الْهَدِي

An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

[Al-Hādi] الهَادي

The Guide. One of the ninety-nine names or attributes of Allah.

[al-mahdi] المَهْدِي

lit. «The directed one». Hence «who is fit to direct others, guide, leader». A ruler who shall in the last days appear upon the earth. The sayings of the prophet Muhammad (p.b.u.h) on the subject, according to al-Bukhāri and other traditionists are as follows: «The world will not come to an end until a man of my tribe and of my name shall be master of Arabia», «The Mahdi will be descended from me, he will be a man with an open countenance and with a high nose. He will fill the earth with equity and justice, even as it has been filled with tyranny and oppression, and he will reign over the earth seven years». Al-Mahdi will meet 'Īsa (Jesus) and pray behind him. The appearance of Al-Mahdi is one of the greater signs of the Resurrection.

[al-muhtadūn] المُهْتَدُون

The guided.

(ه ر ت) هَارُوت وَمَارُوت

[hārūt wa-mārūt] Two angels mentioned in the Qur'an. «The evil ones, teaching men magic, and such things as came down at Babylon to the angels Hārūt and Mārūt».

﴿يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ﴾

[البقرة: ١٠٢].

[istahza'a] (ه ز أ) اسْتَهْزَأَ

To mock, ridicule, laugh at any one, to scorn.

[mustahzi'] مُسْتَهْزِىء

One who scoffs.

[ihtazza] (ه ز ز) اهْتَزَّ

To stir one's -self, to be stirred, or set in motion.

[hazama] (ه ز م) هَزَمَ

To squeeze with the hand, to put to flight.

[mahzūm] مَهْزُوم

Routed, put to flight.

[hash-sha] (ه ش ش) هَشَّ

To beat down leaves from a tree.

[hashama] (ه ش م) هَشَمَ

To break, especially anything dry or hollow.

[hāshim] هَاشِم

The great grandfather of prophet

Muhammad (p.b.u.h). He married Salmah, by whom he had a son, 'Abdu'l- Muṭṭalib, the father of 'Abdu'llah, who was the father of the prophet Muhammad (p.b.u.h).

[hāshimi] هَاشِمِي

Hashemite.

[hashīm] هَشِيم

Dry sticks or stubble.

[haṭa'a] (ه ط ع) هَطَعَ

To run forward with the eyes fixed in horror.

[muhṭi'] مُهْطِع

One who hastens with fixed gaze or extended neck.

[hali'a] (ه ل ع) هَلِعَ

To be very impatient.

[halū'un] هَلوعٌ

Very impatient.

[halaka] (ه ل ك) هَلَكَ

To perish, die, fall. In Qur'an: «My power has fallen away from me».

﴿ هَلَكَ عَنِّي سُلْطَـٰنِيَهْ ﴾ [الحاقة: ٢٩].

[ahlaka] أهْلَكَ

To destroy, cause to perish.

[muhlik] مُهْلِك

One who destroys.

[muhlak] مُهْلَكٌ

Destroyed.

[hālik] هَالِكٌ

One who perishes.

[tahlukah] تَهْلُكَة

Destruction, die, perdition. In Qur'an: «And make not your own hands contribute to (your) destruction».

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾ [البقرة: ١٩٥].

[halla] (ه ل ل) هَلَّ

To appear.

أَهَلَّ بِالتَّسْمِيَةِ على الذَّبِيْحَة

[ahalla bittasmiya 'ala azzabīḥa] To invoke the name of Allah upon an animal in slaughtering. In Qur'an: «That on which invocation has been made to any other than Allah».

﴿ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ﴾ [البقرة: ١٧٣].

Since the only flesh that can be lawfully used for food is that on which, at the time of slaughter, the words «in the name of Allah» have been pronounced.

أَهَلَّ بِذِكْرِ الله

[ahalla biẓikri Allāh] He invocated the name of Allah.

[uhilla lillāhi bihi] أُهِلَّ لله بِهِ

To say: In the name of Allah before slaughtering (a victim).

وَمَا أُهِلَّ لِغَيْرِ اللهِ بِهِ

[wama uhilla lighairi Allāhi bihi] And that on which hath been invoked the name of other than Allah.

[hallala] هَلَّلَ

To praise Allah, by repeating «There is None has the right to be worshipped but Allah».

«لاَ إِلَهَ إِلاَّ اللهُ».

[hilāl plural ahillah] هِلاَل: أَهِلَّة

The new moon (crescent).
A term used for the first three days of the month.

[tahlīl] تَهْلِيْل

The ejaculation «There is None has the right to be worshipped but Allah!»

«لاَ إِلَهَ إِلاَّ اللهُ».

Abū Hurairah relates that the prophet said: «That person who recites, there is None has the right to be worshipped but Allah, one hundred times, shall receive rewards equal to the emancipating of ten slaves, and shall have one hundred good deeds recorded to his account, and one hundred of his sins shall be blotted out, and the words shall be a protection from the devil».

(ه ل م) هَلُمَّ شُهَدَاءَكُم

[halumma shuhadā'akum]
Bring forward your witnesses.

[hamada] (ه م د) هَمَدَ

To be extinguished, lifeless.

[hāmid] هَامِدٌ

Barren and lifeless.

[hamaza] (ه م ز) هَمَزَ

To squeeze in the hand, to bite.

[sūratu 'l-humazah] سُورَةُ الهُمَزَة

Chapter of the Slanderer.
The title of the 104th surah of the Qur'an.

[hamazāt] هَمَزَات

Evil suggestions of the Devil.

[hammāz] هَمَّازٌ

A slanderer.

[hamma] (ه م م) هَمَّ

To ponder anything in the mind, to meditate, think about, design, to be anxious about, to plot against.

[ahamma] أَهَمَّ

To make anxious.

[hāmān] (ه م ن) هَامَان

The prime minister of Pharaoh. In Qur'an: «For Pharaoh and Haman and (all) their hosts were men of sin».

﴿إِنَّ فِرْعَوْنَ وَهَـٰمَـٰنَ وَجُنُودَهُمَا كَانُوا۟ خَـٰطِـِٔينَ﴾[القصص: ٨].

[Al-Muhaimin] المُهَيْمِن

The Dominant. One of the ninety-nine names or attributes of Allah.

[hāda] (ه و د) هَادَ

To return to one's duty, to become a jew.

[hawwada] هَوَّدَ

Turn one into a jew, to judaize, make jewish.

[hūd] هُود

A prophet has been sent to the tribe of 'Ad. In Qur'an: «Behold, their brother Hūd said to them: Will ye not fear (Allah)?».



[الشعراء: ١٢٤].

[sūratu hūd] سُورَةُ هُود

Chapter of Hud.

[yahūd] يَهُود

Jews. The word used in the Qur'an (together with Banū Israil) for the jews. They are acknowledged to be a people in possession of a divine book, and are called Ahlu 'l-kitāb, or «people of the book». Moses is their prophet.

[tahawwada] تَهَوَّدَ: صَارَ يَهُودِيًّا

To become a jew, to judaize.

[tahwīd] تَهْوِيد

Judaization.

[hārun] (ه و ر) هَارٌ

Weak, infirm, tottering.

[muhānun] (ه و ن) مُهَانٌ

Despised, rendered contemptible.

[hawnun] هَوْنٌ

Contempt, ignominy.

[muhīn] مُهِيْن

That which renders contemptible, ignominious, shameful.

[hawa] (ه و ا) هَوَى

To fall, to stoop as a bird to its prey, also to rise.

[hawan plural ahwā'] هَوًى: أَهْوَاء

Desire, will, lust, inclination.

[istahwa] اسْتَهْوَى

To infatuate.

[hāwiyah] هَاوِيَة

The lowest pit of Hell.

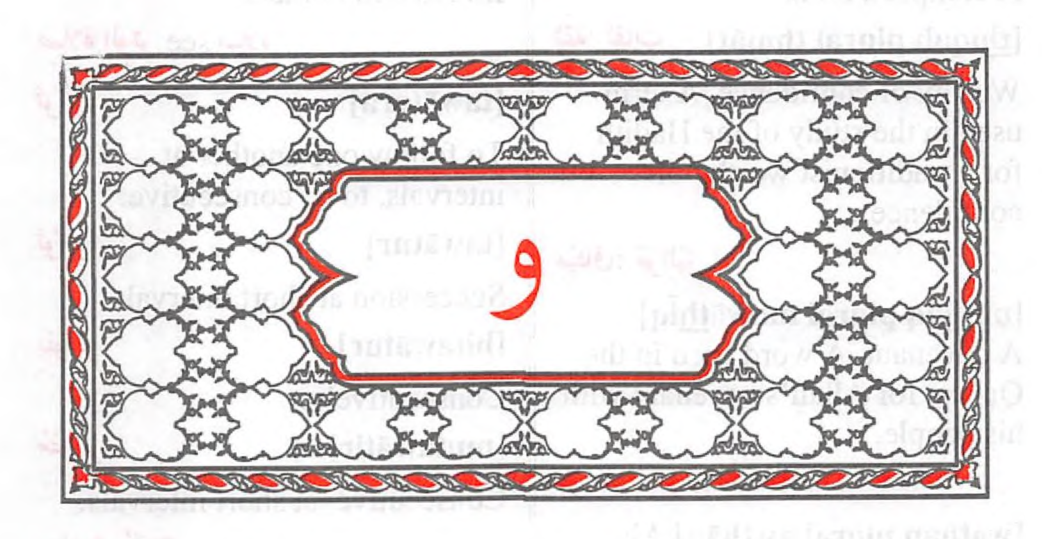
[haita lak] (ه ي ت) هَيْتَ لَك

Come!

[hāma] (ه ي م) هَامَ

To be captivated by love, to wander abroad like one distracted.

✦ ✧ ✦



[wa'ada] **(و أ د) وَأَدَ**

To bury alive.

[maw'ūdah] **مَوْؤُدَة**

Buried alive (girl).

[al-wa'd] **الوَأد**

Burying alive (a new born girl).

(و أ ل) أُولى القِبْلَتَيْن

[ūla 'l-qiblatain] The first of the two Qiblas, i.e. Jerusalem.

[maw'il] **مَوْئِل**

A refuge.

[al-Awwal] **الأَوَّل**

The First, one of the ninety-nine names or attributes of Allah.

[awbaqa] **(و ب ق) أَوبَقَ**

To destroy, cause to perish.

[wabaqa] **وَبَقَ**

To perish.

[mawbiqun] **مَوْبِقٌ**

A place of destruction.

[mūbiqāt] **مُوْبِقَاتٌ**

Destructive sins.

[wabāl] **(و ب ل) وَبَالٌ**

Heinousness, grievousness, gravity.

[wabīl] **وَبِيْل**

A heavy blow, chastisement.

(و ت د) وَتَدٌ: أَوتَاد

[watad plural awtād] A stake.

[witr] (و ت ر) وِتْرٌ

lit. An odd number.

صلاة الوِتر see صلاة

[tawātara] تَوَاتَرَ

To follow one another at intervals, to be consecutive.

[tawātur] تَوَاتُر

Succession at short intervals.

[bitawātur] بِتَواتُر

Consecutively.

[mutawātir] مُتَواتِر

Consecutive, at short intervals.

حديث مُتَواتِر see حديث

[al-muwāthabah] (و ث ب) المُوَاثَبَة

Prompt assertion of a claim in the presence of witnesses.

[wathiqa] (و ث ق) وَثِقَ

To confide or trust in any one.

[awthaqa] أَوْثَقَ

To bind, draw tight.

[wāthaqa] وَاثَقَ

To enter into a compact or treaty with anyone.

[wuthqa] وُثْقَى

Very firm.

[wathāqun] وَثَاقٌ

A bond, that with which anything is tied or bound.

[mawthiq] مَوْثِق

A compact, bond.

[thiqah plural thiqāt] ثِقَة: ثِقَات

Worthy of confidence. A term used in the study of the Hadith for a traditionist worthy of confidence.

مِيْثَاق: مَوَاثِيْق

[mīthāq plural mawāthīq]
A covenant. A word used in the Qur'an for Allah's covenant with his people.

(و ث ن) وَثَن: أَوْثَان

[wathan plural awthān] Also, ṣanam صنم plural aṣnām أصنام, both words are used in the Qur'an. Ten of the idols of Arabia are mentioned by name in the Qur'an. al-Jibt, aṭ-Ṭāghūt, al-Lāt, al-'Uzza, Manāt, Wadd, Ṣuwā', Yaghūth, Ya'ūq and Nasr.

[al-wathani] الوَثَنِي

Wathani is used for an idolater (wathan, an idol).

[al-wathaniyah] الوَثَنِيَّة

Paganism.

[wajaba] (و ج ب) وَجَبَ

To be necessary.

[wājib] وَاجِب

lit. «That which is obligatory».

A term used in Islamic law for those injunctions, the non-observance of which constitutes sin, but the denial of which does not attain to downright infidelity. For example, that Muslim who does not offer the sacrifice on the day of the Great Festival ('Idu 'l-adhha) commits a sin, and if he says the sacrifice is not a divine institution, he is a sinner, but not an infidel; and he who does not observe the fast is a sinner, but if he denies that the fast is a divine institution, he is an infidel. The sacrifice being wājib, while the fast is fardh.

[wājibu 'l-ittibā'] وَاجِبُ الاتِّبَاع

Worthy to be obeyed, «as a teaching of prophet».

[wājibu 'l-adā'] وَاجِبُ الأَدَاء

As a debt or duty.

[wājibu 'l-wujūd] وَاجِبُ الوُجُود

A necessary existence (Allah).

[wājibāt diniyah] وَاجِبَات دِينِيَّة

Religious obligations.

[wājibāt zawjiyah] وَاجِبَات زَوْجِيَّة

Marital duties.

[ijāb] إِيْجَاب

The first proposal made by one of the parties in negotiating or concluding a bargain.

[mūjibāt] مُوجِبَات

Momentous actions (good or bad).

[awjada] (و ج د) أَوجَدَ

To create anything (Allah), to bring into existence.

[Al-Mawjūd] المَوجُود

The Existing (Allah).

[Al-Wājid] الوَاجِد

«The Finder, Inventor or Maker». One of the ninety-nine attributes of Allah, but the word doesn't occur in the Qur'an.

[al-wijdān] الوِجْدَان

Conscience, affection.

[wajasa] (و ج س) وَجَسَ

To entertain fear.

[awjasa] أَوْجَسَ

To conceive in the mind. In Qur'an: «And he conceived a fear of them».

﴿ وَأَوْجَسَ مِنْهُمْ خِيفَةً ﴾ [هود: ٧٠].

[wajafa] (و ج ف) وَجَفَ

To be agitated.

[wājif] وَاجِفٌ

Palpitating. In Qur'an: «Hearts that day will be in agitation».

﴿ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴾ [النازعات: ٨].

[wajila] (و ج ل) وَجِلَ

To fear.

[wajilun] وَجِلٌ

Afraid, smitten with fear.

[wajal] وَجَل: خوف

Fear, dread, apprehension.

(و ج ه) وَجْه: وُجُوه

[wajh plural wujūh] A face, countenance, sake. In Qur'an: «For the sake of Allah». ﴿لِوَجْهِ ٱللَّهِ﴾. «In the early part of the day». ﴿وَجْهَ ٱلنَّهَارِ﴾.

«That is most suitable, that they may give the evidence in its true nature and shape».

﴿ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ﴾ [المائدة: ١٠٨].

وَجَّهَ وَجْهَهُ لله

[wajjaha wajhahu lillāh] He converted himself to Allah, He became a Muslem.

[wijhah] وِجْهَةٌ

A tract.

[wajīh] وَجِيهٌ

Honourable, held in high repute.

عَمِلَهُ لِوَجْهِ الله

['amilahu liwajhi Allāh] He has done it for the sake of Allah.

دعاء التوجه see دعاء

[waḥḥada Allah] (و ح د) وَحَّدَ الله

He asserted the belief in the Unity of Allah. To declare Allah to be one, be a monotheist, to say or declare that there is only one God.

[waḥdatu 'l-wujūd] وَحْدَةُ الوُجُود

A pantheistic sect of ṣūfis, who say that everything is Allah, and of the same essence.

وَاحِدٌ فِي أَفْعَالِهِ

[wāḥidun fi af'ālihi] One in His works.

[wāḥidun fi ẓātihi] وَاحِدٌ فِي ذَاتِهِ

One in His person.

وَاحِدٌ فِي صِفَاتِهِ

[wāḥidun fi ṣifātihi] One in His Attributes.

[waḥdāniyatu Allāh] وَحْدَانِيَّةُ الله

Oneness of Allah (Unity).

وَحْدَانِيَّةُ الأُلُوهِيَّة

[waḥdāniyatu 'l-ulūhiyah] Oneness in Divinity (Unity).

وَحْدَانِيَّةُ الذَّات

[waḥdāniyatu aẓ-ẓat] Oneness in person (Unity).

وَحْدَانِيَّةُ الصِّفَات

[waḥdāniyatu aṣ-ṣifāt] Oneness in Attributes (Unity).

[muwaḥḥid] مُوَحِّد

A monotheist, A believer in one God.

[tawḥīd] تَوحِيْد

A term used to express the unity of Allah (Monotheism). Tawḥīd is of three kinds:

1- Unity of Lordship «Tawḥīd al-Rubūbiyah». To believe that there is only one Lord for all the universe and that is Allah.

2- Unity of worship «Tawḥīd-al-'ulūhiyah». To believe that none has the right to be worshipped but Allah.

3- Unity of the Names and the qualities of Allah, «Tawḥīd-al-asmā' was - ṣifāt». To believe that (i) we must not name or qualify Allah except with what He or His Apostle has named or qualified Him; (ii) none can be named or qualified with the names or qualifications of Allah; e.g. «Al-karīm», (iii) we must confirm all Allah's qualifications which Allah has stated in His Book (Qur'an) or mentioned through His Apostle (Muhammad) without twisting the meanings or giving resemblance to any of the created things.

تَوحِيْدُ الأَسْمَاءِ وَالصِّفَات

[tawḥīdu al-asmā' waṣ-ṣifāt] Unity of Allah's Names and Attributes.

تَوحِيْدُ الرُّبُوبِيَّة

[tawḥīdu ar-rubūbiyah] Unity of Lordship.

[Al-Aḥad] الأَحَد

The One. One of the ninety-nine special attributes of Allah.

[Al-Wāḥid] الوَاحِد

The One. One of the ninety-nine special attributes of the Almighty. It occurs frequently in the Qur'an, «Your God is one God».

[awḥa] (و ح ي) أَوْحى

To reveal, to make signs, to inspire.

[al-waḥi] الوَحي

The Revelation or Inspiration of Allah to His Prophets.

[waḥi ilāhi] وَحِي إلهِي

Divine revelation, Divine inspiration.

[waḥi bāṭin] وَحِي بَاطِن

Implied inspiration.

[waḥi ẕāhir] وَحِي ظَاهِر

Manifest inspiration.

[wadda] (و د د) وَدَّ

To love, desire, wish.

[waddun] وَدٌّ

Name of an idol worshipped originally by the antediluvians,

and subsequently by the pagan Arabs.

[wuddun] **وُدٌّ**

Love.

[mawaddah] **مَوَدَّة**

Love, affection, friendship.

[Al-Wadūd] **الوَدُود**

«The Loving one», or «the Beloved one». One of the ninety-nine special attributes of Allah. It occurs twice in the Qur'an: «My Lord is Merciful and Loving».

﴿ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴾ [هود: ٩٠].

«He is the Forgiving, the Loving».

[wadi'ah] **(و د ع) وَدِيْعَة**

Deposit. In the language of the law, signifies a thing entrusted to the care of another. The proprietor of the thing is called mūdi', or depositor, the person entrusted with it is mūda', or trustee, and the property deposited is wadi'ah, which literally means the leaving of a thing with another.

حجة الوداع see حج

[wadaqa] **(و د ق) وَدَقَ**

To drop rain.

[wadq] **وَدْق**

Rain.

[wada] **(و د ي) وَدَى**

To pay a fine as expiation for manslaughter.

[diyyah plural diyyāt] **دِيَة: دِيَّات**

«Fine, blood-money», It is a term which, in its strictest sense, means a sum exacted for any offence upon the person, in consideration for the claim of qiṣāṣ, or retaliation, not being insisted upon. (This does not apply to wilful murder). A full and complete fine is that levied upon a person for manslaughter, which consists of either one hundred female camels or ten thousand dirhams (silver), or one thousand dinars (gold).
The fine for slaying a woman is half that for slaying a man. The fine for slaying a ẓimmi (be he a Jew, Christian) is the same as for slaying a Muslim. In Qur'an: «Never should a believer kill a believer, but (if it so happens) by mistake, (compensation is due): if one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family».

﴿ وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ ﴾ [النساء: ٩٢].

[waẓara] (و ذ ر) وَذَرَ
To fall upon, wound.

[faẓarūh] فَذَرُوه
Leave it.

[waritha] (و ر ث) وَرِث
To be heir to any one, to inherit.

[warrathahu] وَرَّثَهُ
To make him as an heir.

وَارِث: وَرَثَة

[wārith plural warathah]
Inheritor, heir, inheriting.

[tawāruth] تَوَارُث
Transmission by inheritance, heredity.

[warīth] وَرِيْث
Heir, inheritor.

[mutawārath] مُتَوَارَث
Inherited.

[mīrāth] مِيْرَاث
Inheritance.

[irth] إِرْث
Inheritance.

[Al-Wārith] الوَارِث
The Heir. One of the ninety-nine attributes of the Almighty.

[warada] (و ر د) وَرَدَ
To be present, arrive at, properly, at water, to drink thereof, to go down into.

[wird] وِرْدٌ
A place of descent, an approach, especially to water for the purpose of drinking. In Qur'an «And we will drive the wicked into Hell, as cattle are driven to water».

﴿ وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴾

[مريم: ٨٦].

[wird plural awrād] وِرْد: أَوْرَاد
Wird, verses (Ayāt) of Qur'an recited in some occasions.

[awrada] أَوْرَدَ
To lead one into.

[wari'a] (و ر ع) وَرِعَ
To be pious and God-fearing.

[wari'] وَرِع: تَقِيّ
Pious, godly, devout, God-fearing, religious.

[wara'] وَرَعٌ: تَقْوَى
Piety, piousness, God fearing.

[tawarra'a 'an] تَوَرَّعَ عَنْ
To refrain from, abstain from.

[wariq] (و ر ق) وَرِقٌ
Money.

وَرَقَة بن نَوفَل

[waraqah ibn nawfal] He is the cousin of Khadījah, to whom she first made known the revelation

of prophet Muhammad (p.b.u.h), and who is related to have said that the prophet must have seen the Nāmūs which Allah sent to Moses.

(و ر ك) التَّوَرُّك: في الصَّلاة

[attaw-arruk fi aṣ-ṣalāh] To sit by putting the right hip on the right leg and the left hip on the ground.

[wāra] (و ر ي) وَارَى

To hide.

[warra] وَرَّى

To conceal, to hide, to disguise anything.

[tawriyah] تَورِيَّة

Dissimulation.

[wazara] (و ز ر) وَزَرَ: يَزِرُ

To bear, carry (burden).

[wizrun] وِزْرٌ

A burden, heavy weight, load, sin, crime.

[wazarun] وَزَرٌ

An inaccessible mountain, and hence a place of refuge.

[wazāratu 'l-awqāf] وَزَارَةُ الأَوقَاف

Ministry of religious endowments, wakf ministry.

[awza'a] (و ز ع) أَوْزَعَ

To incite, put into the mind, instigate, inspire.

[yaza'u] يَزَعُ

To keep back, keep (men) in their ranks while marching.

تَوزِيْعُ الثَّروَة

[tawzī'u ath-tharwah] Wealth distribution.

[wasi'a] (و س ع) وَسِعَ

To be ample, to take in, embrace, comprehend.

[wus'un] وُسْعٌ

Means, ability to perform a thing.

[mūsi'un] مُوسِعٌ

One who enlarges, or makes of large extent, one who is in easy circumstances.

[wāsi'] وَاسِعٌ

One who or that which is ample, extensive, one who comprehends.

[sa'ah] سَعَةٌ

Plenty, opulence.

[Al-Wāsi'] الوَاسِع

The Ample-giving. One of the ninety-nine attributes of Allah.

[wasaqa] (و س ق) وَسَقَ

To gather together (in one herd).

[ittasaqa] اتَّسَقَ

To be complete or perfect order, as the moon at the full.

[al-wasq] الوَسْق

= sixty ṣā'.

[wasīlah] (و س ل) وَسِيْلَة

lit. Nearness.The name of the highest station in paradise which prophet Muhammad (p.b.u.h) hoped to obtain for himself.

[sinah] (و س ن) سِنَة

Sleep, slumber, drowsiness.

[waswasa] (و س و س) وَسْوَسَ

To whisper, speak under one's breath.

وَسْوَسَ الشَّيْطَانُ لَهُ

[waswasa ash-shāiṭānu lahu] To whisper evil to, make evil suggestions to, insinuate evil ideas into someone's mind, tempt.

وَسْوَسَ فِي صَدْرِهِ

[waswasa fi ṣadrihi] Whisper into his heart.

[waswasa lahu] وَسْوَسَ لَهُ

Whisper evil to him.

[wasāwisu an-nafs] وَسَاوِسُ النَّفْس

Dark suggestions of the soul.

[waswasah] وَسْوَسَة

lit. «Inspiring», or «suggesting». A suggestion from the devil. The machinations of the devil, to the consideration of which a chapter is devoted in the Traditions. Prophet Muhammad (p.b.u.h) said, «There is not a single child of man, except Mary (Mariam) and her son, who is not touched by the devil at the time of his birth, and hence the child makes a loud cry when he is born, nor is there one human being who has not a devil appointed to attend him. The devil sticks close to the sons of Adam, and also an angel, the business of the devil is to do evil, and that of the angel to guide them to truth».

[al-waswās] الوَسْوَاس

The Tempter, Satan, the Devil.

[mūsa] (و س ي) مُوسَى

Moses. He is the prophet to whom Tawrāt was revealed. His special title, or kalimah, is kalimu 'llāh, «One who conversed with Allah».

[wishāyah] (و ش ي) وِشَايَة: نَمِيْمَة

Informing against, reporting, denunciation, calumny, slander, defamation.

[shiyah] شِيَة

An admixture of colour (in an animal). In Qur'an: «She is of a whole colour».

﴿ لَّا شِيَةَ فِيهَا ﴾ [البقرة: ٧١].

[waṣaba] (و ص ب) وَصَبَ

To be perpetual.

[waṣada] (و ص د) وَصَدَ

To weave.

[waṣīd] وَصِيدٌ

A threshold. In Qur'an: «Their dog stretching forth his two fore-legs on the threshold».

﴿ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ﴾ [الكهف : ١٨].

[mu'ṣadah] مُؤْصَدَة

Covered over, vaulted over.

[ṣifātu 'llāh] (و ص ف) صِفَاتُ الله

Allah's attributes.

الصِّفَاتُ الإِلَهِيَّة

[aṣ-ṣifātu al-ilāhiyah] Divine attributes.

(و ص ل) وَصَلَ رَحِمَهُ

[waṣala raḥimahu] Keep good relations with relatives.

[waṣīlah] وَصِيلَة

A she-camel or ewe, concerning which the pagan Arabs were wont to observe certain superstitions in honour of their idols.

[silaṭu ar-raḥim] صِلَةُ الرَّحِم

Keeping good relations with relatives.

اتِّصَالُ السَّنَد: في الحديث

[ittiṣālu as-sanad fi 'l-ḥadīth] Connected chain of transmissions of Hadith.

[waṣṣa] (و ص ي) وَصَّى

To enjoin, command.

[awṣa] أَوْصَى

Will, bequeath, give by will, transfer by will.

[tawāṣa] تَوَاصَى

To give one another a command, to enjoin or recommend to one another.

[al-mūṣi] الْمُوصِي

A testator.

[al-waṣi] الوَصِي

Excutor. See وصية

[waṣiyyah] وَصِيَّة

Will, bequest plural [waṣāya] وصايا, which term is held by Muslim legists to mean «an endowment with the property of anything after death, as if one person should say to another, «Give this article of mine, after my death, to a particular person».
The testator is called mūṣi, fem. mūṣiyah. The legatee is termed mūṣa la-hu. The legacy, mūṣa bi-hi. The person appointed to carry out the will, or the executor, is called the waṣiy plural auṣiyā'.

[waṣiyyah badīlah] وَصِيَّة بَدِيلَة

Alternative will.

وَصِيَّة مُسْتَقْبَلِية

[waṣiyyah mustaqbaliyah] Future will.

وَصِيَّة مَشْرُوطَة

[waṣiyyah mashrūṭah] Conditional will.

وَصِيَّةُ المَنَافِع

[waṣiyyatu al-manāfi'] Usufruct will.

[waṣiyyatu al-mayyit] وَصِيَّةُ المَيِّت

Will of the deceased.

[al-mūṣa lahu] المُوصَى لَه

Legatee, heir.

[tawadh-dha'a] (و ض أ) تَوَضَّأَ

To perform ablution.

[wadū'] وَضُوء

Water for the ritual ablution.

[wudhū'] وُضُوء

The ablution made before performing the appointed prayers. Those which are of divine institution are six in number (farā 'idh-al-wudhū'), namely:
(1) Making the intention of performing wudu.
(2) Washing the face from the top of the forehead to the chin.
(3) Washing the hands and arms up to the elbow.
(4) To rub (masaḥ) with the wet hand, a fourth part of the head, also.
(5) Washing the feet to the ankles.
(6) Following the above-named order.
The authority for these actions in the Qur'an: «O believers! when you address yourselves to prayer, wash your hands up to the elbow, and wipe your heads and your feet to the ankles».

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ﴾ [المائدة: ٦].

The sunnah regulations regarding it are:
(1) To wash the hand up to the wrist.
(2) To say one of the names of Allah at the commencement of the wudu'.
(3) To clean the teeth (miswāk).
(4) To rinse the mouth three times.
(5) To put water into the nostrils three times.
(6) Each part is to be purified three times.
(7) The beard must be combed with the fingers.
(8) The ears must be washed with the water remaining on the

fingers after the last operation.
(9) To rub under and between the toes with the little finger of the left hand, drawing it from the little toe of the right foot and between each toe in succession.
Special facilities in Ablution: With regard to the ablution, Islam has offered certain facilities. If socks or stockings are on and have been put on after performing an ablution, it is not necessary to take them off when renewing the ablution. Instead of taking them off, the wet hand may be passed over them. They should be removed, however, and the feet washed at least once in every twenty-four hours. The same practice may be restored to if the boots are on and their soles and appearances are clean. Similarly, if there is a wound in any of the parts which must be washed in the ablution, and if washing that particular part is likely to cause harm, it is permissible to wipe the dressing bandage of the wound with a wet hand.

[wadh‘] (و ض ع) وَضْعٌ

Delivery.

وَضْعُ الجُلُوس: في الصَّلاة

[wadh‘u al-julūs] Sitting position.

وَضْعُ الرُّكُوع: في الصَّلاة

[wadh‘u ar-rukū‘] Bowing position.

وَضْعُ السُّجُود: في الصَّلاة

[wadh‘u as-sujūd] Prostration position.

وَضْعُ الوُقُوف: في الصَّلاة

[wadh‘u al-wuqūf] Standing position.

[tawādhu‘] تَوَاضُع

Humility, modesty.

[mutawādhi‘] مُتَواضِع

Humble.

[mawdhū‘] مَوْضُوع: مُلَفَّق

Fabricated, invented, created.

حديث موضوع see حديث

[mawdhūn] (و ض ن) مَوضُونٌ

Interwoven (with gold and precious stones).

[wāṭa’a] (و ط أ) وَاطَأَ

To make to agree, or render equal.

[mawṭi’un] مَوْطِئٌ

A step.

[al-muwaṭṭa’] المُوَطَّأ

A Hadith book compiled by Imam Mālik bin Anas, one of the four fiqh Imam.

[al-waṭ’] الوَطء

Sexual intercourse.

[waṭarun] (و ط ر) وَطَرٌ

A thing necessary to be done.

[wa‘ada] (و ع د) وَعَدَ

To predict, promise, to make anyone a promise.

[wa‘dun] وَعْدٌ

A promise, prediction.

[mī‘ād] مِيْعَاد

A promise, time or place of the fulfilment of a prediction, promise, or threat, an appointment for a meeting.

[al-wa‘du ’l-ḥaqqu] الوَعْدُ الحَقُّ

The true promise.

[wa‘aẕa] (و ع ظ) وَعَظَ

To warn, admonish, to advise, to preach.

[wa‘ẕ] وَعْظ

Preaching, preachment, exhortation.

[wa‘ẕi] وَعْظِي

Preachy, predicatory, exhortatory.

[itta‘aẕa] اتَّعَظَ

To accept, to follow an advice, to be warned, exhorted.

[wā‘iẕ plural wu‘‘āẕ] وَاعِظ: وُعَّاظ

Preacher, warner.

مَوعِظَة: مَوَاعِظ

[maw‘iẕah plural mawā‘iẕ]
Religious exhortation, spiritual counsel, exhortatory talk, exhortation.

[‘iẕah] عِظَة

Sermon, lesson, moral, warning.

[wa‘a] (و ع ي) وَعَى

To collect, retain in the memory.

[wafada] (و ف د) وَفَدَ

To come, as an ambassador into the presence of a king.

[wafadha] (و ف ض) وَفَضَ

To run.

[awfadha] أَوْفَضَ

To hasten.

[waffaqa] (و ف ق) وَفَّقَ

To help, to direct any one (Allah).

[tawaffaqa] تَوَفَّقَ

To be helped, favoured by Allah, to succeed in an undertaking.

[muwāfaqatu al-wali] مُوَافَقَةُ الوَلِي

Guardian’s consent.

[muttafaqun ‘alaihi] مُتَّفَقٌ عَلَيْهِ

Agreed upon. The term is used for such Aḥādīth which are found in both the collections of Aḥādīth: Bukhari and Muslim.

[tawfīq] تَوفِيْق

Reconciliation.

[wafa] (و ف ي) وَفَى

To perform a promise.

[waffa] **وَفَّى**

To fulfil an engagement, pay or repay (a debt) in full, to recompense fully for anything.

[tawaffa] **تَوَفَّى**

To receive or take to one's-self, as Allah receives the soul of one who dies, to take the life of anyone, to be received by Allah, euphemism for to die.

[wafā'un bil'uqūd] **وَفَاءٌ بالعُقُود**

Fulfilment of obligations.

[wafā'un bil'uhūd] **وَفَاءٌ بالعُهُود**

Keeping of commitments.

[wafā'un bin-naẓr] **وَفَاءٌ بالنَّذْر**

Fulfilment of a vow, vow fulfilment.

[awfa] **أَوْفَى**

To fulfil or perform (a covenant), to give full measure.

[awfa bil'ahd] **أَوْفَى بالعَهْد**

Fulfil one's covenant.

[awfa bi'ahdi Allah] **أَوْفَى بِعَهْدِ الله**

Fulfil His covenant.

[awfa 'l-kail] **أَوْفَى الكَيْل**

Give just measure.

[awfa 'l-mikyāl] **أَوْفَى المِكْيَال**

Give just measure.

[awfa 'l-mīzān] **أَوْفَى المِيْزَان**

Give just weight.

[awfa binnaẓr] **أَوْفَى بالنَّذْر**

Fulfil one's vow.

[istawfa] **اسْتَوفَى**

To take full measure, demand full payment.

[istīfā'] **اسْتِيْفَاء**

Acceptance by the creditor of the performance or payment due.

[mūfin] **مُوفٍ**

One who fulfils (his covenant).

[al-mutawaffa] **المُتَوَفَّى**

The deceased.

[waqaba] **(و ق ب) وَقَبَ**

To enter, to overspread (as darkness), to be eclipsed (the moon).

[mawāqīt] **(و ق ت) مَوَاقِيْت**

A fixed or stated time or period, time or place of appointment.

[mawāqītu 'l-ḥajj] **مَوَاقِيْتُ الحَجّ**

Certain places specified by the prophet for the people to assume Iḥrām, on their way to Mecca when intending to perform Hajj or 'Umrah. Five of these stations were established by prophet Muhammad (p.b.u.h). They are as follows:
(1) Ẓu 'l -Ḥulaifa, for the pilgrims from al-Madinah.
(2) Juḥfa for Syria.
(3) Qarnu 'l-Manāzil for Njd.

(4) Yalamlam, for Yaman.
(5) Ẓāt 'Irq for 'Iraq.

مَوَاقِيتُ الصَّلاة

[mawāqītu aṣ-ṣalāh] Stated times of prayer.

[waqaẓa] (و ق ذ) وَقَذَ

To strike violently, beat to death.

[al-mawqūẓah] المَوقُوذَة

Fatally hit or on the point of death. In Qur'an: «Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow».

﴿ حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ ﴾
[المائدة : ٣].

[waqara] (و ق ر) وَقَرَ

To weigh down, make deaf.

[waqrun] وَقْرٌ

Deafness.

[wiqrun] وِقْرٌ

A heavy burthen.

[waqār] وَقَارٌ

Kindness and long-sufferings, dignity.

(و ق ص) وَقْصٌ: أَوقَاص

[waqṣ plural awqāṣ] Any property under the regulated value or number upon which Zakat or legal alms is due.

[wāqi'ah] (و ق ع) وَاقِعَة

lit. The Inevitable.
1- A term generally used for an accident or an unavoidable circumstance in life.
2- The Day of Judgment, «When the inevitable happens none shall call its happening a lie».

﴿ إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ۝١ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴾
[الواقعة : ١-٢].

[sūratu 'l-wāqi'ah] سُورَةُ الوَاقِعَة

The title of the 56th surah of the Qur'an.

[waqī'ah] وَقِيعَة

Action, battle.

[waqafa] (و ق ف) وَقَفَ

Give as an endowment.

[waqf plural awqāf] وَقْف: أَوقَاف

lit. «Standing, stopping, halting»,
1- A term which in the language of the law signifies the appropriation or dedication of property to charitable uses and the service of Allah. An endowment. The object of such an endowment or appropriation must be of a perpetual nature, and such property or land can not

be sold or transferred.
2- A term used for a full pause, and particularly for certain pauses in the reading of the Qur'an, which are marked with the letters (قف) in the text.

[waqfun khāṣ] وَقْفٌ خَاص

Private endowment.

[waqfun shibih 'ām] وَقْفٌ شِبْه عَام

Quasi-public endowment.

[waqfun 'ām] وَقْفٌ عَام

Public endowment.

[wāqifun] وَاقِفٌ

Endower, founder of an endowment.

[waqfatu 'arafah] وَقْفَةُ عَرَفَة

Standing on Arafāt. On the 9th of Ẓu 'l-Ḥijjah, the pilgrim should stay in Arafah till sunset. «The real Hajj is halting at Arafāt». This is a day of great blessings from Allah.

وَقْفَةُ العِيْد الصَّغِيْر
[waqfatu al-'īd aṣ-ṣaghīr] The day preceding (عيد الفطر), the Feast of Breaking the Ramadan fast on the 1st day of Shawwal.

وَقْفَةُ العِيْدِ الكَبِيْر
[waqfatu al-'īd al-kabīr] The day preceding (عيد الأضحى) the Feast of Immolation on the 10th day of Ẓul-ḥijjah.

[waqfi] وَقْفِي

Of or pertaining to endowments or the wakf system.

[al-waqfu 'l-khairi] الوَقْفُ الخَيْرِي

Charitable waqf. Endowment set apart for a charitable or religious purpose.

حديث موقوف see حديث

الأَرَاضِي المَوقُوفَة
[al-arādhi al-mawqūfah] The estates in mortmain.

[waqa] (و ق ي) وَقَى

To keep, preserve, to defend, keep one safe from.

[ittaqa] اتَّقَى

To take heed to one's-self, to fear.

[ittaqa Allāha] اتَّقَى اللهَ

To fear Allah, to be Allah-fearing.

['uqiyatu aẓ-ẓahab] أُوقِيَّةُ الذَّهَب

Seven mithqāl and a half.

['uqiyatu 'l-fidhah] أُوقِيَّةُ الفِضَّة

40 dirham, but one dirham of silver equals to 2,975 gram.

التَّقِي: الأَتْقِيَاء
[at-taqi plural al-atqiyā'] Righteous, devout, pious.

[al-'uqiyah] الأُوقِيَّة

40 dirhams= 127 gram.

[at-taqiyah] التَّقِيَّة

lit. «Guarding oneself». A shī'ah doctrine. A pious fraud whereby the shī'ah Muslim believes he is justified in either smoothing down or in denying the peculiarities of his religious belief, in order to save himself from religious persecution. The shī'ah traditionists relate that certain persons inquired of the Imām Ṣādiq if the prophet had ever practised taqiyah, or «religious dissimulation», and the Imām replied, Not after this verse (Āyah) was sent down to the prophet, namely, surah Five verse 71: «O thou Apostle! publish the whole of what has been revealed to thee from thy Lord, if thou do it not, thou hast not preached His message, and Allah will not defend thee from wicked men, for Allah guides not the unbelieving people.

﴿ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴾

[المائدة: ٦٧].

[at-taqwa] التَّقْوَى

Piety, righteousness, right conduct. Al-Taqwa is to do what Allah ordered you to do and to fear him.

[al-muttaqūn] المُتَّقُون

Pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

[waka'a] (و ك أ) وَكَأَ

To take up a burthen.

[muttaka'un] مُتَّكَأٌ

A place where any one reclines, a day couch.

[al-ittikā'] الإتِّكَاء

Reclining.

[wakada] (و ك د) وَكَدَ

To stand still.

[al-waks] (و ك س) الوَكْس

Depreciation.

[wakkala] (و ك ل) وَكَّلَ

To deputize, to appoint one keeper or guardian over, or entrust one with the care of anything.

[tawakkala] تَوَكَّلَ

To put trust in anyone.

long) ī = ي ؛(diphthong) au = و ؛(long vowel) ū = و ؛y = ي ؛w = و ؛h = هـ ؛n = ن ؛m = م

.u = (dhamma ـُ) ؛i = (kasra ـِ) ؛a = (fatḥa ـَ) :Short vowels .(diphthong) ai = ي ؛(vowel

تَوَكَّلَ عَلَى الله

[tawakkala 'ala Allah] Trust in Allah.

[tawakkul] تَوَكُّل

Trust, confidence, reliance.

[tawākul] تَوَاكُل

Trust in Allah without negligence of material means.

[wakīl] وَكِيْل

An attorney, an agent. One legally appointed to act for another. It is lawful for a person to appoint another as his agent for the settlement, in his behalf, of every contract which he might lawfully have concluded himself, such as a sale, marriage, and so forth. A woman who remains in privacy and is not accustomed to going into court, ought, according to the saying of Abu Bakr, to appoint an agent and not appear herself. A slave or a minor may be appointed an agent for a free man. In Qur'an: «He is the Guardian and Disposer of all affairs».

﴿ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾

[الأنعام: ١٠٢].

[ittikāl] اتِّكَال

Trust, confidence, reliance.

[al-wakālah] الوَكَالَة

The office of substitute, an embassy, an agency, attorneyship, power of attorney, authorization.

[Al-Wakīl] الوَكِيْل

«The Guardian». Having all things in His charge. One of the ninety-nine special attributes of Allah.

[walaja] (و ل ج) وَلَجَ

To enter.

[awlaja] أَوْلَجَ

To cause to enter, merge.

أَوْلَجَ اللَّيْل فِي النَّهَار

[awlaja al-lail fi an-nahār] To merge night into day.

[walījah] وَلِيْجَة

An intimate friend.

[al-īlāj] الإِيْلاَج

Inserting.

(و ل د) وَلَدُ الحَلاَل

[waladu 'l-ḥalāl] A legitimate child.

[waladu az-zinā'] وَلَدُ الزِّنَاء

An illegitimate child.

وِلْدَانٌ مُخَلَّدُون

[wildānun mukhalladūn]
Perpetual youth.

[mawlid] مَوْلِد: النَّبِي

The birthday, especially of

a prophet. The birthday of prophet Muhammad (p.b.u.h), which is known as Mawlidu 'n-nabi, on the 12th of Rabi'u 'l-Awwal.

[al-walad lilfirāsh] الوَلَدُ للفِرَاش

Legitimacy by birth.

(و ل م) وَلِيمَةُ الزَّوَاج

[walīmatu az-zawāj] Wedding banquet.

[tawalla] (و ل ي) تَوَلَّى

To turn back.

[wallaw al-adbār] وَلَّوا الأَدْبَار

To turn their backs.

[walā'] وَلاء

lit. «Proximity, kin, friendship». A peculiar relationship voluntarily established, and which confers a right of inheritance on one or both parties connected.

[walā'u 'l-'atāqah] وَلاءُ العَتَاقَة

Relationship between a master and a manumitted slave, in which the former inherits any property the latter may acquire after emancipation.

[walā'u al-muwālāh] وَلاءُ المُوَالاة

The connection arising out of mutual friendship, especially between a Muslim and a convert.

[walāyah] وَلايَة

Help, the act of taking as a friend, or appointing as heir.

[wilāyatu an-nikāḥ] وِلايَةُ النِّكاح

Marriage guardianship.

[muwālāh] مُوَالاة

Contract of clientage, constancy, continuance (of an action).

الْمَولَى: الْمَوَالِي

[al-mawla plural al-mawāli]
A term used in Muslim law for a slave, but in the Qur'an for «a Protector or Helper», Allah.

الوَلِي: الأَولِيَاء

[al-wali plural al-awliyā']
Holy man, saint. In Qur'an: «Behold! verily on the friends of Allah there is no fear, nor shall they grieve».

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾[يونس: ٦٢].

[waliyu 'l-amr] وَلِيُّ الأَمْر

Ruler, legal guardian.

[waliyun ba'īd] وَلِيٌّ بَعِيد

A legal guardian of a more remote degree than father, brother or uncle.

[waliyun ḥamīm] وَلِيٌّ حَمِيم

Intimate friend.

[waliyu ad-dam] وَلِيُّ الدَّم

A relative entitled to exact retaliation.

[waliyu al-'arūs] وَلِيُّ العَرُوس
Guardian of the bride.

[waliyu 'ahd] وَلِيُّ عَهْد
An heir, especially to a sovereignty.

[waliyu an-ni'mah] وَلِيُّ النِّعْمَة
A title of respect for a father, a patron, a benefactor.

[īlā'] ايْلاء
Annulment of a marriage after the husband's sworn testimony to have refrained from marital intercourse for a period of at least four months.

[al-wāli] الوَالي
The Governor.

[al-wali] الوَلي
«The Helper, Governor».
1- One of the ninety-nine special attributes of Allah. In Qur'an: «Nor have they any governor beside Him».
2- The title implies one who rules a Muslim country as an Emīr, or in behalf of the khalifah of Islam.

[wahaba] (و ه ب) وهَب
To give, bestow.

[Wāhib] وَاهِبٌ
Donor.

[Wahhāb] وَهَّابٌ
A free and liberal giver.

[wahhābi] وَهَّابِي
Wahabite.

[hibah plural hibāt] هِبَة: هِبَات
A deed of gift. The term hibah in the language of Muslim law means a transfer of property made immediately and without exchange. He who makes the gift is called the wāhib, or donor, the thing given, mawhūb, and the person to whom it is given is mawhūb lahu.

هِبَةٌ بِشَرْطِ العِوَض
[hibatun bishart al-'iwadh]
Return- stipulated gift.

هِبَةٌ بالشَّرْطِ والعِوَض
[hibatun bish-shart wal-'iwadh] Gift with a condition and a return.

[hibatun bil'iwadh] هِبَةٌ بالعِوَض
Gift with a return.

[hibah shafahiyah] هِبَة شَفَهِيَّة
Oral gift.

[hibatu 'l-'ain] هِبَةُ العَيْن
Corpus gift.

هِبَة غَيْر مَقْبُوضَة
[hibah ghair maqbūdhah]
Unreceived gift.

هِبَة غَيْر مَقْسُومَة
[hibah ghair maqsūmah]
Undivided gift.

[hibah mashrūṭah] هِبَة مَشْرُوطَة

Conditional gift.

[hibah maqbūdhah] هِبَة مَقْبُوضَة

Received gift.

[hibatu al-manāfi'] هِبَةُ المَنَافِع

Usufruct gift.

[Al-Wahhāb] الوَهَّاب

«The Bestower of bounties». One of the ninety-nine special attributes of Allah.

[al-wahhābiyah] الوَهَّابِيَّة

Wahabism.

[wahana] (و ه ن) وَهَنَ

To be weak, faint, infirm.

[wahn] وَهْنٌ

Weakness, faintness. In Qur'an: «With weakness upon weakness».

﴿وَهْنًا عَلَىٰ وَهْنٍ﴾ [لقمان: ١٤].

[wailun] (و ي ل) وَيْلٌ: ثُبُور

A great misfortune, woe. In Qur'an: «Then woe to them».

﴿فَوَيْلٌ لَّهُم﴾ [البقرة: ٧٩].

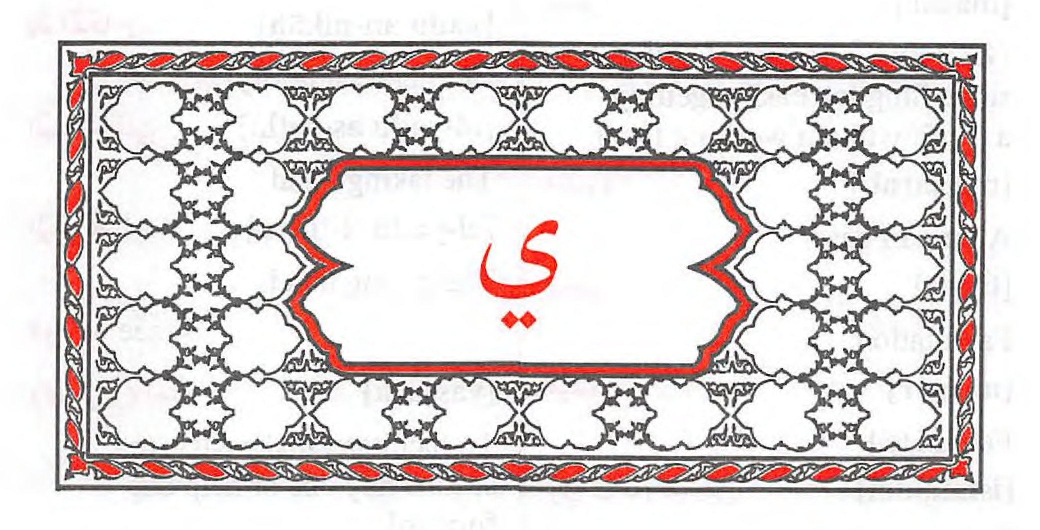
[wailun] وَيْلٌ: هَلاَك

Destruction, ruin, doom, perdition.

[wailun laka] وَيْلٌ لَكَ

Woe unto you!





(ي أ س) يَئِسَ **[ya'isa]**

To despair.

اسْتَيْأَسَ **[istai'asa]**

To reject all hope, despair.

(ي ت م) يَتَّمَ: جَعَلَهُ يَتِيْماً **[yattama]**

To orphan, cause to become an orphan.

يُتْم **[yutm]**

Orphanhood.

يَتِيْم: يَتَامَى **[yatīm plural yatāma]**

An orphan, In Islamic law, the term is used for a child whose father is dead.

يَتِيْمُ الأَب **[yatīmu al-'abb]**

Fatherless.

يَتِيْمُ الأُمّ **[yatīmu al-umm]**

Motherless.

(ي د ي) يَد: أَيْدِي

[yad plural aydi] Hand. It is a rule with Muslims to honour the right hand above the left, to use the right hand for all honourable purposes, and the left for actions which, though necessary, are unclean.

يَدُ الله **[yadu Allah]**

The expression yadu 'llāh, the hand of Allah, occurs in the Qur'an: «Allah's hand is above their hands».

يَدٌ مُبْطِلَة **[yadun mubṭilah]**

Unrightful possession.

[yadun muḥiqqah] **يَدٌ مُحِقَّة**

Rightful possession.

[yadu an-nikāḥ] **يَدُ النِّكاح**

Conjugal authority.

[al-yadu as-sufla] **اليَدُ السُّفْلَى**

The taking hand.

[al-yadu ’l-‘ulya] **اليَدُ العُلْيَا**

The giving hand.

ذو اليد see **ذو**

[yassara] **(ي س ر) يَسَّرَ**

To facilitate, make easy, to second any one or help one forward.

[istaisara] **اسْتَيْسَرَ**

To be easy.

[yusrun] **يُسْرٌ: سُهُولَة**

Facility, ease, that which is easy.

[yusrun] **يُسْرٌ: غِنَى**

Wealth, affluence, opulence, prosperity, abundance.

[yusra] **يُسْرَى**

Prosperity. In Qur’an: «And we will facilitate for thee- or prepare thee for- the easiest (way in matters of faith) or the way of happiness)».

﴿ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴾[الأعلى: ٨].

[yasīr] **يَسِيرٌ**

Small, easy, simple, uncomplicated.

[maisir] **مَيْسِر**

Gambling, a means of getting something too easily, getting a profit without working for it.

[maisarah] **مَيْسَرَة**

A time of ease.

[taisīr] **تَيْسِيْر**

Facilitation.

[maisūr] **مَيْسُور**

Facilitated.

[istaiqana] **(ي ق ن) اسْتَيْقَنَ**

To believe firmly.

[mustaiqin] **مُسْتَيْقِنٌ**

One who is firmly assured.

[aiqana] **أَيْقَنَ**

To know for certain, firmly believe, feel a certainty about, to form a right judgment.

[tayaqqana] **تَيَقَّنَ**

To be certain.

[yaqīn] **يَقِيْن**

Perfect faith.

[‘ala yaqīn] **عَلَى يَقِيْن**

Certain, sure, positive, convinced, assured.

[yaqīnan] **يَقِيناً**

Certainly, surely, absolutely, undoubtedly, without doubt.

[yaqīni] يَقِيْنِيّ

Positive, certain, sure, definite, absolute, unquestionable.

[mūwqin] مُوقِنٌ

One who believes firmly, or forms a right judgment.

علم يقين see علم

حق اليقين see حق

عين اليقين see عين

[yalamlam] (ي ل م) يَلَمْلَم

The miqāt of the pilgrims from Yemen.

[tayammama] (ي م م) تَيَمَّمَ

To aim at getting for one's-self, choose for one's-self.

تَيَمَّمَ للصَّلاة

[tayammama lissalāh] To perform ablutions with sand or earth when water is unavailable.

[tayammum] تَيَمُّم

Sand ablution, purification with earth. lit. «Intending or proposing to do a thing». The ceremony of ablution performed with pure earth instead of water, as in the case of wudu'. The permission to use sand for this purpose, when water can not be obtained, is granted in the Qur'an. «If you can not find water, then take fine surface sand and wipe your faces and your hands therewith. Allah does not wish to make any hindrance for you».

﴿. . . فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ ﴾

[المائدة : ٦].

It is related in the Traditions that prophet Muhammad (p.b.u.h) said: «Allah has made me greater than all preceeding prophets, in as much as my ranks in worship are like the ranks of angels; and the whole earth is fit for my people to worship on, and the very dust of the earth is fit for purification when water can not be obtained».

Tayammun, or «purification by sand», is allowable under the following circumstances.

(1) When water can not be procured,

(2) In case of sickness when the use of water might be injurious,

(3) When water can not be obtained without incurring danger from an enemy, a beast, or a reptile, and

(4) When on the occasion of the prayers of a Feast day or at a funeral, the worshipper is late and has no time to perform

the wudu'.
Tayammum is performed as follows:
1- Strike both hands slightly on pure earth or sand or stone.
2- Shake the hands off and wipe the face with them one in the same way as done in the ablution.
3- Strike the hands again and wipe the right arm to the elbow with the left hand and the left arm with the right hand.

[yamana] (ي م ن) يَمَنَ

To place (a corpse) on its right side in the grave.

[yumn] يُمْن: بَرَكَة

Good fortune, good luck, prosperity, happiness.

[tayammana] تَيَمَّنَ

To start from the right side.

[tayammun] تَيَمُّنٌ

Using the right hand, right-handedness, starting from the right side.

[yamīn plural aimān] يَمِيْن: أَيْمَان

Oath. In Qur'an: «Allah will not punish you for an inconsiderate word in your oath, but he will punish you for that which your hearts have assented to».

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾ [البقرة: ٢٢٥].

[yamīnu Allāh] يَمِيْنُ الله

I swear by Allah! By Allah.

[yamīn bālighah] يَمِيْن بَالِغَة

Inviolable oath.

[yamīn ghalīza] يَمِيْن غَلِيْظَة

Solemn (strong binding, sacred) oath.

[yamīn fājirah] يَمِيْن فَاجِرَة

False oath.

[yamīn qānuniyah] يَمِيْن قَانُونِيَّة

Oath of office, official oath.

[yamīn ma'qūdah] يَمِيْن مَعْقُودَة

Deliberate oath.

[yamīnu al-laghu] يَمِيْنُ اللَّغْو

An oath taken concerning an incident or transaction already past, where the swearer believes that the matter to which he thus bears testimony accords with what he swears, though it should happen to be actually otherwise, in which case it may be hoped from the divine mercy that the swearer will not be condemned for such an oath.

[maimanah] مَيْمَنَة

The right hand.

اليَمِيْن الغَمُوس

[al-yamīn al-ghamūs] False oath. An oath taken concerning a thing already past, in which is

conveyed an intentional falsehood on the part of the swearer: such an oath is highly sinful, the prophet having declared- «Whosoever swears falsely, the same shall be condemned to hell».

اليَمِيْن المُنعَقِد

[al-yamīn al-mun'aqid]
Deliberate oath. An oath taken concerning a matter which is to come. Thus, a man swears that he will do such a thing, or he will not do such a thing, and where he fails in this, expiation is incumbent upon him, which expiation is established on the authority of the sacred writings.

(ي و م) أَيَّامُ التَّشْرِيْق

[ayyāmu at-tashrīq] The three days after the feast of sacrifice at Mina during the pilgrimage (11th, 12th, 13th, of Ẓul-Ḥijjah). So called because the flesh of the victims is then dried, or because they are not slain until after sun-rise. After the iḥrām or pilgrim garment is removed. Although the pilgrimage is over, he (ḥājji) should still rest at Mina the two following days, if he wants to leave early, In the Quran: «But whosever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him».

﴿ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ﴾ [البقرة: ٢٠٣].

On the authority of 'Abdur-Raḥman bin Ya'mar Ad-Diyli, the Prophet Muhammad (Blessings of Allah and peace be upon him) said, «The days of Mina (Tashriq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Mina for a third day) then there is no sin in it» Abu Dawud.

«وأَيَّامُ مِنىً ثلاثةٌ فَمَنْ تَعَجَّلَ في يومين فلا إثمَ عليه ومن تأخَّرَ فلا إثمَ عليه» رواه أبو داوود.

[yawmu 'l-adhha] **يَومُ الأَضْحَى**

The Day of Immolation, i.e., the 10th of Ẓu 'l-ḥijja.

[yawmu 'l-ba'th] **يَومُ البَعْث**

Day of Resurrection, Day of Awakening. In Qur'an: «And this is the Day of Resurrection, but you were not aware!».

﴿ فَهَـٰذَا يَوْمُ ٱلْبَعْثِ وَلَـٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾ [الروم: ٥٦].

[yawmu at-tarwiyah] **يَومُ التَّروية**

The 8^{th} day of ẓul-Ḥijjah when pilgrims start going to Mina.

[yawmu at-taghābun] يَومُ التَّغابُن

Day of Mutual deceit. The Day of Judgment. In Qur'an: «The Day that He assembles you (all) for a Day of Assembly, that will be a day of mutual loss and gain (among you)».

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ﴾ [التغابن: ٩].

[yawmu at-talāq] يَومُ التَّلاق

Day of mutual meeting. The Day of Judgment. In Qur'an: «He throws the spirit by his bidding upon whom He will of His servants to give warning of the Day of mutual meeting».

﴿يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ﴾ [غافر: ١٥].

All men will meet together and meet their Lord at the Resurrection, no matter how far scattered they may have been in life or in death.

[yawmu at-tanād] يَومُ التَّناد

A day of mutual outcry. A name given to the Day of judgment in Qur'an. «O my people! Verily I fear for you the day of crying out to one another».

﴿وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ﴾ [غافر: ٣٢].

[yawmu aj-jam'] يَومُ الجَمْع

Day of Gathering. The Day of Judgment. In Qur'an: «On the day when He shall gather you to the Day of Gathering».

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ﴾ [التغابن: ٩].

[yawmu 'l-ḥisāb] يَومُ الحِسَاب

Day of Reckoning. The Day of Judgment.

[yawmu 'l-ḥasrah] يَومُ الحَسْرَة

Day of Distress. The Day of Judgment.

[yawmu 'l-ḥashr] يَومُ الحَشْر

Day of Assembly. The Day of judgment. The term yawmu 'l-ḥashr is therefore used for the Day of Resurrection, or the day when the dead shall migrate from their graves and assemble for judgment. In Qur'an: «It is He who gives life and who takes it, and to Him shall you all be brought back».

﴿هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ﴾ [يونس: ٥٦].

«On the day when the earth shall swiftly cleave asunder over the

dead, will this gathering be easy to us».

﴿ يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴾ [ق: ٤٤].

[yawmu 'l-khurūj] يَومُ الخُرُوج

The Day of judgment. In Qur'an: «The day when they shall hear the shout in truth; that is, the Day of coming forth».

﴿ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴾ [ق: ٤٢].

[yawmu 'l-khulūd] يَومُ الخُلُود

Day of Eternity. The Day of Judgment.

[yawmu ad-dīn] يَومُ الدِّين

Day of judgment. In Qur'an: «What shall make you know what the Day of Judgment is?».

﴿ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴾ [الانفطار: ١٧].

يَومٌ ذُو مَسْغَبَة

[yawmun ẓu masghabah] Day of hunger.

[yawmu ash-shak] يَومُ الشَّك

The Day of Doubt. If Muslims did not see the crescent after the sunset of the 29th day of Sha'bān, because of clouds, then, the following day is doubtful whether it is the last day of Sha'bān or the first one of Ramadan. In this case fasting is forbidden except in some cases.

[yawmu 'āshūrā'] يَومُ عَاشُورَاء

The tenth day of the month of Muḥarram.

[yawmu 'arafah] يَومُ عَرَفَة

The 9th day of Ẓu 'l-Ḥijjah.

[yawmu 'l-'ardh] يَومُ العَرْض

The day of judgment.

[yawmu 'l-fatḥ] يَومُ الفَتْح

The day of conquest.

[yawmu 'l-furqān] يَومُ الفُرْقَان

The day of distinction (of the true believers from the infidels), Badr.

[yawmu 'l-faṣl] يَومُ الفَصْل

Day of severing. The Day of judgment. In Qur'an: «And what will explain to thee what is the Day of sorting out?»

﴿ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ﴾ [المرسلات: ١٤].

[yawmu 'l-fiṭr] يَومُ الفِطْر

The Day of breaking the fast.

[yawmu 'l-qarri] يَومُ القَرِّ

The Day of rest. The Day after the sacrifice at the Hajj, when the pilgrims rest.

[yawmu ’l-qiyāmah] يَومُ القيَامَة

The Day of Resurrection, the Day of final judgment.

[yawmun ma‘lūm] يَومٌ مَعْلُوم

A known day, i.e. known to Allah. The Day of Judgment.

[yawmu an-naḥr] يَومُ النَّحْر

Day of Sacrifice. A term used for the Feast of Sacrifice (‘Idu ’l-adhḥa).

[yawmu an-nafr] يَومُ النَّفْر

The day of Nafr. The 12th or 13th of Ẓul-Ḥijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at ‘Arafāt, Al-Muzdalifa and Mina (The day of the onrush).

[yawmu ’l-wa‘īd] يَومُ الوَعِيْد

The Day of Warning.

اليَومُ المَشْهُود

[al-yawmu ’l-mash-hūd] The Day of Resurrection.

اليَومُ المَوعُود

[al-yawmu ’l-maw‘ūd] The Promised Day.

تم بحمده تعالى في

٢٢ جمادى الآخرة ١٤٢٥ هـ

٨ آب ٢٠٠٤ م



أ = a، آ = ā، ب = b، ت = t، ث = th، ج = j، ح = ḥ، خ = kh، د = d، ذ = ẓ، ر = r، ز = z،

س = s، ش = sh، ص = ṣ، ض = dh، ط = ṭ، ظ = z، ع = ‘، غ = gh، ف = f، ق = q، ك = k، ل = l،

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وأن الحمد لله رب العالمين

DICTIONARY

OF ISLAMIC TERMS

ARABIC – ENGLISH
ENGLISH – ARABIC

BY

DEEB AL-KHUDRAWI

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Preface

Praise be to Allah, Lord of the Worlds. And peace and blessings be upon the prophet Muhammad, the Seal of all the prophets and the Messengers of Allah, and also upon his family and upon his companions, and upon all those who followed their guidance up to the Day of Judgement.

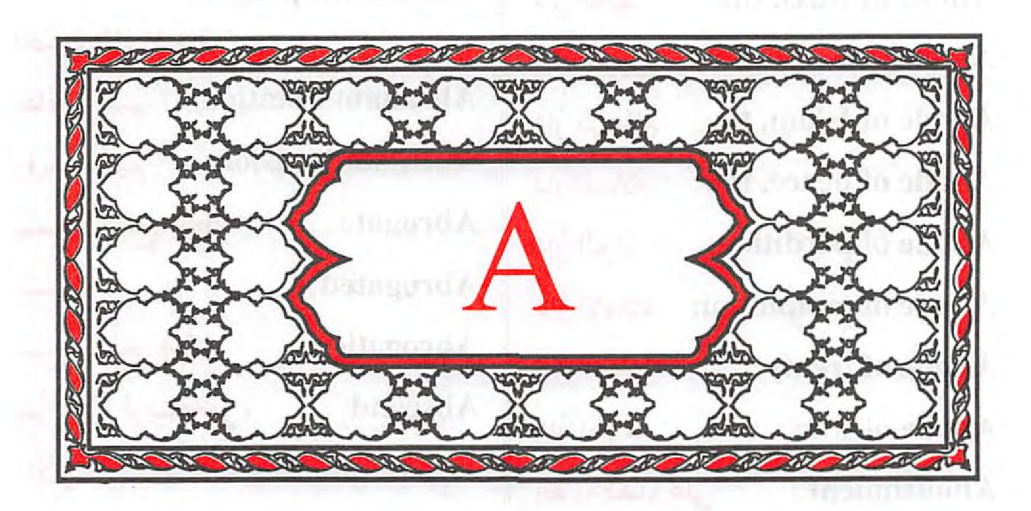
There are many dictionaries concerning many fields of life, but we do not yet have an explanatory dictionary regarding Islamic terms. So I have tried to fill that gap with this dictionary and hopefully give the readers a sufficient ground towards a better understanding of Islam. In essence I hope you readers will become enlightened.

As to the contents of this Dictionary; it contains various aspects about Islam, such as Qur'anic words (illustrated by some verses from the Holy Qur'an), the Sunnah of the Prophet Muhammad (p.b.u.h.), the worship, marriage, divorce, our heritage, the terms of Fiqh, the prohibited and unprohibited in Islam, the sources of legislation of Islam and many other important issues.

How to use the Dictionary? This Dictionary can be used by Arabs and non-Arabs alike.

The Arabs may use it as any Dictionary from Arabic into English and from English into Arabic, as for the non-Arab speaking individuals, they may use it as a book or reference, in that it provides a transliteration for every word in the Qur'an, It will help the reader to read and understand the Qur'an.

Finally, my ultimate goal and that of our readers, will hopefully to learn and be worthy of a reward from Allah, in this life and in the hereafter.



Aaron	هارون
Aaron's family	آل هارون
Abandon	يهجر، يترك، يُقلع عن
Abandoned	مهجور، خليع
Abandoned property	المالُ السَّائب
Abandonment	هجْر
Abandonment of prayer	تَرْكُ الصَّلاة
Abaser, the	الخافض
Abdullahs	العبادِلة
Abbaside	عباسي
Abel	هابيل
Aberrance	ضلال، انحراف
Aberrancy	ضلال، انحراف
Aberrant	ضال، منحرف
Aberration	ضلال، انحراف
Abhorence of vice	مَقْتُ الرَّذائل
Abide	يَخْلُد
Abide by the injunctions of the Holy Quran	يمتثل لما أمر به القرآن
Ability	قُدْرة، مقدرة
Ablution	وُضوء، غُسْل
Abnormal decision	الحُكْم الشَّاذ
Abode	مأوى
Abode for disbelievers	مَثْوى للكافرين
Abode for the arrogant	مَثْوى المتكبرين

Abode of Bliss, the دار النَّعيم
Abode of delusion دارُ الغُرور
Abode of Islam, the دارُ الإسلام
Abode of peace, the دارُ السلام
Abode of perdition دارُ البَوار
Abode of temptation دارُ الإبتلاء
Abode of treaty دارُ الصُّلح
Abode of war دارُ الحرب
Abolishment إلغاء، قضاء على
Abolition إلغاء، إبطال (الاسترقاق)
Abolitionism الإلغائية، الإبطالية وبخاصة إبطال الاسترقاق
Abolitionist الإبطالي: المؤيد لمبدأ إبطال الاسترقاق
Abominable مُنكَر، بغيض
Abominable custom عادة قبيحة
Abomination رِجْسٌ
Abominations خبائث
Abort تُجْهِضُ (المرأة)
Abortion إجْهاض، إسْقاط
Above – waist cloth رداء
Abraham إبراهيم
Abrahamic إبراهيمي
Abrahamic prayer الصَّلاة الإبراهيمية
Abraham's station مقامُ إبراهيم
Abraham's vision رؤيا إبراهيم
Abrogate يَنْسخ، يَفْسخ، يُبْطل
Abrogated مَنْسوخ
Abrogation نَسْخٌ، فَسْخ، إبْطال
Abscond يَفِرُّ (سرّاً ثم يستخفي)
Absconding slave الآبِق
Absence غِياب، غَيْبة
Absent غائب، مفقود
Absentee الغائب، المتغيب
Absolute divorce طلاق بائن
Absolute sale البيعُ البَّات
Absolution اسْتبراء، حل من واجب أو تَبِعة
Absolve يُبْرِئ، يُحِل
Abstain يُمْسك أو يمتنع عن
Abstention إمْساك أو امتناع
Abstentious مُمْسك أو ممتنع عن
Abstinence from food امتناع عن الطعام
Abundantly مِدْراراً

Abuse يُسيءُ استعمال (حق أو سلطة)، يسب

Abuse of honor إساءة السُّمعة

Abuser سَبَّاب

Abusing سباب

Abyss, the الهاوية

Accept يُقِرّ، يصدِّق، يقبل

Acceptable Hadith حديث مقبول

Acceptance قَبُول

Acceptance of the gift قَبولُ الهدية

Acceptation قَبول، اسْتحسان

Accepted pilgrimage حجٌّ مقبول (مبرور)

Accepter of Invocation, the المُجيب: الله

Accepter of Repentence, the التَّواب: الله

Accidental عَارِض

Accidental homicide قَتلُ الخطأ

Accompany يُرافق، يُشيِّع

Accurate narrator راوٍ تامُّ الضَّبط

Accursed رَجيم، ملعون

Accusation اتِّهام

Accuse يَتَّهِم

Accuse falsely of adultery يَقْذِف

Accuse one's wife يرمي زوجته

Achieve salvation ينجو

Acknowledgement of paternity إقْرار بالأُبَّوة

Acknowledger مُقِرّ

Acknowledger of thanksgiving, the الشَّكور: الله

Acquisition اكتساب، اقتناء

Acquit بَرَّأَ

Acquittal إبْراء، إعْفاء

Act of worship نُسُك

Acting with limbs عَمَلٌ بالجوارح

Acts of Allah قَضاءُ الله

Acts of worship عبادات

Ad, the عادٌ

Ad people, the قومُ عاد

Adam آدم

Adam's children بنو آدم

Addict يُدْمِن، يُكَرِّس (نفسه لِـ) المدمن

Addicted مُدْمِن

Addiction إدمان

Additional prayer صلاة نافلة

Adherents of Mazdaism مَجوس

Adherents of sunnah أهلُ السُّنَّة

Administrative supervisor المُحتَسِب

Administrator of an endowment والي الوقف، قيِّمٌ على الوقف

Admiration إعجاب

Admonish يَعِظ

Admonition عِظة، عِبْرة

Adolescence مُراهَقة

Adolescent مُراهِق

Adopt يتبنَّى

Adopted sons أدْعياء

Adopter الْمُتَبنِّي

Adoption التَبَنِّي

Adoption of the legal views تَقْليد

Adoration عبادة، توقير

Adore يعبد

Adulterer زانٍ

Adulteress زانية

Adultery زِنى المتزوج

Adultery of body parts زِنى الجوارح

Adultery of the eye زِنى العين

Adultery of the tongue زِنى اللِّسان

Advantage فائدة، مصلحة

Advent ظُهور، قدوم

Advent of Islam ظهور الإسلام

Adversary خَصْم، عدو، غريم

Advice نصيحة

Advisable مَنْدوب، مُسْتَحْسن

Advise ينصح

Adviser ناصِحٌ

Advisory council مجلس الشُّورى

Advocacy تأييد، دِفاع

Advocate يؤيد، يدافع عن، المؤيد (لاقتراح)

Advocating good الأمر بالمعروف

Advocation تأييد، دفاع

Affectionate, the الرَّؤوف: الله

Affiliate يتبنَّى ولداً، يُحدِّد أُبوة ولد غير شرعي

Affiliation التَّبنِّي، تحديد أُبوة ولد غير شرعي

Affinity مُصاهرة

Affinity relationship قرابة المُصاهرة

Affirm يثبت، يؤكد

Affirmation إثبات، توكيد

Affirmation of judgment التَّصديق على الحكم

Afflict يبتلي

Afflicted by مُبْتلى بـــ

Affliction فِتْنة، بلوى

Affliction of life and death فِتْنَةُ المحيا والممات

Affliction of wealth فِتْنَةُ المال (الغنى)

Affliction of the present life فِتْنَةُ الدُّنيا

Affluence سَرَّاء، بحبوحة، غنى

Affluent, the أهلُ الدُّثور

Afterglow الشَّفق

After life الآخرة، الحياة بعد الموت

Afternoon nap قيلولة

Afternoon prayer صلاة العصر

After prayer دُبُر الصَّلاة

Afterworld الآخرة، العالم الآخر

Age عُمر، عصر، دهر، سن

Age of discretion سن التمييز

Age of ignorance عصرُ الجاهلية

Age of marriage سِنُّ النِّـــكاح (الزواج)

Age of puberty سِنُّ البُلوغ

Aggression عدوان

Aggressive عدواني

Aggressor الباغي، المعتدي

Aggrieve يُحْزِن، يظلم

Aggrieved مَحْزون، مظلوم، مُضْطَهد

Agitate يثير، يُحرِّك، يُحَرِّض

Agitation إثارة، تحريض

Agitator المُهَيِّج، المُحَرِّض

Agnate (paternal kinsman) عاصب (نسيب من ناحية الأب)

Agnatic heirs وُرَثاء من العَصَبة

Agnostic اللاأدري

Agnosticism مذهب اللاأدرية: القول بعدم كفاية العقل لفهم الوحي الإلهي

Agony of death سَكْرَةُ الموت

A. H. بعد الهجرة

Aid معونة، غَوث

Ailment ضَرَّاء

Aim قَصْد، تعمد

Al-Adhha Bairam عيد الأضحى

Alaqaba Jamra جَمْرَةُ العقبة

Alcohol الكحول

Alcohol drinker شاربُ الخمر
Alcohol drinking شُرْب الخمر
Alcohol trade تجارة الخمور
Alcoholic drinks خمور
Al-Fitr Bairam عيد الفطر
Al-Fitr charity صدقة الفطر
Alimony نفقة الزوجة المطلقة
Alive حي، على قيد الحياة
Allah الله
Allah's apostle رسولُ الله
Allah's boundaries حدودُ الله
Allah's favours نِعَمُ الله
Allah's grace رَحْمةُ الله
Allah's mercy رحمة الله
Allah's sacred rites حُرُمات الله
Allah's servants عِبَادُ الله
Allah's treasures خزَائنُ الله
Allah's wealth مالُ الله
Allah has accepted their repentence لقد تابَ الله عليهم
Allah is the greatest الله أكبر
Allah is all-sufficient for us حَسْبُنا الله
Allah is sufficient for me حسبي الله
Al-lat (idol) اللات
All creatures العَالَمين
All-embracing mercy رحمة واسعة
All-Encompassing, the الواسع: الله
All-Hearing, the السميع: الله
All-inclusive religion دِيْنٌ شامل
All-Just, the العادل: الله
All-Kind, the الرؤوف: الله
All-Knowing, the العليم: الله
All-Pervading, the الواسع: الله
All-Powerful, the القدير: الله
All-Praise – Worthy, the الحميد: الله
All-Provider, the الرَّزَّاق: الله
All-Seeing, the البصير
All-Watching, the الحفيظ: الله
All-Wise, the الحكيم: الله
Allegation ادِّعاء
Allege يدَّعي، يحتج
Allegiance ولاء
Allegorical verses آياتٌ متشابهات
Alleviate يُفَرِّج عن

Alleviate one's suffering يُفَرِّج كُربة عن شَخص ما

Alleviation of punishment تخفيف العقوبة

Allow يجيز، يرى

Allowable حلال، جائز، مباح

Allowance إجازة، إباحة، مُباح

Allure يُغري، يفتن

Allurement of the present life زينة الحياة الدنيا

Al-Mashaar al-Haram المشعر الحرام

Almighty, the القدير: الله

Alms صدقة، صدقات

Alms-giving تَصَدُّق

Alteration تحريف، تغيير

Alteration of the Scripture تحريف الكتاب المقدس

Altercate يتشاحن، يتشاجر

Altercation مُشاحنة

Alternate the night and the day يُقلِّبُ اللّيل والنّهار

Alternative will وصيّة بديلة

Al-Uzza (idol) العُزّى

Ambergris عنبر

Ambiguity غموض، التباس

Ambiguous غامض

Amen آمين

Amicable settlement صُلح

Ample-Giving, the الواسع: الله

Amnesty عفو عام

Amulet تميمة، تعويذة، حِجاب

Amusement لهو

Analogical deduction قياس

Analogy قياس

Ancestors أصول الشّخص، أجداد

Anchorites رُهبان

Ancient House, the البيت العتيق

Angel ملاك، مَلَك

Angel of death, the مَلَكُ الموت

Angelic ملائكي

Angels ملائكة

Angels of punishment الزّبانية (ملائكة العذاب)

Anger غَضَبٌ

Anger – restrainer كاظِم الغيظ

Animal حيوان

Animals for immolation الْهَدي

Annex يُلْحِق، يَضم
Annexation إلحاق، ضَم
Annihilate يُبْطِل، يُهْلك، يُبيد
Annihilation إبطال، إهلاك، إبادة
Announcement of death
إعلان الوفاة
Announcement of glad tidings
الإخبار بالخير
Announcer مُبَشِّر
Annul يَفْسَخ، يُلغي، يُبطل
Annul marriage يَفْسَخ الزَّواج
Annulment فَسْخ، إبطال، إلغاء
Annulment of a contract
فَسْخُ العقد
Answer the call of nature
قضى حاجته
Antagonism خصومة، عداء
Antagonist خَصْم، عدو
Antagonistic مُخاصم، معاد
Antagonize يُخاصم، يُعادي
Anterior and posterior pudenda عورة
Antichrist المسيح الدَّجال
Anti-muslim warrior المحارب
Anti-religious مُعادٍ للدِّين

Anxiety قَلَقٌ، هَمٌّ
Anxious قَلِق
Anything eaten with bread إدام
Apologize يعتذر
Apology اعتذار
Apostasy رِدَّة، ارتداد (عن الدين)
Apostate مُرْتد (عن الدين) صابئ
Apostatize يرتد (عن عقيدة أو دين)
Apostle رسول
Apostle's consorts زوجات الرسول
Apparent meaning معنى ظاهر
Appeal for refuge استعاذة
Appointed days أيامٌ معلومات
Appointed term, the أجَلٌ مُسمًّى
Appointed time of death الأجَل
Appointed time and place ميقات
Appointment تولية، استعمال
Appointment as representative
التوكيل
Appointment of successor
استخلاف
Apprehension خشية، خوف
Approaching Day, the الآزِفة
Approbation استحسان

Approval اسْتحسان

Approved divorce طلاق حَسَن

Aqsa mosque المسجد الأقصى

Arak tooth brush سواك

Arabs العرب

Arafat (mountain) جبل عَرَفات

Arbiter حَكَمٌ

Arbitration تحكيم

Arbitrator مُحَكِّمٌ

Argue يُجادل، يُقنع

Argument مُجادلة، برهان، حُجة

Armed robbery سطو مُسَلَّح

Army جيش

Army banner رَاية

Army unit سَرِيَّة

Arrangement ترتيب، تنظيم

Arrangement of chapters ترتيب السُّور

Arrival circumambulation طوافُ القُدوم

Arrival encompassing طوافُ القُدوم

Arrogant مُختال

Arrogant, the المُسْتكبرون

Arrow سَهْم

Article found اللُّقَطَة

Articles of faith, the أركان الإيمان

Articles of jewelry الحُلي

Articles of merchandise عُروضُ التجارة

Articles of prayers أركان الصَّلاة

Articulate يتلفظ

Articulate the intention يتلفظ بالنيَّة

Articulations of sound مخارج الحروف

Ascend يَعْرُج

Ascend to the heaven عَرَجَ إلى السماء

Ascendants أُصولُ الشَّخص

Ascendant over all, the الظَّاهِر: الله

Ascent to the heavens, the المعراج

Ascertainment of death إثباتُ الوفاة

Ascetic زاهِد، زهدي

Ascetic person زاهِد

Asceticism زُهْد، تقشُّف

Ascribe يعزو، ينسب

Ascribe no partner to Allah لا يُشْرِكُ بالله

Ask يسأل، يطلب
Ask Allah's forgiveness يَسْتَغْفِرُ الله
Ask Allah to have mercy upon يَتَرَحَّم
Ask Allah for refuge يستعيذُ بالله
Ask for a legal verdict يستفتي
Ask for forgiveness يَسْتَغْفِر
Ask for water يَسْتَسْقي
Ask her hand يَخْطبها
Ask one to repent يَسْتَتيب
Ask one to take an oath يَسْتَحْلِف
Asking for mercy طَلَبُ المغفرة
Assent of the heart تصديقٌ بالقلب
Assert يؤكد، يجْزم
Assertion توكيد، جَزْم
Assigned point ميقات: في الحج
Associate partners with Allah يُشْرِك بالله
Assume Ihram أَهَلَّ
Assuming Ihram إهلال
Assured knowledge عِلْمُ اليقين
Assured sight عَيْنُ اليقين
Assured truth حَقُّ اليقين
Astrologer المُنجِّم

Astrology عِلْمُ التَّنجيم
Astray ضالٌّ، سائب
At home and on journey في الحضر والسَّفر
Atheism الإلحاد
Atheist مُلحد، زنديق
Atheistic إلحادي، إنكاري (لوجود الله)
Atheistical إلحادي، إنكاري (لوجود الله)
Atom's weight, an مثقال ذرة
Atom's weight of evil, an مثقالَ ذرةٍ شراً
Atom's weight of good, an مثقال ذرةٍ خيراً
Atone يُكَفِّرعن
Atonement كَفَّارة
Attain puberty يبلغ الحلم
Attain salvation ينجو
Attempted theft محاولة السّرقة
Attend funeral rites يشيع جنازة
Attest يشهد على
Attestation شهادة، تعديل، دليل
Attorney وكيل
Attract يجذب، يفتن

Attraction فتنة، جاذبية

Attractive جذّاب، فاتن

Attribute ينسب إلى، صفة، رمز، نسبة

Auction مزايدة

Auction sale بيع المزايدة

Authentic hadith حديث صحيح

Authentic six, the الصِّحاح السِّتَّة

Authentic Tradition حديث صحيح

Author of Peace, the السَّلام: الله

Authority مُسْنَد

Authorization تَفويض، وكالة

Authorized registrar مأذون

Avarice شُح

Avenger, the المُنْتَقِم: الله

Avenger of blood وَلي الدّم

Avert يُحوِّل

Avert one's eyes from يَغض البصر

Avoid يُبطل، يتجنب

Avoid doubtful matters يتقي الشُّبهات

Avoidable ممكن إبطاله أو تجنبه

Avoidance إبطال، إجتناب

Avow يُقر، يعترف بـ

Avow a sin يجاهر بالمعصية

Avowal of paternity إقرار بالأبوة

Avowed enemy عدو مبين

Aware, the الخبير: الله

Awe خشية، رَهْبة

Azara آزر

Azlam (Arrows without heads and feathers, used in divination) الأزلام





English	Arabic
Back	ظَهْر
Backbite	يغتاب
Backbiter	مُغْتاب، (لُمَزَة)
Backbiting	غيبة
Backbone	صُلْب
Backbone and ribs	الصُّلب والترائب
Back side	ظَهْر
Backing	المُناصرة
Bad deed	سيِّئة
Bad omen	الطِّيَرة
Bad ones, the	الأشرار
Bad smell	نَتن
Bad things	خبائث
Bad words	الفُحْش
Badr Battle, the	غزوة بدر
Badr warrior	بدري
Bahai	البهائي
Bail	كفالة، كفيل
Bailsman	الكافل، الضَّامِن
Bairam prayer	صلاة العيد
Baked clay	سِجِّيل
Bakkah	بكَّة
Band	فئة، زمرة
Band of robbers	عصابة
Bandage	ضماد
Banish	يُغرِّب، يُبْعِد

Banishment	تغريب، نفي
Bankrupt	مُفْلس
Bankruptcy	إفلاس
Banner	راية، لواء
Banquet	وليمة
Bargain deceitfully	تَنَاجَشَ
Barren	عاقِر
Barren land	فلاة
Barren woman	امرأة عاقر
Barrier	بَرْزَخ
Barter	يُقايض
Barter sale	بيع المقايضة
Bartering	مقايضة
Bashfulness	حياء، استحياء
Bastard	ولدُ الزِّنا (نغل)
Bath	غُسْل
Battle	غزوة، معركة
Be absolved from Ihram	يتحلل من الإحرام
Be accursed by Allah	عليه لعنة الله
Be and it is	كُنْ فيكون
Be arrogant	يستكبر
Be blessed	تَبارَكَ
Be clean	طَهُرَت (من الحيض)
Be divorced	بانتْ، طُلِّقت
Be entrusted	أؤتمِن
Be extravagant	يُسْرِف
Be in awe of Allah	يخشى الله
Be kind to women!	رِفْقاً بالقوارير
Be married	متزوج، مُحْصن
Be martyred	يستَشهد
Be merciful	يرحم
Be moderate in one's pace	قَصَدَ في مَشْيه
Be modest	استَعَفَّ
Be niggardly	يُقَتِّر
Be on a journey	على سفر
Be on guard in a frontier station	رباط، مرابطة
Be removed from Fire	زُحْزِحَ عن النَّار
Be subjected to instigation	افتتان
Be tongue-tied	استُغْلِق عليه
Be treacherous	خَانَ
Be upright!	استَقِمْ
Beard	لحية
Bearded	مُلْتَحٍ

Beardless	أَمْرد، لا لحية له
Bearer of glad tidings	مُبَشِّرٌ، بشير
Beast	بهيمة، حيوان
Beast of prey	السَّبع، الضاري
Beast with tangs	ذو ناب
Beaten animal	الموقوذة
Beating the tambourine	ضَرْبُ الدَّف
Beautiful loan	قَرْضٌ حَسَن
Beauty	حُسْنٌ، جمال
Become fruitless	حَبِطَ
Become impure	نَجُسَ
Become a jew	هَادَ
Become an ascetic	يزهد
Become junub	أجْنَبَ
Become magi	يصبح مجوسياً
Become a widow	تأيّمت
Bedouin	البدوي
Bedouinism	بداوة
Beg	يستجدي، يستعطي
Beget	يتخذ ولداً، ينجب (ولداً)
Beggar	سائل، متسول
Begging	اسْتجداء، مسألة
Begging pardon	الاسْتغفار
Beginner, the	المُبْدئ: الله
Behave impudently	يَفْجُر
Belief	إيمان، عقيدة، مُعْتقد
Belief in angels	الإيمان بالملائكة
Belief in Allah	الإيمان بالله
Belief in the unknown	الإيمان بالغيب
Beliefs	عقائد، معتقدات
Believe	يؤمن
Believe firmly	يوقن بـ
Believer	مؤمن
Believer in the oneness of Allah	مُوحِّد
Believing men	المؤمنون
Believing women	المؤمنات
Below-waist cloth	إزار
Benefaction	إحسان، تَبَرُّع، هبة
Benefactor	المُحسن، المُتبرع
Benefactress	المُحسنة، المتبرعة
Beneficence	إحسان، تَبَرُّع
Beneficent, the	الرَّحمن، البَرُّ (الله)
Benefit	فائدة، يستفيد
Benefit-Conferrer, the	النَّافع: الله

Benevolence الإحسان، عمل الخير

Benevolent خيري، خَيِّر

Benign, the البَرُّ: الله

Benignant, the اللطيف: الله

Bequeath يُوصي

Bequeath in favor of يُوصي لـ

Bequest وَصيَّة، إرث بوصية

Best in character أحْسَنُهم أخلاقاً

Best of creatures خَيْرَ البَريّة

Best of the Merciful, the خَيْرُ الرَّاحمين: الله

Best of Planner, the خَيْرُ الماكرين: الله

Best of Provider, the خَيْرُ الرَّازقين: الله

Best reciter to lead the prayer الأقرأ

Best Sustainer, the خَيْرُ الرَّازقين

Best to decide, the خَيْرُ الحاكمين: الله

Bestow أفاءَ، مَنَحَ

Bestow grace on أنْعَمَ على

Bestow upon أنْعَمَ على

Bestower of All Forms, the المصوِّر: الله

Bestower of sustenance, the الرَّزَّاق: الله

Bet يراهن، مراهنة، رِهان

Betray يخون، يغدر

Betrayal غَدْر

Betrayer غادرٌ

Betrothal خِطْبَة

Between the navel and the knees بين السُّرَّة والركبة

Bewail ينوح، ينوب

Beware يحترس، يحذر

Beware of the supplication of oppressed! اتَّقِ دعوة المظلوم

Bewitch يَسْحَر، يفتن

Bewitched, the المسحورون

Bewitched man رَجُلٌ مسحور

Bible, the الكتاب المقدَّس (الإنجيل)

Biblical إنجيلي

Bickering in prayer النَّقر في الصلاة

Bier النَّعش

Biggest of the greatest sins, the أكْبَرُ الكبائر

Biggest sins الكبائر

Bind oneself to يتكفل

Binding oath اليمين الغموس

Biography ترجمة، سيرة
Biography of prophet Muhammad سيرة النبي محمد صلى الله عليه وسلم
Biography of the narrator ترجمة الرَّاوي
Bird of prey طير جارح، سبع
Birth ولادة، مولد
Birth blood discharge دم النِّفاس
Birth control تحديد النَّسل
Birth sacrifice عقيقة
Black headed ram كبش أملح
Black-smoke shade ظل من يحموم
Black Stone, the الحجر الأسود
Black thread, the الخيط الأسود
Blackmailing ابْتزاز
Blame جُناح، لوم، عتاب
Blame of blamers لومة لائم
Blameless بريء، طاهر الذّيل
Blameworthy and destitute ملوماً محسوراً
Blaspheme يُجَدِّف على (الله)، يسب
Blasphemer كافِرٌ
Blasphemy كُفْرٌ، التَّجديف (على الله)

Blast, the الصَّيحة
Blazing Fire, the السَّعير، الجحيم
Bleeding woman مُسْتَحَاضة
Blemish عَيْب، شائبة
Bless يبارك
Blessed abode دار النعيم
Blessed greeting تحيَّة مباركة
Blessed tree شجرة مباركة
Blessing بَرَكة، نعمة، مباركة
Blessings بَرَكات
Blessings of Allah بَرَكات الله
Blind أعمى
Blind of one-eye أعور
Blindness عَمى
Bliss نعيم
Blood دم
Blood clot علقة
Blood flowing from a victim الثَّج
Blood-money ديَّة
Blood relationship قرابة النَّسب، نسب
Blood-relatives أولو الأرحام، ذوو الأرحام

Blood shedding سَفْكُ الدِّماء

Blow the trumpet ينفخ في الصُّور

Blowing of the trumpet النَّفخ في الصَّور

Boast يتباهى، يتفاخر

Boastful متبَجِّح

Boasting مباهاة، افتخار

Body جَسَدٌ

Body cleanliness نظافة البدن

Body mutilation مُثلة

Boiling water حَميم

Bond قَيْد، ميثاق، وثاق

Bond of marriage عَقْدُ النِّكاح

Bondage عُبودية، استْرقاق

Bondmaid جارية، أمَة

Bondsman عَبْد

Bondwoman أمَة

Book, the الكتاب

Book of David, the الزَّبور

Book of Enlightenment, the الكتابُ المنير (القرآن)

Book of Allah, the كتابُ الله

Book of Jesus, the الإنجيل

Book of Moses, the كتابُ موسى (التوراة)

Boot خُف

Booty مَغْنم، فيء، مغانم

Booty theft غُلول

Border of the rising sun قَرْنُ الشَّمس

Born-blind أكْمَه (أعمى)

Borrow يستعير

Borrowing اقتراض

Bountiful, the المُنْعم: الله

Bounty نعْمَة

Bow يركع، رُكُوع

Bow in prostration يَخرُّ راكعاً

Bower راكِعٌ

Bowing, the الرَّاكعون

Bowing down رُكُوع

Bowing position وَضْعُ الرُّكوع

Braid ضفيرة شعر المرأة

Branches of Iman شُعَبُ الإيمان

Branches of Islam فروع الإسلام

Branches of the law فروع الفِقْه

Brand وَسَمَ

Branding وسْمٌ، كيٌّ

Breach of peace treaty نَبْذُ الصُّلح

Breach of promise الإخلاف بالوعد

Breach of trust نَقْضُ العهد

Break avow يَحْنَث بالعهد

Break the fast يُفْطِر

Break the oath يَحْنُث باليمين

Break one's covenant يَنْكُث العهد

Break one's promises يغدر

Breaking the fast الإفطار

Breaking ties with kith and kin قَطْعُ الرَّحِم

Breast-feeding إرضاع، رَضاعة

Breath into him of his spirit يَنْفُخُ فيه من روحه

Brethren in faith إخوة في الدِّين

Brethren of purity إخوان الصَّفا

Bribe يرشو، رشوة

Bribee المرتشي

Briber الراشي

Bribery رِشْوة، إعطاء الرشوة

Bridal money مَهْر

Bride العروس

Bridegroom العريس

Bridge of Hell الصِّراط

Brightness of bliss نَضْرَةُ النَّعيم

Bring sb. into the fold of Islam يُدْخِلُ الشخص في الإسلام

Bringer of distress, the الضَّار: الله

Bringer of glad tidings بشير، مُبَشِّر

Brocade اسْتَبْرق

Broken dust رُفات

Broker سمسار

Brokerage سمسرة

Brotherhood أُخُوَّة

Brotherliness التآخي

Brute العَجْماء

Brute beasts بهيمةُ الأنعام

Buddhism البوذية

Buddhist البوذي

Bugger اللّوطي

Buggery اللُّواطة

Bugle بُوق، ينفخ في البوق

Bugler البوّاق

Buraq البُراق

Burden وِزْرٌ، حِمْلٌ

Burglary سطو

Burial of the dead دَفْنُ الموتى

Buried treasure رِكاز

Burthen وِزْر، حِمْل

Bury يدفن

Burying دَفْن

Burying alive (a new born girl) الوأد

Business transactions مُعاملات

By Allah's grace بفضل الله

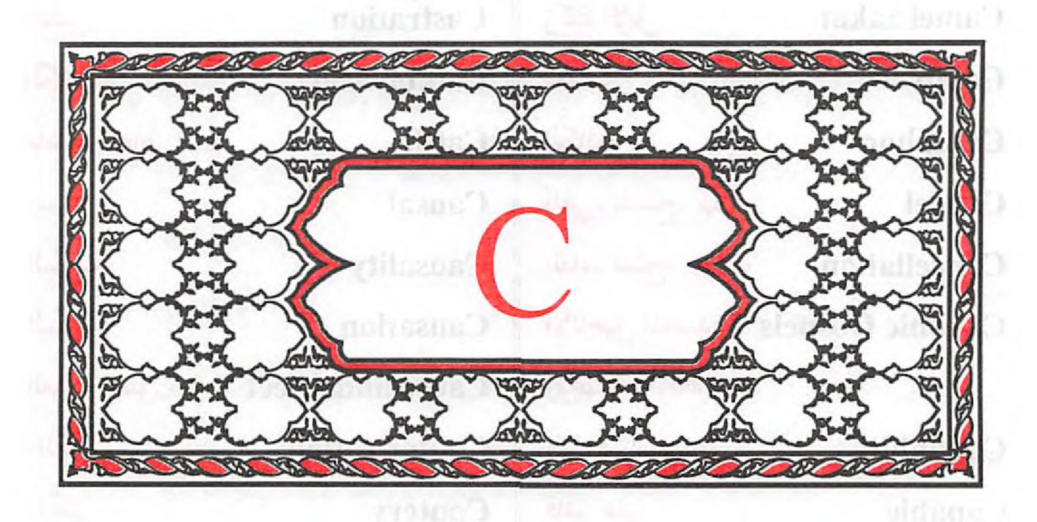
By general consent بالإجماع

By the grace of God بنعمة الله

By unjust means بالباطل

By Your Power وَعِزَّتِك

✦ ✧ ✦



Caesar قيصر

Cain قابيل

Cajole يتملق، يُداهِن

Cajolery تَملُّق، مُداهنة

Calamity مُصيبة

Calendar تقويم

Calculated deception تقيَّة

Calf عِجْل

Caliph خليفة

Caliphate خلافة

Call and guidance الدَّعوة والإرشاد

Call in the cause of Allah الدَّعوة في سبيل الله

Call to Islam الدَّعوة إلى الإسلام

Call to prayer أذَّنَ للصّلاة، أذان

Caller الداعي، الداعية

Caller to prayer مُؤَذِّن

Calmness طمأنينة، سكينة

Calumniate يفتري على

Calumniation طَعْنٌ (في الشّاهِد)

Calumny نميمة

Camel جَزور، جَمَل

Camel for sacrifice بَدَنَة

Camel-load حِمْلُ بعير

Camel pen مِرْبَد

Camel saddle رَحْل البعير

Camel zakat	زكاة الإبل
Camp	معسكر
Camphor	الكافور
Cancel	يُلغي، يفسخ، يُبْطل
Cancellation	إلغاء، فَسْخ، حذف
Canonic Gospels	الأناجيل المعتمدة (وعددها أربعة)
Capability	مقدرة، استطاعة
Capable	قادر على
Capacity	طاقة، سعة، أهلية
Capital sum	رأس المال
Capitalism	رأسمالية
Captivate	يفتن، يأسُر
Captive	الأسير، العاني
Captivity	عُبوديَّة، أسْر، سبي
Capture	يأسر، يستولي على
Caravan	قافلة، رُكبان
Carded wool	عِهْنٌ منفوش
Care	رِعاية، عناية
Case	مسألة، قضية
Casting an evil-eye upon	العائن
Castrate	يخصي
Castrated	المخصي
Castration	خصي
Catholicism	الكاثوليك
Cattle	ماشية، أنعام
Causal	سببي
Causality	السَّببية
Causation	السَّببية
Cause and effect	العلَّة والمعلول
Cauterization	الكيُّ
Cautery	الكيُّ
Caution	تحذير، احتراس
Cave of Hira, the	غارُ حراء
Celebrate His praises	يُسَبِّحُ الله
Celebrating Allah's Praises	تَسْبيحٌ، ذِكْرٌ
Celestial	سماوي، إلهي
Celibacy	عُزوبية، تبَتُّل
Cemented structure	بُنيانٌ مرصوص
Cementry	مقبرة، مدفن
Ceremonial impurity	جَنابة
Ceremonially impure	جُنُب
Certain	مُحدد، مؤكد
Certainty	يقين، ثقة
Chain of authorities on which tradition is based	سَنَدُ الحديث

Chain of narrators رجالُ الحديث (الإسناد)
Chain of transmitters إسْناد
Chained Hadith الحديث المُسلسل
Change their evil into good بدَّل سيئاهم حسنات
Chapter سورة
Chapter of Abraham سورة إبراهيم
Chapter of Adoration سورة السَّجدة
Chapter of Ages سورة العصر
Chapter of Al-Kawther سورة الكوثر
Chapter of Ants سورة النَّمل
Chapter of the Battle-Array سورة الصَّف
Chapter of Bees سورة النَّحل
Chapter of Believers سورة المؤمنين
Chapter of Bowing-the-knee سورة الجاثية
Chapter of the cattle سورة الأنعام
Chapter of the Cave سورة الكهف
Chapter of Chargers سورة العاديات
Chapter of the city سورة البلد

Chapter of the Clear Evidence سورة البيِّنة
Chapter of the cleaving Asunder سورة الإنفطار
Chapter of the Confederates سورة الأحزاب
Chapter of Consultation سورة الشُّورى
Chapter of the Convulsion سورة الزَّلزلة
Chapter of the Criterion سورة الفُرقان
Chapter of Crowds سورة الزُّمر
Chapter of Dawn سورة الفجر
Chapter of Falaq سورة الفلق
Chapter of the Day of Clamor سورة القارعة
Chapter of "It was Detailed" سورة فُصِّلت
Chapter of Disbelievers سورة الكافرين
Chapter of Divorce سورة الطَّلاق
Chapter of the Dominion سورة المُلْك
Chapter of the Elephant سورة الفيل
Chapter of the Examined woman سورة المُمْتَحنة

Chapter of Expansion
سورة الإنشراح
Chapter of The Family of Imran سورة آل عِمْران
Chapter of the Flame سورة المَسَد
Chapter of the Folding up
سورة التكوير
Chapter of the Forgiver
سورة غافر
Chapter of Friday سورة الجمعة
Chapter of the Gathering
سورة الحشر
Chapter of Morning Light
سورة الضُّحى
Chapter of Gold Adornments
سورة الزُّخرف
Chapter of "He Frowned"
سورة عَبَسَ
Chapter of the Cow سورة البقرة
Chapter of the Heights
سورة الأعراف
Chapter of Help سورة النصر
Chapter of Hud سورة هود
Chapter of the Hypocrites
سورة المنافقين
Chapter of the Inevitable Event سورة الواقعة
Chapter of Inner Apartments
سورة الحُجُرات
Chapter of Iron سورة الحديد
Chapter of Jinns سورة الجنّ
Chapter of Jonah سورة يُونس
Chapter of Joseph سورة يوسف
Chapter of Light سورة النُّور
Chapter of Luqman سورة لقمان
Chapter of Man سورة الإنسان
Chapter of Mankind سورة الناس
Chapter of Mary سورة مريم
Chapter of the Moon سورة القمر
Chapter of the Most Gracious
سورة الرَّحمن
Chapter of the Most High
سورة الأعلى
Chapter of the Mount سورة الطُّور
Chapter of Muhammed
سورة محمد
Chapter of the Mutual Loss and Gain سورة التَّغابن
Chapter of the Narration
سورة القصص
Chapter of News سورة النَّبأ

Chapter of the Night سورة اللّيل
Chapter of the Night Journey سورة الإسراء
Chapter of the Night of power سورة القدْر
Chapter of the Night visitant سورة الطارق
Chapter of Noah سورة نوح
Chapter of the One Folded in Garments سورة المزّمل
Chapter of the One Wrapped up سورة المُدَّثّر
Chapter of the Opening سورة الفاتحة
Chapter of the Originator سورة فاطر
Chapter of the Overwhelming Event سورة الغاشية
Chapter of the Pen سور القلم
Chapter of Pilgrimage سورة الحجّ
Chapter of Piling up سورة التّكاثر
Chapter of the Pleading woman سور المُجادلة
Chapter of Poets سورة الشُّعراء
Chapter of Prohibition سور التحريم
Chapter of Prophets سورة الأنبياء

Chapter of Purity سورة الإخلاص
Chapter of Qaf سورة ق
Chapter of Quraish سورة قريش
Chapter of the Ranged in Ranks سورة الصّافّات
Chapter of Read سورة اقرأ
Chapter of the Rending Asunder سورة الإنشقاق
Chapter of Repentance سورة التّوبة
Chapter of Resurrection سورة القيامة
Chapter of the Rocky Tract سورة الحِجر
Chapter of the Romans سورة الروم
Chapter of Saba' سورة سبأ
Chapter of Sad سورة ص
Chapter of the Scandal Monger سورة الهُمَزَة
Chapter of Smoke سورة الدُّخان
Chapter of the Spider سورة العنكبوت
Chapter of the Spoils of War سورة الأنفال
Chapter of the Star سورة النّجم

Chapter of the Sun سورة الشَّمس
Chapter of the Sure Reality سورة الحاقَّة
Chapter of the Table سورة المائدة
Chapter of Taha سورة طه
Chapter of those Sent Forth سورة المُرسلات
Chapter of those who Tear Out سورة النّازعات
Chapter of Thunder سورة الرَّعد
Chapter of Victory سورة الفتح
Chapter of the Ways of Ascent سورة المعارج
Chapter of Winding Sand Tracts سورة الأحقاف
Chapter of Women سورة النِّساء
Chapter of Yasin سورة يس
Chapter of the Zodiacal signs سورة البُروج
Charge رَعيَّة
Charitable, the المتصدِّقون
Charitable act صَدَقة
Charitable deeds أعمال الخير
Charitable men المُتَصدِقون
Charitable women المُتصدِّقات

Charitable waqf الوقف الخيري
Charity صدقة، محبة، إحسان
Charm تعويذة، رقية، يعوِّذ، يَرْمي
Chaste عفيف، عفيفة
Chaste maidens قاصِراتُ الطَّرف
Chaste woman مُحْصَنة، امرأة مُحْصنة
Chastise يُعَذِّب
Chastisement عذاب
Chastity عفّة، عفاف
Cheating غِشٌّ
Cherisher of the Worlds, the ربُّ العَالَمِيْن
Chief رئيس القوم، أمير القوم
Chief justice قاضي القضاة
Chiefs of the infidels صَناديدُ الكفّار
Chiefs of unfaith أئمة الكفر
Childbed النِّفاس، المخاض
Child marriage زواج القاصِر
Childishness التَّصابي
Childless عَاقِر (أبتر)
Children of Israel بنو إسرائيل
Choice of stipulation خيار الشَّرط (في الزّواج)

Choice sale بيع الخيار

Choked animal المُنْخَنقة

Chosen One, the المُصطفى: الرسول محمد صلى الله عليه وسلم

Christ المسيح

Christain نَصْراني (مسيحي)

Christian priest قِسيس، قس

Christianity النَّصرانية

Christians النَّصارى

Christmas عيدُ الميلاد

Churches كنائس، بِيَع

Circuit يطوف، طواف

Circulation of news إشاعة الأخبار

Circumambulate يطوف

Circumambulation طواف

Circumambulation of the Ka'ba الطّواف

Circumcise يختن

Circumcised مختون

Circumcision ختان، طُهور

Circumcize يختن

Circumstantial evidence قرينة (في القضاء)

Civil marriage زواج مدني

Claim يدّعي، إدّعاء

Claimant مُدَّعي (في القضاء)

Classification of Mujtahideen طبقاتُ المجتهدين

Classify يُصنِّف، يُبوِّب

Claw مخلب

Clean earth صعيد طيِّب

Clean one's private parts يستنجي

Clean private parts with stones يستجمر

Clean sand صعيدٌ طيِّب

Cleanness طُهْر، نظافة

Cleanse ينظِّف، يُطهِّر

Cleanse oneself after defaction يستنجي

Cleansing الطاهر في ذاته والمطهِّر لغيره

Clear مُنَزَّه، بريء

Clear evidence بَيِّنة

Clear-flowing fountains مَعِين

Clear Message, the البلاغُ المبين

Clear oneself from guilt أبرأ ذمَّتَهُ

Clear proclamation بلاغٌ مبين

Clear proofs البيِّنات

Clear sign بَيِّنة

Clear signs آيات بيِّنات

Clear warner نذير مُبين

Clearness المُقاصّة

Clemency حلْم، رحمة

Clergy رجال الدِّين المسيحي

Clergyman الكاهن، القسّ

Clerk كاتب

Cleverness الفَطانة

Cloak جُبَّة

Clot of congealed blood عَلَقَة

Clothe the Kaaba كسا الكعبة

Clothes اللّباس، المَلْبَس

Clothing اللِّبْس

Coccyx العُصْعُص

Coffin التّابوت

Cohabitation مُعاشرة

Coheir شريك في الميراث

Coheiress شريكة في الميراث

Coition الجماع، الدُّخول بالزَّوجة

Coitus الجماع، الدّخول بالزّوجة

Coitus interruptus عَزْلُ المني

Collaboration with the enemy العَمالة مع العدو

Collateral relatives الحواشي: ما عدا الأصول والفروع من الأقارب

Collation مُقابلة النصوص

Collection of the Quran جَمْعُ القرآن

Collection of traditions جَمْعُ الحديث

Collection of Zakat جَمْعُ الزكاة

Collective duty فَرْض كفاية

Collective oath قَسامَة

Collective obligation فَرْض كفاية

Collective prayer صلاةُ الجماعة

Collector, the الجّامع: الله

Collector of Zakat جامعُ الزّكاة

Collusion تواطؤ

Colonialist مُستَعْمِر

Colonize يَستَعْمِر

Colonization استعمار

Combination قِران (قران العمرة والحجّ)

Combination of prayers جَمْعُ الصّلاة

Combined pilgrimage حَجُّ القِران

Come of age بَلَغ الحُلُم

Come to prayer حيَّ على الصّلاة

Come to prosperity حيَّ على الفلاح

Comfort ميسرة، راحة

Command يأمر، أَمْر

Commandable مُسْتحب

Commander of the faithful, the أميرُ المؤمنين

Commandments أوامر

Commandments of Allah أوامر الله (التكاليف الشرعية)

Commands and interditions الأوامر والنّواهي

Commencement الاستفتاح، الإبتداء

Commentary تفسير

Commentator مُفَسِّر

Commercial contract عقد تجاري

Commissioning of a guardian تولية (في الزّواج)

Commit a crime يرتكب جريمة

Commit adultery يزني (المتزوج)

Commit fornication يزني (الأعزب)

Commit a sin يُذْنب، يقترف إثماً

Commit suicide ينتحر

Commodities المتاع

Commodity سِلعة

Common العامّة

Common knowledge بديهي

Common law عُرْف الشَّرع

Common sense عَقْل، إدراك

Communism الشيوعية

Communist شيوعي

Communistic شيوعي

Community مجتمع، معشر

Commutative contract عَقْدُ المعاوضة

Companion صحابي

Companions الصَّحابة

Companions of the Blazing Fire أصحابُ السَّعير

Companions of the Cave أصحابُ الكهف

Companions of the City أصحابُ القرية

Companions of the Elephant أصحاب الفيل

Companions of the Fire أصحاب النّار

Companions of the Garden أصحابُ الجنّة

Companions of Hell أصحابُ الجحيم

Companions of the Inscription أصحابُ الرَّقيم

Companions of the Left Hand أصحابُ المشأمة

Companions of the Prophet صَحابةُ النبي (صلى الله عليه وسلم)

Companions of the Rass أصحابُ الرَّس

Companions of the Right Hand أصحابُ الميمنة

Companions of the Wood أصحابُ الأيكة

Companionship الصُّحبة

Company الرِّفقة

Comparison المقابلة

Compass يطوف بــ

Compassing, the الطَّائفون

Compassion الشَّفقة، يُشفِق

Compassionate شفوق، رحيم

Compassionate, the الرَّحمن: الله

Compelling cry زَجْرة

Compensation فدية، دِيَّة، تعويض

Compensatory fast صوم فدية

Competent witness شاهد عَدْل

Compilation تأليف، تصنيف

Compile يؤلِّف، يصنِّف

Compiled books مُصنفات

Compiler المؤلِّف، المصنِّف

Complete ablution غُسْل

Complete reward الجزاء الأوفى

Complete washing of body الغُسْل

Completing الجُبْران

Completion الجَبْر

Comprehension فَهْم، إدراك

Compromise صُلْح، يُصْلح

Compulsion إجبار، إكراه

Compulsory واجب

Compulsory charity صدقة القَرْض

Compulsory prayer صلاة مكتوبة

Conceal يُسِرّ، يُخفي

Conceal and reveal يُسِرُّ ويُعلن

Conceal a testimony يكتم الشَّهادة

Concealing evidence كتمان الشَّهادة

Concealment كِتْمان، إخفاء

Conceit غرور، خُيلاء

Concept مفهوم، فكرة

Concept of man مفهوم الإنسان

Conciliate يُصْلح بين

Conciliation إصلاح ذات البين

Conciliator المُصلح بين المتحاربين

Concocted chain of transmission إسناد مُلَفّق أو مختلف

Conclude a truce يُهادِن

Conclusive evidence دليل قاطع

Concubine سَرِيَّة

Concupiscence الإربة، الرَّغبة، الشَّهوة

Condition شَرْط، شأن

Condition of conclusion شَرْطُ الوجوب

Condition of efficacy شَرْطُ النَّفاذ

Condition of irrevocability شَرْطُ اللزوم

Condition of validity شَرْطُ الصِّحة

Conditional divorce طلاقٌ مشروط

Conditional gift هبة مشروطة

Conditional will وَصيَّة مشروطة

Conditions of pilgrimage شروط الحجّ

Conditions of prayer شروط الصَّلاة

Condole يُعزي، يواسي

Condolence تعزية، مؤاساة

Conduct سلوك، يسلك

Conducting marriage انْكاح

Confederates, the الأحزاب

Confess يعترف، يُقر

Confessing person مُعْتَرِف، مُقِرّ

Confession إقرار، اعتراف

Confidence in Allah الاتِّكال على الله

Confidential invocation نجوى

Confine oneself in a mosque يَعْتكف

Confinement إحصار، تقييد

Confirm يُصدِّق

Confirming مُصَدِّق

Confiscate يُصادر

Confiscation مُصادرة

Confrontation of similar evidence التَّهاتُر

Confuse يخلط بين شيئين

Confused voices اللّجَّة

Confusedness شُبْهة

Confusedness of a contract شبهة العقد

Confusion تلبيس، لَبْس

Confute يُدْحِض

Congested مُحْتقِن

Congestion احْتِقان

Congratulate يهنئ

Congratulation تَهْنِئة

Congregate يحشد، يجمع، جماعي

Congregation جَمْع (المصلين)

Congregational prayers صلاة الجماعة

Conjugal rights حقوق زوجية

Conjuration استحضار الأرواح، رقية، سِحْر

Conjure يستحضر الأرواح، يسحر

Conjurer ساحر، مشعوذ

Connection علاقة، اتصال، صلة

Connivance تواطؤ، تستر على جريمة

Connive يتواطأ، يتآمر

Conquer يفتح (بلداً)، يُخْضِع

Conqueror الفاتح، المنتصر

Conquest فَتْح

Conquest of Makkah فتحُ مكة

Consanguine brother أخٌ من الأب

Consanguine sister أختٌ من الأب

Consanguinity قرابة الدَّم

Conscience ضمير، وجدان

Conscience-stricken مُعذَّب الضمير

Conscientious حيّ الضّمير

Consciousness الوعي

Consecration clothes ملابس الإحرام

Consensus إجْماع

Consensus of the companions إجْماع الصَّحابة

Consensus of jurists إجماعُ الفقهاء

Consensus of opinions إجماع

Consensus of people إجماع النّاس

Consent قُبول، يَقْبَل

Consent partition قِسْمة تعديل

Consequence نتيجة، تَبِعة

Conservative مُحافظ على القديم

Consideration الاتِّعاظ، الاعتبار

Consideration of the public interest الاستصلاح

Considering a wife as mother ظِهار

Consolation عَزَاء، تعزية

Console يُعزّي، يواسي

Constancy ثُبوت

Constitution دستور، قانون

Constitutional دستوري

Constructive حكمي

Consult privately يتناجى

Consultation الشُّورى، المشورة

Consultation (on a point of law) الاستفتاء

Consummate his marriage with her يذوق عُسَيْلَتَها

Consummation دُخول (في الزَّواج)

Consummation of marriage إتمام الزَّواج

Contemplate يتأمل

Contemplation التَّأمل، التَّدبر

Contented قانِع

Contentment قناعة

Contestant خَصْمٌ (في القضاء)

Contingent gift هبة محتملة

Continuous fasting سَرْدُ الصَّوْم، صوم الوصال

Continuous tradition حديث متواتر

Continuously-narrated Hadith حديث مُتَّصل السَّند

Contract مُعَاقدة، عَقْد

Contract a debt يتداين بِدَيْن

Contract a marriage يعقد الزَّواج

Contract for manufacture الاستصناع

Contract for the lease of an orchard المُغارَسة

Contract of barter in dates بيع العرايا، المزَابَنَة

Contract of clientage عَقْدُ الموالاة

Contract of marriage عَقْدُ الزّواج

Contract of sale صَفَقَةُ البيع

Contract validity صِحَّةُ العَقْد

Controversial issue مسألة خِلافية

Conveniences of this life متاعُ الحياة الدُّنيا

Conversion اعتناق دين، هداية

Convert يهدي إلى دين، يتحول

Convert sb. into Islam يُدْخِلُ شخصاً في الإسلام

Conviction إدانة

Convulsion of the Hour زَلْزَلَة السَّاعة

Cool and safe بَرداً وسلاماً

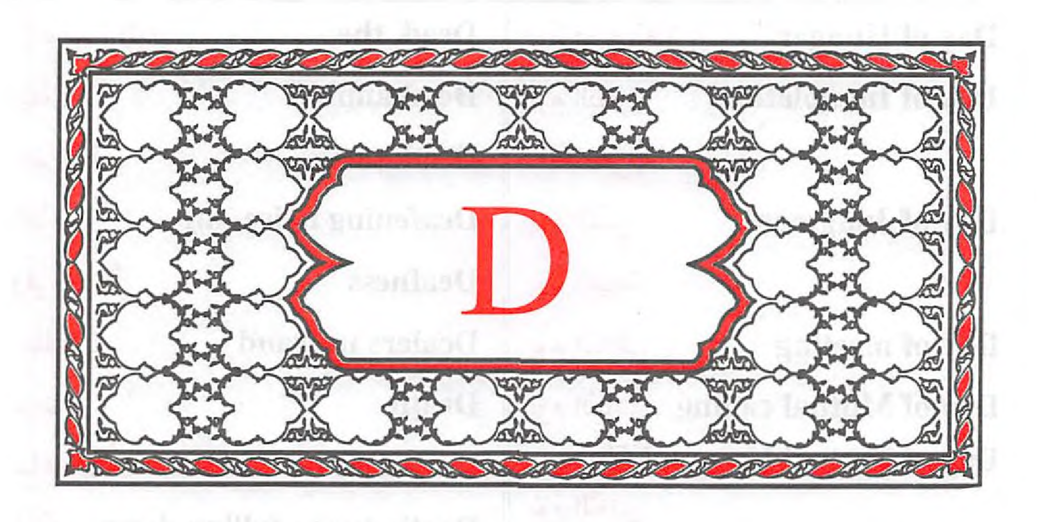
Cooperate يتعاون

Cooperation تعاوُن
Copulate يَتَسافَد
Copulation تَسَافَد
Copy of the Quran المصحف
Corporal punishment عقاب بدني
Corporeal عَيْنُ الشَّيء، ذاته
Corpse جِيفة
Corpus gift هِبَةُ العين
Correctional تقويمي
Correlation التّلازم
Corrupt يُفسد، يُحَرِّف
Corrupt opinion سُوءُ الظَّن
Corrupted مُحَرَّف
Corruption of the meaning تحريم معنوي
Corruption of the words تحريف لفظي
Cost التَّكلفة، الكلفة
Counsel الاستئمار، المشورة
Counselor ناصِح
Counter, the المُحصي: الله
Counterfeit مُزَيَّف، يُزيِّف
Couple زوج
Court محكمة، دار القضاء
Courtiers of the ruler بِطانة الإمام

Covenant ذِمَّة، عهد
Covenant of Allah, the عَهْدُ الله
Covenanted, the أهلُ الذِّمَّة
Covered funds الإرصاد
Covering of the kaaba, the كِسْوة الكعبة
Covetousness شُحّ
Cow more than two years old مُسِن
Cow zakat زكاة البقر
Crawling creature دواب
Create يخلق
Create and restore يبدأ ويعيد
Create in pairs خَلَقَ الزَّوجين
Created beings خلائق
Creation خَلْق
Creator, the الخالِق: الله
Creator of the Heavens and the Earth, the فاطِر السموات والأرض
Creature المخلوق
Credit سِلْفة
Creditor دائِنٌ، غريم
Creed عقيدة
Crescent هِلال
Crime جريمة، جُنحة، إثم

Crime commission ارْتكاب الجريمة
Crime of theft جريمة السَّرِقة
Crime prevention الوقاية من الجريمة
Criminal intent قَصْد جنائي
Criminal responsibility
مسؤولية جنائية
Criminality إجرام
Crippled state الكَتَع
Criterion, the الفُرْقان
Criterion of right and wrong
الفيصل بين الحق والباطل
Crop sharing المُزَارَعة، المساقاة
Crops الغَّلة، المحاصيل
Cross صليب
Crucifixion الصَّلب
Cruel عُتُلّ
Crumble بَسّ
Crusades الحملات الصَّليبية
Crusader الصَّليبي
Crush دكّ
Crushed hunt صيدُ المعراض
Cry زجْرَة
Cubit ذراع
Cult مِلّة، نِحْلة

Cultivation of the earth
عمارة الأرض
Cultivation of virgin land
إحياء الموات
Cunning كَيْد
Cupper حجّام
Curator الوَصي، القَيِّم
Curatorship وِصاية
Cure عِلاج، إبراء
Cured meat قديد
Curse لعنة
Curse one another المُلاعنة
Curse of the oppressed, the
دعوة المظلوم
Cursed ملعون، لعين
Cursed tree, the الشَّجرة الملعونة
Custodian حاضِنة
Custodians of the Kaaba
سَدَنَةُ الكعبة
Custody حضانة
Custom عُرْف
Customary عُرْفي
Cut off the highway يقطع الطَّريق
Cutting off hands and feet
from opposite sides قَطْعُ الأيدي
والأرجل من خلاف



Damn اللّعن

Damned ملعون، لعين

Danek دانق (وحدة وزن)

Dark-green مُدْهامَّة

Dark suggestion وسواس

Dark suggestions of the soul وساوس النَّفس

Daughter's burial وَأْدُ البنات

David داوود

Dawn فَجْر

Dawn break طلوعُ الفجر

Dawn prayer صلاةُ الفجر

Dawn recitation of the Quran قرآن الفجر

Day (24 hours) يوم

Day of account يوم الحساب

Day of Arafa يوم عَرَفَة

Day of assembly يوم الجَمْع

Day of clamor القارعة

Day of conquest يوم الفتح

Day of depature يوم النَّفْر

Day of distinction يوم الفصل

Day of distress يوم الحسرة

Day of doubt يوم الشَّك

Day of eternity يوم الخُلود

Day of gathering يوم الجمع، يوم الحشر

Day of Hudaibiyya يوم الحُديبية

Day of Hunger يومٌ ذو مَسْغبة
Day of Immolation يوم النَّحر (الأضحى)
Day of Judgment يوم الدِّين، يوم القيامة
Day of meeting يوم التَّلاقي
Day of Mutual calling يوم التَّنادي
Day of Mutual Loss and Gain يوم التَّغابُن
Day of reckoning يوم الحساب
Day of resurrection يوم الخروج، يوم البعث
Day of sacrifice يوم النَّحر
Day of satisfaction يومُ التَّروية
Day of slaughter يوم النَّحر
Day of standing يوم الوقفة
Day of testing يوم الفُرْقان
Day of warning يومُ الوعيد
Days of ignorance أيام الجَّاهلية
Days of Mina أيام مِنَى
Days of Tashreeq أيام التَّشريق
Daytime النهار
Dazzling display تَبرُّج

Dead, the الأموات، الموتى
Dead animal مَيْتَةٌ
Dead meat لحم الميتة
Deafening noise, the الصَّاخة
Deafness وَقْرٌ، صَمَمٌ
Dealers in fraud المطَفِّفون
Death موت
Deathbed ساعة الاحتضار
Death due to falling down تَرَدِّي
Death illness مَرَضُ الموت
Death rattle حَشْرَجَةُ الموت
Death struggle حالة النَّزع
Debt دَيْنٌ، مَغْرَمٌ
Debt deemed uncollectible المال الغائب الذي لا يُرجى تحصيله
Debt that must be paid المَغْرَم
Debtor مَدينٌ، غارِم
Decay فساد
Deceased, the المُتوفَّى
Deceit غِش، خِداع، تغرير
Deceitful bargaining نَجْشٌ
Deceitfulness خِداعٌ
Deceive يخدع، يغش

Deceiver, the الدَّجال، المخادع
Decency حِشْمَة، احتشام
Decent مُحْتَشِم
Decent dress لباسٌ مُحْتَشِم
Deception غش، غُبْن
Deceptive خادع، مضلل
Decision قرار، حكم
Decisive proof دليل قطعي
Declaration إعلان
Declaration of eligibility تعديل الشّاهد
Declaration of faith الشّهادتان
Declaration of marriage إعلان الزّواج
Declination (of sun) زوال
Decomposed bones عظام رميم
Decree شَرَّعَ، شَرَعَ
Decree of Allah قَدَرُ الله
Dedication garb لباسُ الإحرام
Deduction اسْتنباط
Deduction for public good استصلاح
Deed عَمَلٌ، فِعْلٌ
Defamation قذفُ المُحصنات

Defame يَقْذِف، يفتري على
Defaulter مُسيءٌ
Defeat يهْزِم، هزيمة
Defecation إخراج
Defect عَيْب
Defective ناقص، فيه عيب
Defective Hadith حديث مُعَلَّل
Defendant مُدَّعى عليه
Defense حماية، دفاع
Deferred dower مَهْرٌ مُؤَجَّل، صَدَاقٌ مُؤَجَّل
Definite divorce طلاق بدعي
Defloration افتضاض، سَلْبُ البكارة
Deflower يفض البكارة
Deformity فساد، انحراف في الخُلُق
Deification تأليه، تعظيم حتى العبادة
Deify يؤلّه، يُعَظِّم حتى العبادة
Deity إله، ألوهية
Delaying prayer تأخير الصّلاة
Delegated divorce طلاقُ التّفويض
Delegation توكيل، تفويض
Deliberate homicide قَتْلُ العَمْد
Deliberate oath يمين معقودة

Delict جُنحة

Delight of faith حلاوة الإيمان

Deliver one's burden وَضَعَت حَمْلها

Deliverance of formal legal opinion افتاء، بيان الحكم الشَّرعي

Delivery وَضْعٌ، ولادة، تسليم

Delude يضلل، يخدع

Delusion تضليل، خداع

Delusive مُضِّل، باطل

Demand of possession طَلَبُ التَّمليك

Demand of witnessing طَلَبُ الإشهاد

Demandant المدَّعي

Demise موت

Denial انكار

Denied Hadith حديث مُنْكَر

Deny God يكفر بالله

Depart نَفَرَ، أفاضَ

Dependents عيال

Deportation النفي

Deposit وديعة

Deposition أداءُ الشَّهادة، إيداع

Depravation فساد

Deprave يُفْسِدُ الأخلاق

Depraved فاسد، منحرف

Depravity فسوق

Depreciation الوَكْس

Deprived, the المحرومون

Deputize وَكَّلَ

Deputy وكيل

Derivation of consequence of the facts of a case تخريج المناط (استنباط العلة من الحكم الثابت بنص أو إجماع)

Descendants فروع الشَّخص، أسباط

Descent نزول

Desert one's brother يهْجر أخاه

Desert one's wife يهجر زوجته

Desert one another يتدابروا

Deserting the bed مهاجرة الفراش

Desertion إعراض، هَجْر

Desirable مُستَحب

Desires أهواء، رغبات

Desperate, the القانطون

Despised fluid ماءٌ مَهِين

Destination مصير

English	Arabic
Destiny	القضاء والقدر
Destitute, the	المحرومون
Destroying fire, the	الحُطمة
Destruction	تَهْلُكة، إتلاف
Destructive sins	مُوبِقات
Deterioration	فساد، تَلَف
determinate share	نصيب مفروض
Determination	العَزْم
Determination of heirs	حَصْرُ الإرث
Determinative	مُحَدَّد
Determined decree	قَدَرٌ مقدور
Deterrent	رادِعٌ
Devastating wind	ريحٌ عقيم
Deviate	يَنْحَرِف
Deviation	انحراف، زيغ
Devil, the	الشَّيطان
Devilish	شيطاني
Devise	يُورِّث بوصية
Devisee	الموصى له
Devisor	الموصي
Devotion	تقوى
Devotional acts	عبادات
Devotional calls	التَّلبية
Devotions	عبادات، مناسك
Devouring usury	أَكْلُ الرِّبا
Devout	وَرِع، تقي، قانت
Devout, the	القانتون
Devout men	القانتون
Devoutness	وَرَع، تُقَى، تقوى
Devoutly obedient	قانت
Dhu Al-Hijjah	ذو الحجة
Dhu Al-Qa'dah	ذو القعدة
Die	يموت
Die a martyr	يَسْتشهد
Difference of schools	اختلاف المذاهب
Dignity	وَقار
Diminution	نقصان، نَقْص
Diminution of Faith	نُقْصان الإيمان
Dinar	دينار
Dip	اغتراف
Direction of prayer	جِهَةُ القِبْلة
Dirham	دِرهم
Dirt	تَفَثٌ، قَذَرٌ
Dirty language	فُحْش

Dirty water الغُسالة

Disappointment التَّخذيل

Disaster جَائحة، مصيبة

Disavowal of paternity انْكارُ البُنوَّة

Disbelief كُفْرٌ

Disbelieve يَكفر بـــ، يُنْكر

Disbeliever كافر

Disciples, the الحواريون، المريدون

Disciplinary act إجْراء تأديبي

Discontinued Hadith حديث موقوف

Discord فتنة

Discreditable day يوم الشَّك

Discrediting a witness تجريحُ الشَّاهد

Discretion إدراك، تمييز

Discretionary punishment تَعْزير

Discriminator, the الفُرقان

Disdain يزدري، إزدراء

Disengagement فسْخُ الخِطبة

Disgrace الخزي، الذُّل

Disgraced مذموم

Disgraced and rejected مذموماً مَدْحوراً

Disgraceful مُخْزٍ

Disheveled أشْعَث

Disinherit يحرم من الميراث

Disliked مكروه

Disobedience مَعْصية

Disobedience of parents عُقوقُ الوالدين

Disobedient wife ناشزة

Disobey يعصي

Disordered Hadith حديث مُضْطَرب

Disperse through the land انتشروا في الأرض

Display her charm تَتبرَّج

Disposer وكيل

Disposer of affairs وكيل

Disposer of all creatures, the مُدَبِّر الخلائق (الله)

Dispraise يَذُم، ذَمٌّ

Disputant المُجادل، المُنازِع

Disputation نِزاع، جَدَلٌ

Disputatious مُولَعٌ بالجدل، فيه خِلاف

Dispute يجادل، جِدال، شِقاق

Dispute about تمارى

Dispute about Him يُجادل في الله

Dispute with Him جادله، ماراه

Disregarded Hadith حديث متروك

Dissemination of Islam انتشار الإسلام، نَشْر الإسلام

Dissension شِقاق

Dissent يخرج على، ينشق، انشقاق

Dissenters خوارج

Dissipate عَسْعَسَ

Dissolve an oath يَحْنُث باليمين

Dissolved his marriage with her قَضَى منها وَطَراً

Dissolution of marriage فَسخُ الزَّواج

Dissolving an oath حِنْثٌ باليمين

Distinguishing words قولٌ فَصْل

Distress كَرْبٌ

Distresser الضَّار: الله

Distribution of sacrifice meat قِسْمَةُ الأضاحي

Divided gift هبة مقسومة

Divine إلهي، سماوي

Divine attributes صفاتٌ إلهيَّة

Divine command أمْر إلهي (فَرْض)

Divine decree, the القضاء والقدر

Divine destiny القضاء والقدر

Divine guidance الهداية الرَّبانية

Divine imperative أَمْرٌ إلهيٌّ

Divine inspiration إلهام إلهيٌّ

Divine law شريعة، قانون إلهي

Divine legislation تشريع سماوي

Divine ordinance تشريع، حَدّ

Divine power الألوهية، القدرة الإلهية

Divine providence العناية الإلهية

Divine revelation وحي إلهي

Divine statute تشريع ربَّاني، تشريع إلهي

Divine will, the الإرادة الإلهيَّة، المشيئة الإلهية

Diviner العرَّاف

Divinity ألوهية

Divorce يُطلِّق، طلاق

Divorce at instance of wife who pays compensation المُخَالَعة

Divorce by mutual consent طلاقٌ بالتَّراضي

Divorce by property طلاقٌ على مالٍ

Divorce by zihar يُظاهِر، ظِهار

Divorce may be pronounced twice الطَّلاقُ مرتان

Divorce of innovation طلاقُ البِدْعة
Divorce present مُتْعَةُ الطَّلاق
Divorce right حقُّ الطَّلاق
Divorced woman امرأة مُطَلَّقة
Divorcee مُطَلَّقة
Do evil يَعْمَلُ السيِّئات
Do full ablution يُسْبِغُ الوضوء
Do good يَعْمَلُ صالحاً
Do right يَعْمَلُ صالحاً
Doctrine عقيدة، مذهب، تعليم
Doctrine of sonship عقيدة البُنُوَّة
Doctrine of Trinity عقيدة التَّثليث
Document وثيقة
Documentation توثيق
Doer of good مُحْسِن
Dogma عقيدة، مبدأ
Dogmatic عقيدي
Dogmatical عقيدي
Doing of good إحْسان
Dome قبة
Dome of the rock قبة الصَّخرة
Domicile إقامة
Dominant, the المُهيمن: الله
Dominion مَلَكُوت
Dominion, the المُلْك
Dominion of the heavens and the earth مُلْكُ السَّماوات والأرض
Donate يمنح، يهب
Donation هبة، تَبرُّع
Donator الواهِب المانح
Donee موهوب له
Donor واهب
Doom قضاء، قَدَر، حُكم
Doomsday, the يوم القيامة
Door of the exercise of judgment باب الاجتهاد
Double-faced ذو الوجهين
Doubt شَكٌّ
Doubtful مشكوكٌ فيه
Doubtful Hadith حديث مُضَعَّف
Doubtful matters شُبُهات، مُشْتَبِهات
Dower مَهْرٌ، صداق
Dower postponement تأجيلُ المهر
Draw lots يسحب قرعة
Drawing lots قُرْعة
Drawing out dirtiness قَلْعُ النَّجاسة
Drawing water اغْتراف الماء

Drawn death موت الغَمْر (الغرق)

Dreadful doom سُوءُ الخاتمة

Dreadful penalty عذابٌ عظيم

Dreadful torment سُوءُ العذاب

Dream رُؤيا، حُلُم

Drop of semen نُطفة

Dropping the punishment إسقاط العقوبة

Drowsiness النُّعاس

Drunkard شارِب الخمر

Drunkenness سُكْرٌ

Dubiousness شُبْهة

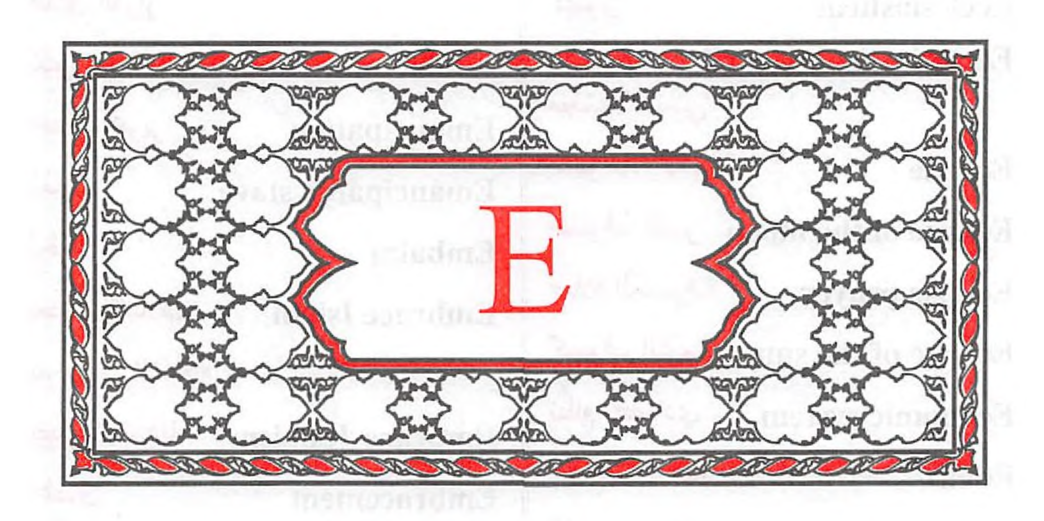
Due recipients of zakat مُسْتَحقو الزَّكاة

Dutifulness to parents بِرُّ الوالدين

Duty فَرْض، واجب

Dye صَبْغ





Earliest revealed books, the الصُّحفُ الأولى

Early morning غُدو، سَحَرٌ

Early morning prayer صلاة الفجر

Early period of Islam صَدْرُ الإسلام

Earn يكسب

Earnest money عُرْبون

Earnest sale بَيْعُ العُرْبون

Earnings طَلَبُ الرِّزق، اكتساب

Earth أرض، تراب

Earth's sky السَّماءُ الدُّنيا

Earthly دُنيوي، أرضي

Earthquake زلزال، رجفة

Earthquake of the Hour زلزلة السَّاعة

Ease يُسْرٌ

Ease nature تَغوَّطَ

Easement حَقُّ الارتفاق

Easter عيدُ الفصح

Easy fault الخطأ اليسير

Easy reckoning حسابٌ يسير

Eating of locusts أكْلُ الجراد

Eating out of necessity أكلُ المُضطر

Eaves dropping استراقُ السَّمْع

Ecclesiastical كهنوتي
Ecclesiastical council مَجْمع كنائسي
Eclipse كسوف، خسوف
Eclipse of the moon خُسوفُ القمر
Eclipse prayer صلاة الكسوف
Eclipse of the sun كسوف الشَّمس
Economic system نظام اقتصادي
Eden جَنَّةُ عدن، جنَّة
Education تهذيب، تربية
Effective case علَّة
Effeminancy تَخَنُّث
Effeminate man مُخَنَّث، متشبه بالنساء
Eight year old camel البازِل
Eight Arabian Month شعبان
Ejaculation إنْزال دَفْق
Elaborated Hadith حديث مستفيض
Elaboration إفاضة
Elbow مِرْفق، كوع
Elderly women القواعد من النِّساء
Elias إلياس
Elisha إليَسَع
Elopement marriage divorce طلاقُ الفِرار
Emancipate يُعْتِق من العبودية
Emancipation اعتاق، تحرير
Emancipated slave مُعْتَق
Embalm يُحَنِّط
Embrace Islam يعتنق الإسلام، يدخل في الإسلام
Embrace Judaism يعتنق اليهودية
Embracement اعْتِناق
Embracing اعْتِنَاق
Emigrant مُهَاجِر
Emigrants, the المُهاجِرون
Emigration هجرة
Eminence سُمو، رِفعة
Emir of the faithful, the أمير المؤمنين
Emitted fluid ماء دافق
Empty space خلاء
Encircle them حَاقَ بهم
Encompassed محفوف، مُطَوَّق
Encompassed by forms of hardship حُفَّت بالمكاره
Encompassed by lusts حُفَّت بالشَّهوات

Encompassing طواف
Encroach upon someone's rights يأكل حَقَّهُ
Encrusted thrones سُرُرٌ موضونة
End عُقبى
End and the beginning, the الآخِرة والأولى
Endeavour السَّعي، الجهد
Endower واقِف
Endowment وَقْفٌ
Endowments أوقاف
Endurance تَحَمُّل، صَبْر
Enduring good deeds الباقيات الصَّالحات
Enemy عَدُو
Enemy at war أهلُ الحرب
Enemy territory دار الحرب
Enemy's country دارُ الحرب
Engage to emancipate a slave for a certain sum المُكاتَبَة
Engagement خِطْبَة
Enjoin on man وَصَّى الإنسان
Enjoin the right يأمر بالمعروف
Enjoin what is right/good and to forbid what is evil يأمر بالمعروف وينهى عن المنكر
Enjoined duties فَرَائض
Enjoined duty فريضة
Enjoiner of good آمِرٌ بالمعروف
Enjoining good actions الأمر بالمعروف
Enjoining what is right الأمر بالمعروف
Enjoining what is right, and forbidding what is wrong الأمر بالمعروف والنَّهي عن المنكر
Enjoying التَّمتُّع
Enjoyment مُتْعة، لذَّة
Enlarge provision يَبْسُطُ الرِّزق
Enmity عداوة، شحناء
Enough is God as a Disposer of Affairs كَفَى بالله وكيلاً
Enrich يُغْني
Enricher, the المُغني: الله
Enriching اغْنَاء
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Enshroud يكَفِّن
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Entire Islam world, the العالم الإسلامي أجْمَع
Entrails حَوايا الأنعام
Entreat God يَتضرَّع إلى الله
Entrust ائتمَنَ
Envier حاسِد
Envious حسود، حاسِد
Envy يَحْسَد، حَسَدٌ
Envy one another تحاسدوا
Enuresis سَلَسُ البول
Equality مساواة
Equality in punishment قِصاصٌ
Equal نِدٌّ
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Equitable, the المُقْسِط: الله
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Equivalence تكافؤ
Equivalent مُكافِئ
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Erected posts أنْصاب
Error ضَلالةٌ، غيٌّ
Escort يُرافِق
Escort the deceased to his final resting place يُشيع الجنازة

Espionage تَجَسُّسٌ
Essence ماهية، لُباب
Essence of Allah ذاتُ الله
Essential ceremony رُكْنٌ (من أركان الدِّين)
Establish a bond of brotherhood يؤاخي
Establish prayer يُقيم الصَّلاة
Establishment of prayer إقامُ الصلاة
Establishment of title إثبات الملكية
Esteemed money مالٌ حرام
Estimation تسعير، تقدير
Estimation of the produce خَرْص (بيع الإنتاج بدون وزن)
Estrangements القطيعة
Eternal, the القيُّوم، الصَّمَد (الله)
Eternal abode الدَّارُ الباقية
Eternal fasting صيامُ الدَّهر
Eternal garden, the جَنَّةُ الخُلد
Eternal Guardian, the القيُّوم: الله
Eternal punishment عذابُ الخُلْد
Eternity الأبدية، السَّرمدية
Eternize يُؤَبِّد، يُخَلِّد

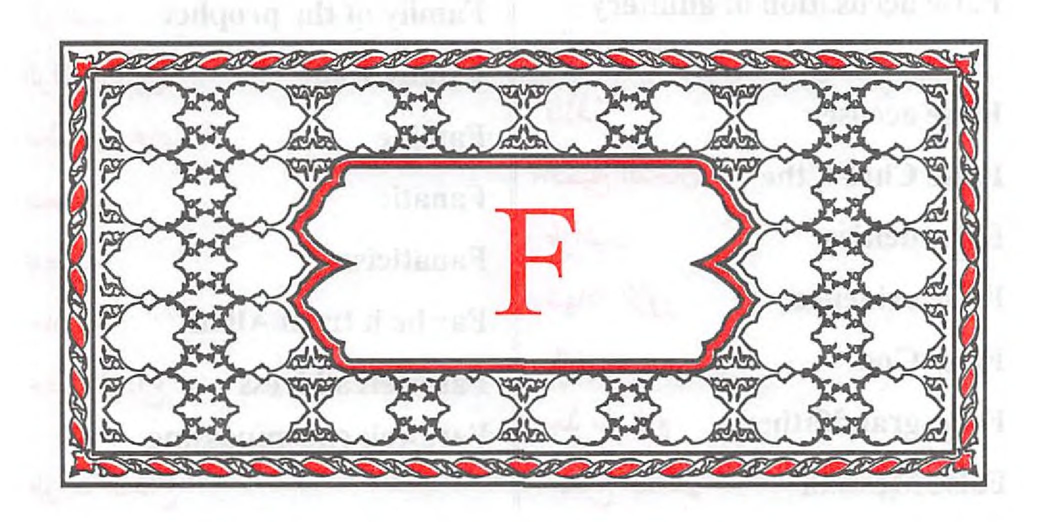
Eulogy تأبين
Euphemism تَعْرِيض، حُسْنُ التَّعبير
Evaluate يُقَيِّم، يُقَدِّر
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Evening prayer صلاة العشاء
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Everlasting أبدي، سرمدي
Everlasting, the الحيُّ: الله
Everliving, the الحيُّ: الله
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Evident, the الظَّاهِر
Evident ظَاهِر، بائن
Evident loss خُسْرانٌ مبين
Evident magic سِحْرٌ مبين
Evident sorcerer ساحِرٌ مبين
Evil شَرٌّ، مُنْكَرٌ، خبيثٌ
Evil action المُنْكر

Evil companions خُلطاء السُّوء
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Evil doer فاسِق، شرِّير
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Evil intent سُوءُ النِّيَّة
Evil ones, the الشَّياطين
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Evolver, the البَّارئ: الله
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Excavate ينبش

Excavation of tombs نَبْشُ القبور
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Exclusion حَجْبٌ
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Excusable معذور
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Excuted contract عَقْدٌ نافِذٌ
Execution إعْدام، قَتْلٌ
Execution of the will تنفيذ الوصيَّة
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Exegesis تفسير
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Exercise of judgment اجتهاد
Exercise of judgment in a juristic system اجتهاد في المذهب
Exercise of judgment in legislation اجتهاد في التَّشريع
Exercise of judgment in particular cases اجتهاد في المسائل
Exhort يَعِظ، يحثُّ
Exhortation موعظة، نصيحة
Exile نَفَى، غرَّبَ، نَفِي، تغريب
Exile from the land نفيٌ من الأرض
Existentialism الوجودية
Existentialist وجودي
Existing, the; الموجود، الله
Ex-married woman ثَيِّبٌ، أيِّمٌ
Exodus, the النَّفْرة
Expand his chest شَرَحَ صَدْرَهُ
Expansion of the chest
انْشراحُ الصَّدر
Expect by Allah's permission
إلا بإذن الله
Expend يُنْفِق
Expenditure إنْفاق
Expiate يُكَفِّر
Expiation تكفير، كَفَّارة، فِداء
Expiation money كفَّارة
Expiation of sins كَفَّارةُ الذُّنوب
Expiation of an unfulfilled oath
كَفَّارةُ اليمين
Expiatory fast صومُ كَفَّارة

Expiration	انتهاء، بُطلان
Expiry of Idda	انتهاءُ العِدَّة
Explanation	شَرْح
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Extol	يُمَجِّد
Extoration	ابتذاذ
Extraction	اسْتنباط
Extravagance	تبذير، إسراف
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Extremities	أطراف
Exult	بَطِرَ
Eye cosmetic	كُحْلٌ
Eye sight	بَصَرٌ
Eye witness	شاهِد عيان

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Fabricate	يُلَفِّق، يَختَلِق
Fabricate a lie against	يفتري على
Fabricated	مُلَفَّق، موضوع
Fabricated hadith	حديث موضوع
Face the kaaba	يستقبل الكعبة
Face the Qibla	يستقبل القِبلة
Facility	يُسْرٌ
Facing	استقبال
Faction	طائفة، فرقة
Fainted	مُغْمى عليه
Fair	عَدْل
Fair Hadith	حديثٌ حَسَن
Fair rent	أجْرٌ
Fair wage	إجارة
Faith	إيمان
Faithful, the	المؤمِن: الله
Faithful, the	المؤمنون
Faithfulness	أمانة، إخلاص
Faithless	كافِر
Faithlessness	خيانة، كُفر
Fall short in the balance	أخْسَرَ الميزان
Fall prostrate	يَسْجُد، يَخرُّ ساجداً
Falling animal	المَتردِّية
False	بُطلان، زيف
False accusation	بُهتان

False accusation of adultery قَذْفُ المحصنات

False accuser قاذِفٌ

False Christ, the المسيحُ الدَّجَّال

False deities طواغيت

False evidence شهادة الزُّور

False God طاغوت

False grandfather جَدٌّ من الأم

False Messiah المسيحُ الدَّجَّال

False oath يمين غموس، يمين كاذبة

False testimony شهادة الزُّور

False witness شهادة الزُّور

Falsehood باطِل، بُهتان

Falsehood-monger خرَّاص

Falsity زَيف، زور

Family عائلة، أهل، فصيلة

Family endowment وَقْفٌ ذري

Family law قانون الأسرة

Family life حياةُ الأسرة

Family of Abraham, the آل إبراهيم

Family of Imran, the آل عِمران

Family of Lot آل لوط

Family of Muhammad آل محمد

Family of the prophet آل البيت

Family waqf الوقف الذّري

Famine مَخْمصة، مجاعة

Fanatic متعصِّب

Fanaticism تَعَصُّب

Far be it from Allah حاشا لله

Farewell address خطبة الوداع

Farewell encompassing طواف الوداع

Farewell pilgrimage حِجَّةُ الوداع

Farming فِلاحة

Fascination فِتنة

Fashioner of shapes, the المصوِّر: الله

Fast صام، صيام

Fast breaking الإفطار

Fast-breaking charity صَدَقةُ الفطر

Fast-breaking meal فطور (في رمضان)

Fast-breaking zakat زكاة الفِطر

Fast several days without breakfast سَرْدُ الصَّوم

Fasting صيام

Fasting men الصَّائمون

Fasting person صائم

Fasting violators مُفْطِرات

Fatalism القَدَرِيَّة

Fatally-gored animal نطيحة

Fate القَدَر

Father in law حَمو

Fatherland وَطَن

Fatimids, the الفاطميون

Fault خطيئة

Fault of pronunciation لَثغة

Faultless معصوم

Favor نِعْمة، معروف

Favors نِعَمٌ، آلاءٌ

Fear خشية، يخشى، يخاف

Fear Allah يتقي الله، اتَّقِ الله

Fear and hope رَهْبَةً ورغبة، خوفاً وطمعاً

Fear prayer صلاة الخوف

Feast عيد ديني

Feast of Immolation عيدُ الأضحى

Fecal برازي، غائطي

Feces براز، غائط

Fecundation تلقيح، إبار

Feeblest old age أرذَلُ العمر

Feeding the needy طعام مسكين

Feel at ease in prostration اطمأنَّ ساجداً

Feel at ease in sitting اطمأنَّ جالساً

Feel shame يَسْتَحي

Feel shy استحيا

Feeling of guilt شعور بالذَّنب

Fellow-subject ذِمِّي

Fellow wife الضَّرَّة

Felony جناية

Female apostate مُرْتَدَّة

Female infant buried alive الموؤدة

Female pilgrim حاجَّة

Female seclusion عَزْلُ النِّساء (عن الرجال)

Female singer القَيِّنة

Female slave أَمَةٌ، جارية

Festival of Fast-Breaking, the عيد الفطر

Festival of Sacrifice, the عيد الأضحى

Festival prayer صلاة العيد

Festival sermon خُطبة العيد

Fetus جنين

Fiance' الخاطِب

Fiance'e المخطوبة

Fie upon you! أُفٌّ لكم

Fie upon you both أُفٌّ لكما

Fight in the path of Allah يجاهد في سبيل الله

Fighter مُحارب

Fighting قتال

Filth فُحْش، قَذَر

Filthy things نجاسات

Final divorce طلاق بائن

Final goal, the المنتهى

Final illness مَرَضُ الموت

Finality of prophethood خِتامُ النُّبوة

Finance المال

Financial مالي

Fine غرامة، دِيَّة

Fine silk سُندس

Finger tips أنامل

Finish consecration أَحَلَّ (من الإحرام)

Fire, the النَّار

Fire of Hell نار جهنَّم

Fire torment, the عذابُ النَّار

Fire worshipper عابد النَّار

Fire-worshipping عبادة النَّار

Fire-worshipping woman عابدة النَّار، مجوسية

Firm مُحْكَم، صَلْب

Firm handhold العروة الوثقى

First, the الأوَّل: الله

Fist call الأذان الأول

First death الموتة الأولى

First demand طَلَبُ المُواثَبَة (في الشُّفعة)

First gleam of dawn الخيط الأبيض

First row الصَّف الأوَّل (في الصلاة)

First tashahhud التَّشَهُّد الأوَّل

Five prayers, the الصَّلوات الخمس

Fixed number of days أيامٌ معدودات

Fixed penalties حدود

Fixed penalty حَدٌّ

Fixed punishment حَدٌّ

Fixed time أجَلٌ مُسمَّى

Flame of fire شُواظٌ من نار

Flatter يتملق، يطري

Flattery تملُّق، إطراء

Flee from war التَّولي في الحرب

Fleeting life, the العاجلة

Flesh morsel مُضْغة

Flesh of swine لحمُ الخنزير

Flog يجلد، يضرب بالسِّياط

Flogging جَلْد

Flood, the الطُّوفان

Flowing spring عَيْنٌ جارية

Foe عَدو

Fold of Islam حَظيرة الإسلام، كَنَفُ الإسلام

Folded in garments مُزَّمِّل

Follow a funeral procession يُشيِّعُ الجنازة

Follow one's lusts اتَّبعَ هواه

Follow the footsteps of the devil يَتَّبِعُ خطوات الشَّيطان

Follower مأموم

Followers, the التَّابِعون

Followers of the followers, the تابعو التَّابعين

Followers of the supporters أتباع الأنصار

Folly سَفَهٌ

Fondle one's wife بَاشَرَ زوجته

Fool سفيه

For Allah's sake لوجه الله، لله

For God's sake لوجه الله، لله

For Him is the command له الحُكم

Forbearing حليم، متسامح

Forbearing, the الحليم: الله

Forbid ينهى، يمنع، يُحرم

Forbid what is evil ينهى عن المُنكر

Forbid the wrong ينهى عن المُنكر

Forbiddance تحريم

Forbidden مُحَرَّم، حَرَام

Forbidden months, the الأشهر الحُرْم

Forbidden things السُّحت، المحظورات

Forbidder of evil ناهٍ عن المُنكر

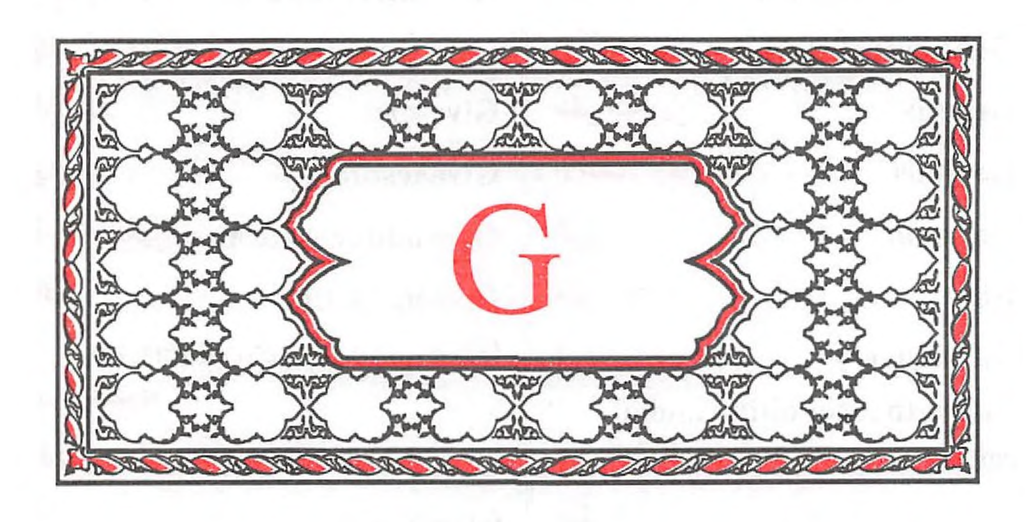
Forbidder of good ناهٍ عن الخير

Forbidding نَهْيٌ

Forbidding evil النَّهي عن المنكر

Forbidding evil action النَّهي عن المُنكر

Forbidding that which is abominable النَّهي عن المُنكر
Force مِنْعَة، قوة
Forced by necessity مُضطَّر
Forces of the heavens and the earth جنود السموات والأرض
Forefinger سَبَّابة
Forefront (army) مقدمة
Forehead جبهة، جبين
Foreknowledge عِلْمُ الغيب
Forelock ناصية
Forenoon ضُحى
Forenoon endeavor غَدْوة
Forenoon prayer صلاة الضُّحى
Foremost in faith, the السَّابقون
Forensic شرعي
Forensic medicine الطِّب الشَّرعي
Foreteller كاهِن، عَرَّاف
Forepart القُبُل
Forever Endurer, the الباقي: الله
Forge يُزَوِّر، يضع (حديثاً)
Forge it افتراه
Forged speech قول الزُّور
Forged statement قول الزُّور
Forged tradition حديث موضوع
Forged witness شهادة الزُّور
Forgery تزوير، وَضْع
Forgetfulness سَهو
Forgive يعفو، يغفر، يتوب إلى
Forgiveness غُفْران، مغفرة
Forgiver of Sin, the غافِر الذَّنب
Forms of obedience الطَّاعات
Formal legal opinion فتوى
Former peoples الأوَّلون
Fornicate يزني بـ
Fornication زِنى، سِفاح
Fornicator زانٍ (غير متزوج)
Fortune teller عَرَّاف
Forwarder, the المُقدِّم: الله
Foster-brother أخٌ بالرَّضاعة
Foster-daughter ابنة بالرَّضاعة



Gabriel جبريل

Gamble يُقامِر

Gambling مَيْسر

Game صَيْد

Gamester المُقامِر

Garden, the الجنَّـــة

Garden of the Abode, the جنَّـــةُ المأوى

Garden of Bliss, the جنَّـــةُ النَّعيم

Gardens جنَّـــات

Gardens of Bliss, the جنَّاتُ النَّعيم

Gardens of eternity جنَّات عَدْن

Gardens of paradise جنَّاتُ الفردوس

Gargling الغرغرة

Garment رِداء، لِباس

Gates of paradise أبوابُ الجنَّة

Gatherer, the الجَّامع: الله

Gathering حَشْر

Gaze lowering غضُّ البصر

General call to war نَفير

General muslims عامة المسلمين

Generation ذرِّية، نَسْل

Generous, the الكريم: الله

Generous Provider, the الباسط: الله

Generous reward أجرٌ كريم

Generous sustenance رِزقٌ كريم

Genesis سفر التكوين

Genitals الأعضاء التّناسلية

Ghazwa غزوة

Gift هِبة، نِحْلة

Gift delivery تسليم الهبة

Gift with a condition and a return هبة بالشَّرْط والعِوَض

Gift with a return هِبَةٌ بالعِوَض

Gifts هِبات، آلاء

Giggle يقهقه، قهقهة

Give as an endowment وَقَفَ

Give birth وَضَعَت

Give false witness يشهد الزُّور

Give forged statement يدلي بشهادة الزُّور

Give glad tidings (to sb.) يُبَشِّرُ (فلاناً)

Give just measure أوفى المكيال

Give just weight أوفى الميزان

Give the oath of allegiance يُبايع

Give the pledge of allegiance for يُبايع على

Give a religious verdict يفتي

Give short measure يُنقِصُ المكيال

Give short weight يُنقِصُ الميزان

Give suck أرضعت

Give testimony يشهد

Give undue measure أخْسَرَ الكيل

Give up fasting أفْطَرَ

Give up one's sexual passion يَدَعُ شهوته

Give the verdict قَضَى، أصْدَرَ الحُكم

Give wealth أغنى

Giver, the المعطي: الله

Giver of Disgrace, the المُذِلُّ: الله

Giver of Honor, the المُعِزُّ: الله

Giver of life, the المُحيي: الله

Giver of Security, the المؤمِن: الله

Giver of Sustenance, the الرَّزَّاق: الله

Giving alms إعْطاءُ الصَّدقات

Giving birth إيلاد

Giving birth to many وَلود

Giving false statement قول الزُّور

Giving hand, the اليد العليا

Glad tidings بُشْرى

Glad tidings bearer بُشيرٌ

Glass vessels قوارير

Glitter of the present life زينة الحياة الدُّنيا

Glorification of Allah تسبيحُ الله

Glorify يُمَجِّدُ، يُسَبِّحُ

Glorify Allah يُسَبِّحُ الله

Glorious, the المجيد: الله

Glorious Quran, the القرآنُ المجيد

Glory تسبيح، تمجيد

Glory be to Allah سبحانَ الله

Glory to Allah سبحانَ الله، تباركَ الله

Glory to my Lord the Great سبحان ربي العظيم

Glory to my Lord the Most High سبحان ربي الأعلى

Gluttony البِطْنة

Go about with calumnies يمشي بالنَّميمة

Go astray ضَلَّ

Go to answer the call of nature خَرَجَ لقضاء حاجته

God إله

God الله

God bless you بارَكَ الله فيك

God-fearing, the المُتَّقون

God forbid! لا قَدَّر الله

God of Mankind, the إله النَّاس

God suffices me حسبي الله

Godless مُلحِد

Godliness تَدَيُّن

God's attributes صفاتُ الله

God's bounties نِعَمُ الله

God's bounty نِعْمَةٌ من الله، فَضْلٌ من الله

God's covenant عَهْدُ الله

God's curse لَعْنَةُ الله

God's decree قضاء الله، شَرْعُ الله

God's favor نِعْمَةُ الله

God's knowledge عِلْمُ الله

God's plan مَكْرُ الله

God's prohibitions مَحارِمُ الله

God's right حقُّ الله

God's servants عِبادُ الله

God's symbols شعائرُ الله

God's Throne عَرْشُ الله

God's vicegerent خليفة الله

God's way سُنَّةُ الله

God's will إرادة الله، مشيئة الله

God's words كلماتُ الله

God's wrath غَضَبُ الله

Godfearing مُتّقي، تَقي

Godfearing people المُتّقون

Godhead رُبوبية، ألوهية

Godhood الرُّبوبية، الألوهية

Godliness تُقَى، صلاح، وَرَع

Godly تقي، ربّاني، وَرِع

Godly, the الصّالحون

Godly persons صالحون

Gog يــأجوج

Gog and Magog يأجوج ومأجوج

Going astray ضَلالة

Going round the Kaaba شَوط (طواف)

Gold and saffron الأصفران (الذهب والزّعفران)

Gold vessels آنية الذّهب

Goliath جالوت

Good خَيْرٌ

Good action مَعروف

Good behaviour سلوك طيِّب

Good companionship حُسْنُ الصُّحبة

Good conduct سلوك حَسَن

Good deed حَسَنَةٌ

Good deeds حَسَنَات

Good-doer مُحْسِن، فاعل خير

Good dream رؤيا صالحة

Good elect, the المُصْطَفَون الأخيار

Good example أُسوة حسنة

Good-hearted طيِّب القلب

Good-humored بَهيج، طَلْق المحيا

Good intention النِّـيَّة الحسنة

Good manners أخلاقٌ حميدة

Good morality حُسْنُ الخُلُق

Good news بشارة، بُشرى

Good omen فأل حَسَن

Good ones, the الأخيار

Good pleasure رِضوان

Good pure things طيِّبات

Good and sound hadith حديث حسن صحيح

Good will نِيَّةٌ طيِّبة

Good word كلمةٌ طيِّبة

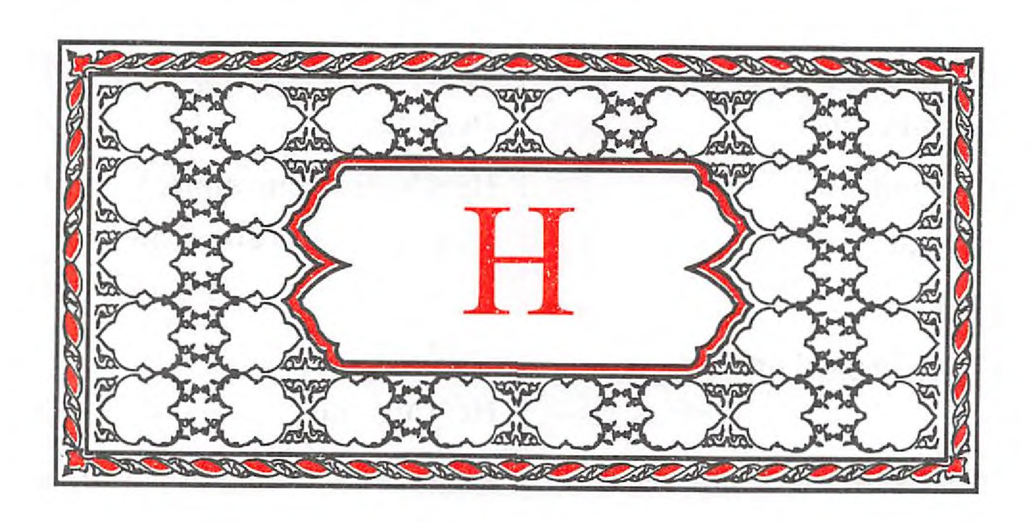
Good words كَلِمٌ طَيِّبٌ

Goodness الخير

Gospel, the الإنجيل
Gospel of John إنجيل يُوحنَّا
Gospel of Luke إنجيل لوقا
Gospel of Mark إنجيل مَرْقُس
Gospel of Matthew إنجيل مَتَّى
Govern يحكم
Governor والي، حاكِم
Gown رِداء
Grace نِعمة، فَضْل، بركة
Gracious morals أخلاق كريمة
Grain rent مُزارعة
Grand, the العظيم: الله
Grand children أحْفاد
Grand-daughter حفيدة
Grandparents أجْداد
Grandson حَفيد، سِبْط
Grant يَهَب، هِبة
Grantee الموهوب له
Granter, the المُعْطي، الوَهَّاب (الله)
Granter of life المُحيي: الله
Granter of Security, the المُومن: الله
Grateful شَكُور
Grateful, the الشَّاكرون
Gratitude شُكور
Grave قَبْر، لَحْد
Grave clothes كَفَن
Grave deception الغَبْنُ الفاحِش
Grave punishment عذابُ القبر
Grave sins الموبقات
Graveyard مقبرة
Grazing اسْتيامُ الماشية
Grazing livestock الأنعام
Great, the الكبير، العظيم (الله)
Great calamity, the الكَرْبُ العظيم، الطَّامَّة الكبرى
Great Fire, the النَّارُ الكُبْرى
Great Giver, the الوهَّاب: الله
Great holy war, the; الجهادُ الأكبر
Great lie بُهتانٌ عظيم
Great news, the النَّبأُ العظيم
Great One, the العظيم: الله
Great Pilgrimage, the الحجُّ الأكبر
Great reward أجْرٌ كبير
Great sign, the الآية الكبرى
Great sin كبيرة، فاحشة، إثم كبيرة

Great sins كبائر
Great terror, the الفزعُ الأكبر
Greater ablution, the الغُسْل
Greater Bairam عيدُ الأضحى
Greater crimes كبائرُ الإثم
Greatest Judge الفتَّاح: الله
Greatest sins الكبائر
Green cushion رَفْرَفٌ خُضْرٌ
Greet a sneezer يُشَمِّتُ العاطِس
Greeting تحية، تسليم
Grief كُرْبة
Grievous penalty عذابٌ عظيم
Grievous punishment عذابٌ أليم
Group prayer صلاة الجَماعة
Growing place مَنْبت
Grown-up البالغ، الرَّاشد
Growth نماء
Grudge شحناء
Guarantee كفالة، ضمان
Guarantor ضامِن، كفيل
Guaranty كفالة

Guard one's chastity أحْصنت فَرْجَهَا
Guarded Tablet, the اللوحُ المحفوظ
Guardian راعٍ، ولي
Guardian, the الوَلِيُّ: الله
Guardian of the bride وليُّ العروس
Guardian over All, the المُهيمن: الله
Guardian's consent مُوافقة الولي
Guardianship ولاية، وصاية، قوامة
Guest's right حَقُّ الضَّيف
Guffaw قهقهة، يقهقه
Guidance هُدى، إرشاد
Guidance prayer صلاة الاستخارة
Guidance appeal prayer صلاة الاستخارة
Guide يهدي، يرشد
Guide and mercy, a هُدىً ورحمة
Guided, the المُهتدون
Guider, the الهادي: الله
Guilt إثْمٌ، ذَنْبٌ
Guiltless غيرُ آثِم



Hadith حديث

Hadith documentation تخريجُ الحديث

Hadith ensured by many lines of transmission حديث متواتر

Hadith with uninterrupted line of transmission حديث متَّصِل

Hair dresser ماشِطة

Hajj حَجٌّ

Hajji حاج

Half a date شِقُّ تَمْرَة

Half-brothers الأخوة الأخياف

Half-brothers (father's side) بنو الأخياف

Half-brothers (mother's side) بنو العلاّت

Half moon هِلال

Half sister أخت غير شقيقة

Ham-string عَقَرَ (النَّاقة)

Hanafi school المذهب الحنفي

Hanbali school المذهب الحنبلي

Hand amputation قَطْعُ اليد

Handful of water غَرْفَةُ ماءٍ

Happiness and misfortune في السَّرَّاء والضَّرَّاء

Hardened hearts قلوبٌ قاسية

Hardship مَشَقَّة، عُسْر

Harmful ضار

Harming ضَرَرٌ

Harsh-hearted غليظُ القلب

Hashemite هاشمي

Hashimi هاشمي

Haste هرولة، رَمَلٌ

Hasten to good deeds يسارعُ في الخيرات

Hastened dower مَهْرٌ مُعجَّل

Hastening السَّعي بين الصَّفا والمروة

Hastening the fast-breaking تعجيل الإفطار

Hate one another تباغضوا

Hatred كُرْهٌ

Haughtiness مُكابرة، غطرسة

Haughty, the المتكبرون

Have an abode in paradise يتبوَّأُ مكاناً في الجنَّة

Have one's abode in fire يتبوَّأ مكاناً في النَّار

Have a midday nap قالَ

Have sexual intercourse جامَعَ، لامَسَ

Have a wet dream احْتَلَمَ

He-thief سارِق

Headcloth خِمار

Head-cover غِطاءُ الرأس

Head-tax جزية

Headlong-falling animal المتردِّية

Hearer of Invocation, the سميعُ الدُّعاء (الله)

Hearing سَمْع

Hearing, the السَّميع: الله

Heart فؤاد

Heart secrets ذاتُ الصُّدور

Heathen وثني، الوثني

Heathendom الوثنية، عبادة الأوثان

Heathenish وثني

Heathenize يجعله وثنياً

Heaven سماء

Heavenly سماوي، مقدَّس

Heavenly Father الأب (عند النَّصارى)

Heavy brocade استَبْرَق

Heavy punishment عذابٌ عظيم

Hebraic عبري

Hebrew اللّغة العبرية

Heedless غافِلٌ

Heedless, the الغافلون

Heel كَعْب، عقب

Hegira هجرة

Heir وارِث، وريث

Heir apparent الوريث الشَّرعي

Heiress وريثة

Heir presumptive الوريث الحالي

Heirship وِراثة، حقُّ الوراثة

Hell جهنَّم

Hell-fire الجَّحيم، صَقَر

Helmet خوذة

Helper نصير

Helper, the النَّصير: الله

Helpers, the الأنصار

Helping the oppressed عَونُ المظلوم

Helpless مُسْتَضْعَف، مسكين

Helpless, the المساكين

Helpless believers, the المُسْتَضْعَفون من المسلمين

Herald of glad tidings بُشْرى

Herbage كلأ

Here I come, O God! Here I come لبيك اللّهمَّ لبيك

Hereafter, the الآخرة، دار البقاء

Hereafter punishment عقوبة أخروية

Hereafter reward ثوابُ الآخِرة

Heresies مُحْدَثات الأمور

Heresy بِدْعة

Heretic مُبْتَدِع، زِنديق

Heretics أهل البِدَع، زنادِقة

Heritage إرْث

Hide a testimony يَكْتُمُ الشَّهادة

High, the العليُّ: الله

High-handedness عُلُوٌّ

Highest companion, the الرَّفيق الأعلى

Highway robber قاطعُ طريق

Highway robbery قَطْعُ الطَّريق، حِرابة

Hijrah الهجرة

Hill of Mercy, the جَبَلُ الرَّحمة

Hindering good مَنَّاعٌ للخير

Hindering of the pilgrimage الإحصار في الحج

Hira' حِراء

Hired female mourner النَّائِحة

Hoard up money	كَنَزَ المال
Hoarded money	مالٌ مكنوز
Hoarding up money	كَنْزُ المال
Hold fast to	يعتصم بـــ
Hold secret counsel for inequity	تَنَاجَوا بالإثم
Holding fast to	اعْتِصامٌ بـــ
Hole of a mastigure	جُحر ضَبٍّ
Holiness	قدسية
Holy, the	القُدُّوس: الله
Holy battle	غزوة
Holy city, the	المدينة المقدَّسة
Holy fighting	جِهاد
Holy ghost	الرُّوح القُدُس
Holy kaaba, the	الكعبة المُشرَّفة
Holy land, the	الأرض المقدَّسة
Holy Makkah	مَكَّة المكرَّمة
Holy man	وليٌّ (من أولياء الله)
Holy mosque	المسجد الحرام
Holy Quran, the	القرآن الكريم
Holy rites	مناسِك
Holy Spirit, the	الرُّوح القُدُس
Holy Sunnah	السُّنة المطهَّرة
Home land	وَطَنٌ
Holy war, the	الجِهاد
Home of eternity	دار الخُلْد
Home of martyrs	دار الشُّهداء
Home of peace	دار السَّلام
Home of perdition	دار البوار
Home of the righteous	دار المتَّقين
Home of settlement	دار المقامة
Homicide	قَتْل
Homonym	المتشابه
Homosexuality	لِواط
Honest sale	البيع المبرور
Honest Spirit, the	الرُّوحُ الأمين
Honestly-earned money	كَسْبٌ حلال
Honesty	أمانة، استقامة
Honey	عَسَلٌ
Honor	شَرَفٌ، عِزَّةٌ
Honor the parents	بَرُّ الوالدين
Honorable provision	رِزْقٌ كريم
Honorable Quran, the	القرآن الكريم
Honorable recorders	كِراماً كاتبين
Honored, the	الكريم: الله

Honored, the المكرمون

Honoring the guest إكْرامُ الضَّيْف

Hoof خُف، حافر

Hoopoe هُدْهُد

Horned ram كبشٌ أقْرَن

Hospitality ضيافة

Hostility عداوة

Hosts of Satan جُنُودُ إبليس

Hour, the السَّاعة

House, the البيت (الكعبة)

House-trespass انتهاك حُرمة المسكن

Hud هود

Hudaibiyya peace-treaty صُلْحُ الحديبية

Human آدمي، إنسان

Humane إنساني

Humans, the الإنس

Humans and the jinns, the الثّقلان (الإنس والجِّن)

Humanitarian خيِّر، الخيِّر، المحسن

Humanity الإنسانية

Humankind الجنس البشري

Humble مُتواضِع

Humble, the المُخْبِتُون

humble oneself خَشَعَ

humble men الخاشعون

humble minded, the الخاشعون

humble women الخاشعات

Humbled eyes خُشَّعاً أبصارهم

humiliating punishment عذاب مُهين

humility تواضُع، قُنُوت

hunger مَخْمصة

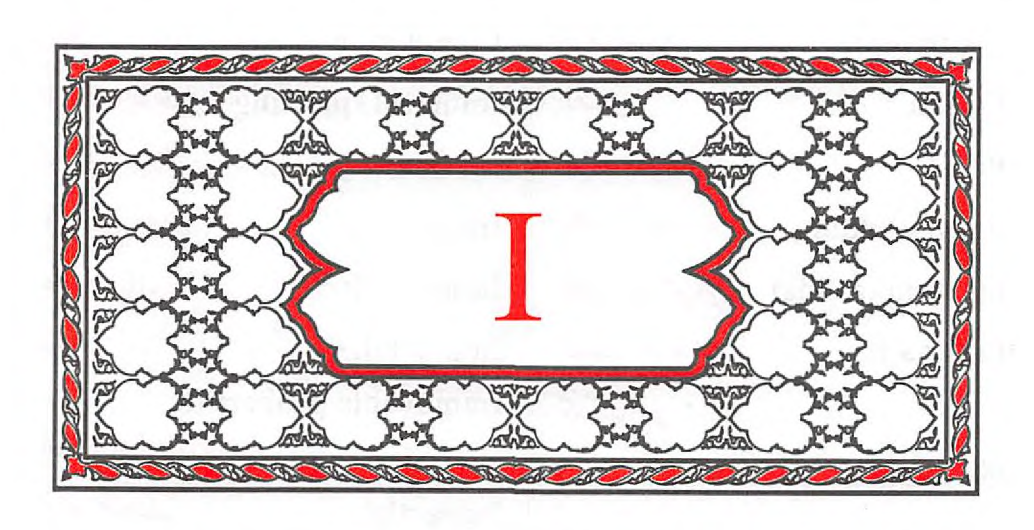
husband زوج، بعل

husband's house بيت الطَّاعة

hypocrisy نفاق، رياء

hypocrite مُنافق





I respond to your call لبَّيك

I seek protection by Allah أعوذ بالله من الشَّيطان الرَّجيم

I seek refuge in Allah أعوذ بالله

I swear by Allah والله، أيْمُ الله

Iblees إبليس

Idle talk لَغْوٌ

Idol صَنَمٌ، وَثَنٌ

Idol worship عِبَادَةُ الأصنام أو الأوثان

Idol worshippers عَبَدَةُ الأصنام أو الأوثان

Idolater عابدُ الأصنام أو الأوثان

Idolaters أهْلُ الأوثان

Idolatress عابدة الأصنام، مُشْرِكة

Idolatrous وثني

Idolatry الوثنية، عبادة الأصنام

Idols أصنام، أنصاب

Idrees إدريس

If Allah wills إن شاءَ الله

Ignominy خزيٌ، ذِلّةٌ

Ignorant, the الجَّاهِلون

Ihram إحْرام، لِباسُ الإحرام

Ihram point ميقات

Ihram station ميقات

Ill-conduct نُشُوز

Ill-deed سَيِّئة

Ill-gotten property السُّحت
Ill intention النِّيَّة السَّيِّئَة
Ill-wish الضَّغْن
Illegal حَرَام
Illegal wedding نكاح فاسد
Illegitimate child طفلٌ غيرُ شرعي
Illicit gain كَسْبٌ حَرَامٌ، كَسْبٌ غير شرعي
Illicit sexual intercourse زِنَى
Illiterate عامي، أميّ
Illiterate prophet, the النَّبيُّ الأمِّيُّ
Illumination ضياء
Imaginary sale بَيْعٌ وهميٌّ
Imam إمام
Imamate الإمامة
Imbecile سفيه
Imitator مُقَلِّدٌ
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In the Name of Allah, the Compassionate, the Merciful	بسم الله الرَّحمن الرَّحيم
In private	سِرّاً
In prosperity and adversity	في السَّرَّاءِ والضَّرَّاء
In public	علانية
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In a version by Muslim	في رِوايةٍ لمسلم
In the version (of sb.) it reads as follows....	وفي رواية (لفلان) وَرَدَ
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Incidental	عَارِض
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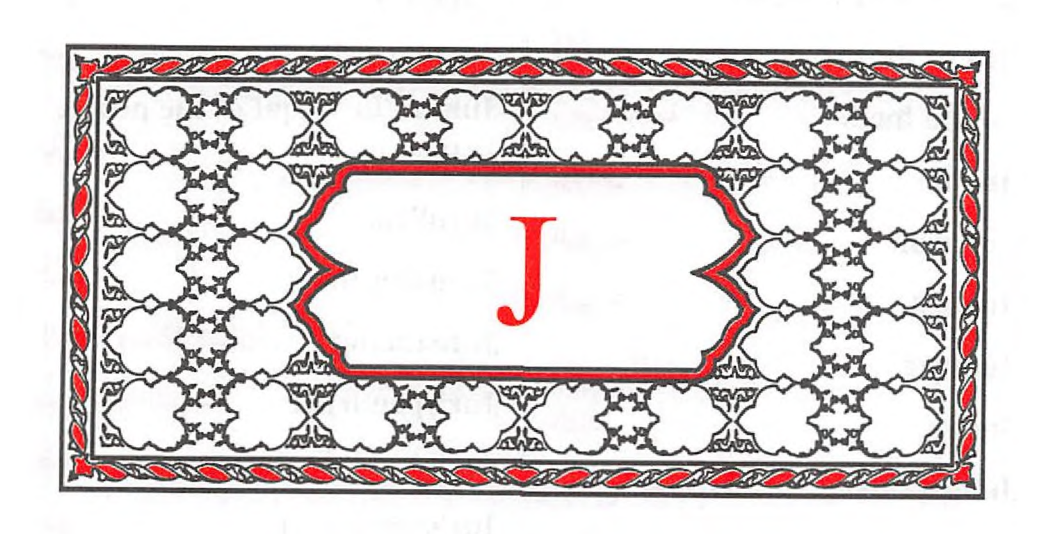
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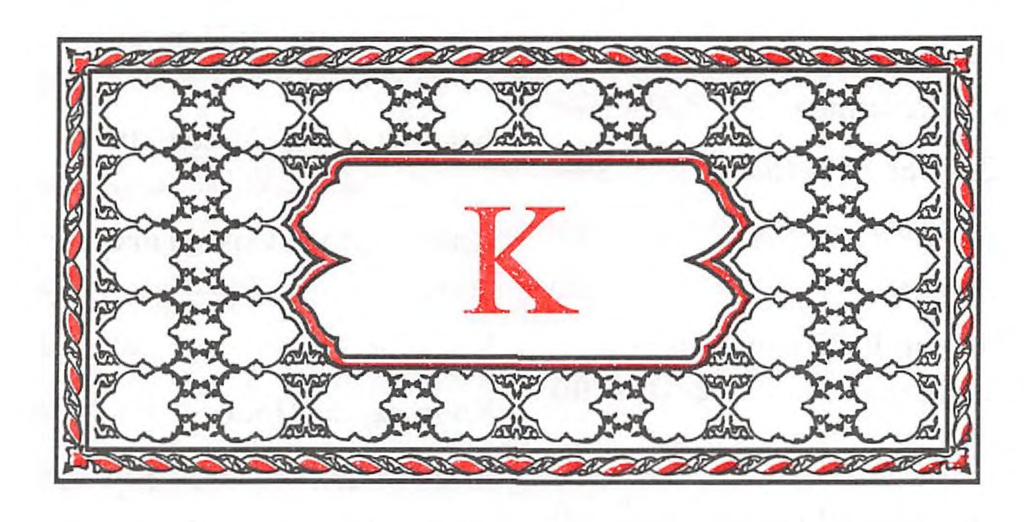
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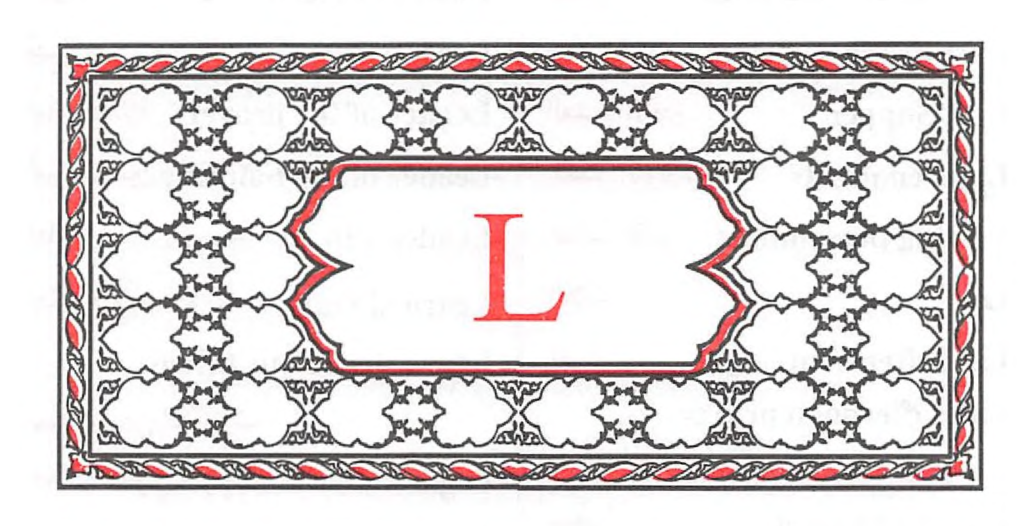
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Lord of the Glorious Throne, the ذو العرش المجيد

Lord of Glory and Honor, the ذو الجلال والإكرام

Lord of the Heavens and the Earth, the ربُّ السَّموات والأرض

Lord of the Honorable Throne, the ربُّ العرش الكريم

Lord of Majesty and Bounty, the ذو الجلال والإكرام

Lord of Mankind, the ربُّ النَّاس

Lord of Power, the ذو القُوَّة

Lord of Retribution, the ذو انتقام

Lord of Righteousness, the ربُّ التَّقوى

Lord of Sunrises, the ربُّ المشارِق

Lord of the Supreme Throne, the ربُّ العرش العظيم

Lord of the Throne, the ذو العَرْشِ، ربُّ العَرْش

Lord of the two Easts, the ربُّ المشرِقين

Lord of the two Wests, the ربُّ المغربين

Lord of the Universe, the ربُّ العَالمين

Lord of the World the ربُّ العالمين

Lords أرباب

Losers الخاسرون

Lost camel ضالَّةُ الإبل

Lost sheep ضالَّةُ الغنم

Lot قُرْعة

Lote tree سِدْر، سِدْرة

Lote tree of the farthest limit, the سِدْرَةُ المُنتهى

Lote tree of the utmost boundary, the سِدْرَةُ المُنتهى

Love for Allah's sake حُبُّ الله

Love for virtues حُبُّ الفضائل

Loving, the الودود: الله

Lower يخفض

Lower the gaze يغضُّ البصر

Lower one's voice يغضُّ صوته

Lower one's wing يخفض جناحه

Lowest of the low, the أسفل سافلين

Lucifer إبليس

Luke لوقا

Lunar قمري

Lunar calendar التَّقويم القمري (الهجري)

Lunar eclipse الخسوف

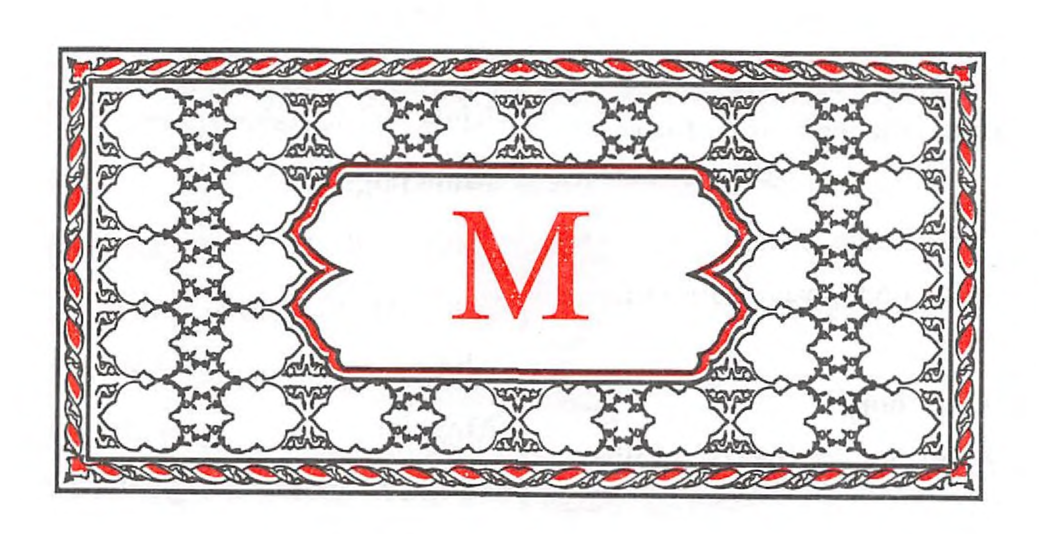
Lunar year السَّنة القمرية

Luqman لُقمان

Lying Christ, the المسيحُ الدَّجَّال

Lying with a woman المُضاجعة

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Madina Sanctuary, the الحَرَمُ المدني
Madinite مَدَني: نسبة إلى المدينة المنوَّرة
Madinite chapter سورة مدنية
Madinite Sanctuary الحَرَمُ المدني
Magi مجوسي
Magian مجوسي
Magians المجوس
Magic سِحْر، جِبْتٌ
Magician ساحِرٌ
Magnificent, the العليُّ
Magnificent bounty, the الفضل الكبير
Magnify God كَبَّرَ الله
Magog, the مأجوج
Magus مجوسي
Mahdi المهدي
Maintenance نَفَقة
Maintenance by agreement نَفَقَة بالإتفاق
Maintenance right حَقُّ النَّفَقة
Majestic, the الجَّليل: الله
Major ritual impurity جَنَابة
Major sins كبائر
Majority, the الجُّمهور
Make a bequest يُوصي

Make a convenant يُعاهِد

Make fruitless يُحْبِط

Make his as an heir يُوَرِّثُــهُ

Make one's abode in Fire
يتبَوَّأ مقعده من النَّــار

Make Peace between يُصْلِحُ بين

Make a proposal of marriage
يخطب

Make room يتَفَسَّح

Make room in the assemblies
تَفَسَّحوا في المجالس

Make sth. Null and void يُبْطِل

Make a strong oath يُغَلِّظ اليمين

Make up for قضى (ما فاته)

Make a vow أنْذَرَ

Maker, the الخالِق، البارئ (الله)

Maker of mischief مُفْسِد

Makers of the pit أصحابُ الأخدود

Making lawful تحليل

Making pilgrimage to the House حَجُّ البيت

Making up for prayer
قضاءُ الصَّلاة

Makkah مكة

Makkan مَكِّيٌّ

Makkan chapter سُورة مكِّــيَّــة

Makkan Sanctuary, the
الحَرَمُ المكِّيُّ

Male and female organs الختانان

Male pilgrim حَاجٌّ

Male relations أقارب ذكور

Male slave عَبْدٌ، مملوك

Malice حِقْدٌ، ضغينة

Malicious حَقود، خبيث

Maliki School المذهب المالكي

Man of means ذو سَعَة

Man of stakes, the ذُوالأوتاد

Man of truth صِدِّيقٌ

Man prohibited to marry her
ذو مَحْرَم

Mandatory إلزامي، مفروض

Manager of an endowment
مُتولِّي

Manat مَناة

Mandatory فَرْضٌ، إلزاميٌّ

Manifest authority سُلطان مُبين

Manifest error ضلالٌ مبين

Manifest inspiration وَحْيٌ ظاهِرٌ

Manifest signs آياتٌ بيِّنات

Manifest sin إِثْمٌ مُبِين

Manifest truth الحقُّ المبين

Manifest victory فتحٌ مبين

Manipulation تلاعب

Mann المَنُّ

Manner أخلاق

Manumission عِتقٌ، عِتاقة (للعبيد)

Manumit يُعْتِق، يحرّر من العبودية

Manumitting slaves عِتقٌ، عِتاقة

March to Mina السَّير إلى مِنى

Marital dispute شقاقٌ بين الزَّوجين

Marital duties واجباتٌ زوجية

Marital relationship علاقة زوجيَّة

Marriage زواج، نِكاح

Marriage by compulsion زواجٌ بالإجبار

Marriage by exchange زواجُ الشِّغار

Marriage by proxy زواجٌ بالتَّوكيل

Marriage contract عَقْدُ الزَّواج

Marriage feast وليمة الزَّواج

Marriage guardianship ولاية النِّكاح

Marriage of equals زواجُ الأكْفاء

Marriage portion مَهْرٌ

Marriage proposal خِطْبَةٌ

Marriage speech خُطبة النِّكاح

Marriage tie عُقْدَةُ النِّكاح

Marriage age سِنُّ الزَّواج

Married مُتزوِّج، مُحْصَنٌ

Married adulteress الثَّيِّبُ الزَّاني

Married woman ثَيِّبٌ، امرأة مُحْصنة

Marry يتزوج، يُزَوِّج

Marry her to يزوجها لــ

Martyr شهيد

Martyrdom شهادة، استشهاد

Marwa (mountain) المروة

Mary مريم

Mary the Virgin مريم العذراء

Master مولى

Master, the المالكُ: الله

Master-Creator, the الخلاق: الله

Master of the kingdom, the مالكُ المُلك: الله

Masturbation الاسْتمناء

Material عَيْنٌ

Maternal aunt خالة

Maternal uncle خالٌ

Maternal relatives الأرحام (من جهة الأم)

Maternity أمومة

Matrimonial law قانون الزَّواج

Matrimonial relationship علاقة زوجية

Matron أَيِّمٌ، ثَيِّبٌ

Mattew إنجيل مَتَّى

Mature راشِد

Maturity سن البلوغ، سن التكليف

May Allah rest him in peace! طيَّبَ اللهُ ثراه

May Allah be pleased with him رضيَ اللهُ عنه

Mazdaism المجوسية

Mean دنِيء، وضيع

Meanest, the الأرْذَلون

Measure تقدير

Mecca مكّة

Meccan مكّي

Mediation وَسَاطة

Medinah المدينة المنورة

Medinah Sanctuary الحرم المدني

Medinite مدني

Medinite chapter سورة مدنية

Meditate يتفكَّر، التدَّبر

Meditation التفكير، التّدبر

Meeting of the hereafter, the لِقاءُ الآخرة

Members of the family, the أهْلُ البيت

Men guarding their chastity الحافِظون فُروجهم

Men of understanding أولو الألباب

Menopause سِنُّ انقطاع الطّمث

Menses حَيْض، عادة شهرية

Menses bath غُسْلُ المحيض

Menstrual course قُرْء، حَيْض

Menstrual period الدورة الشَّهرية

Menstruating woman حائِض

Menstruation حَيْض

Mental vision بصيرة

Mentally deficient سفيه

Mentally sane عاقِل

Mentioning Allah's Name تَسْمية

Merciful, the الرَّحمن: الله

Mercy رحمة

Merge يُولِجُ

Merge night into day
يُولِجُ الليل في النّهار

Merits مناقب

Message رِسالة

Message proclamation
تبليغ الرِّسالة

Messenger رسولٌ، مُرْسَلٌ

Messengership رسوليَّة (كونه رسولاً)

Michael ميكائيل

Midday nap قيلولة

Middle afternoon العصر

Middle jamra, the الجمرة الوُسطى

Middle prayer الصَّلاةُ الوسطى (العصر)

Mighty onslaught, the
البطْشَة الكُبرى

Migrate يهاجر

Migration هجرة

Military campaigns of the prophet المغازي

Military expeditions مغازي

Milked animal محلوب

Minaret مئذنة

Minbar منبر

Mind عَقْلٌ، لبٌّ

Minimum quantity نِصاب

Minimum value نِصاب

Ministry of endowment
وزارة الأوقاف

Minor قاصِرٌ، قاصِرةٌ (دون سنِّ البلوغ)

Minor pilgrimage العُمْرة

Minor sins صغائرُ الذُّنوب

Minority سِنُّ القصور

Miqat الميقات

Miracle معجزة، إعجاز

Miraculous مُعْجِزٌ

Misbehavior سوء السُّلوك

Mischief أذى، فساد

Mischief-doers المفسدون

Misconception اللَّبس

Misconduct سُوءُ السُّلوك

Misconstruction تحريفُ الكلام

Misdeed سَيِّئةٌ، خطيئة

Miseducation تربية سيِّئة

Miser بخيل

Miserliness بُخْلٌ

Misfortune مُصيبة

Mislead يُضِّلُ

Misleading تضليل

Misread Hadith, the الحديثُ المصَحَّف

Missed fasting صيامٌ فائتٌ

Missed prayer صلاةٌ فائتة

Missing husband زوجٌ مفقود الخبر

Missionary تَبْشيري

Missionary activity تبشير

Missive responsibility المسؤولية التَّقصيرية

Mistake زلّة

Misunderstanding الشُّبهة، اللّبْس

Mitigating circumstances الظُّروف المخفّفة

Mixing with women الاختلاف بالنِّساء

Mock at يَسْخَرُ من

Moderation اعْتِدال

Modest مُحْتَشِم

Modesty احْتِشام، تعفُّف، تواضع

Modification تنقيح

Moltazam المُلْتَزَم

Momentous sacrifice ذَبْحٌ عظيمٌ

Monarchy نظامٌ ملكيٌّ

Monasteries صَوامِعٌ

Monasticism رَهَبانية، زُهْدٌ

Monk راهِب

Monk's cell صومعة

Monopolize يحتكر

Monopoly احتكار

Monotheism توحيدُ الله، عقيدة التَّوحيد

Monotheist مُوَحِّد لله

Monotheistic توحيدي، موحد

Months of Hajj أشْهُرِ الحجِّ

Monthly course مَحيضٌ، حَيْضٌ

Monthly period حَيْضٌ، قُرْءٌ

Moral corruption فساد أخلاقي

Moral depravity انحطاط أخلاقي

Moral responsibility مسؤولية أخلاقية

Moral system نظام أخلاقي

Moral values قِيَمٌ أخلاقية

Moralities الأخلاق

Morning prayer صلاةُ الفجر

Morsel مُضْغَة

Morsel of flesh مُضْغَة

Morsel of food لقمة

Mortgage رِهان، يَرْهَن

Mortgaged مَرْهون

Mortagagee مُرتَهِنّ

Mortgager رَاهِنّ

Mortgaging رَهنّ

Moses مُوسى

Moses' family آل مُوسى

Mosque مسجد

Mosque of Jerusalem, the المسجد الأقصى

Mosque of Makkah, the الحَرَم المكّيُّ

Mosque of Quba', the مَسْجِدُ قباء

Mosque pillars سواري المسجد

Most Beautiful Names, the أسماءُ اللهِ الحُسنى

Most Bountiful, the الأكرمُ: الله

Most Compassionate, the الرَّحمن: الله

Most Forbearing, the الحليم: الله

Most Gracious, the الرَّحمن: الله

Most Great, the الكبير: الله

Most High, the العليُّ: الله

Most honored of you أكْرَمُكُم

Most Kind, the الرَّؤوف: الله

Most Merciful, the الرَّحيم

Most Merciful of the Merciful, the أرْحَمُ الرَّاحمين: الله

Most Powerful, the القدير: الله

Most quarrelsome ألدُّ الخِصام

Most Rich, the الغنيُّ: الله

Most Strong, the القويُّ: الله

Mother أمٌّ، والدة

Mother-in-law الحَماة

Mother of Beleivers, the أمُّ المؤمنين

Mother of the Book, the (Fatiha) أمُّ الكتاب

Mother of Cities, the أمُّ القُرى

Mount راحِلة

Mount Arafat جبلُ عَرَفات

Mount of Sinai طورُ سِنين

Mount pass الشِّعب

Mourning حِدَادٌ

Movable properties أملاكٌ منقولة

Moving creature دابَّة

Mubara'a: Divorce by mutual concent without compensation المُبارأة

Muezzin مُؤَذِّن

Mufti مُفْتِي

Muhammad محمد (صلى الله عليه وسلم)

Muhammad's mission بِعْثَة محمد

Muhrim مُحْرِم

Multiplier of Rewards, the الشَّكور: الله

Murder جريمة قَتْلٍ

Murder by error قَتْلُ الخطأ

Murjites, the المُرْجِئة

Musk مِسْك

Musk seller صاحِبُ المِسْك

Muslim مُسلم، مسلمة

Muslim common folk عامَّة المسلمين

Muslim creed الشَّهادة، الشَّهادتان

Muslim fighter مُجاهِد

Muslims' treasury بيتُ مالِ المسلمين

Mu'tazila, the المُعْتَزِلة

Mutilate يَجْدَع

Mutilated sheep شاةٌ جَدْعاء

Mutilation تمثيل بالقتلى

Mutual consultation شُورى

Mutual envy تَحَاسُد

Mutual estrangement تدابُرٌ

Mutual freeing مُبارَأةٌ

Mutual imprecation لِعانٌ

Mutual jealousy تَحَاسُد

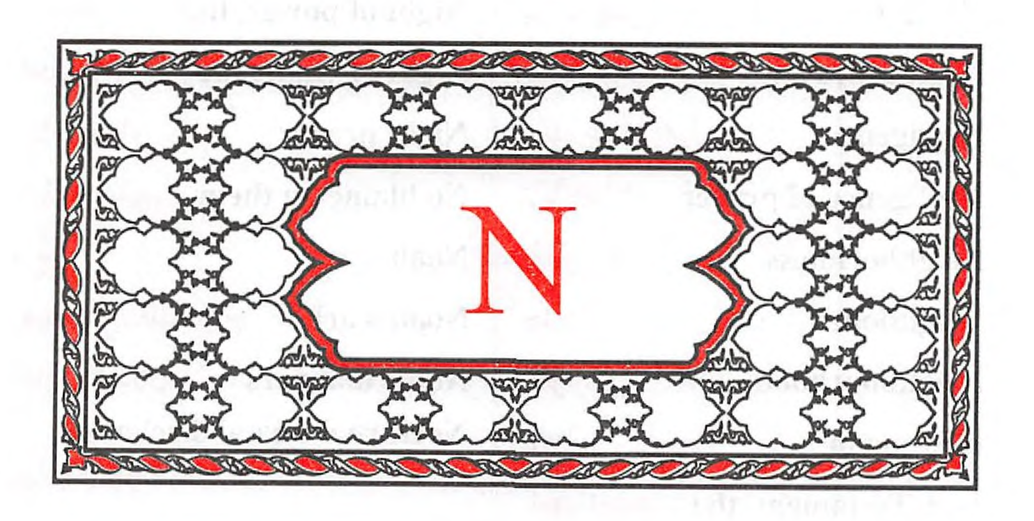
Muwatta المُوطَّأ (لمالك)

Mystic صوفي

Mysticism صوفيّة

Myths of the ancients أساطيرُ الأولين

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Nail clipping	تقليمُ الأظافر
Naked	عارٍ، عارية
Namira (place in Mecca)	نَمِرَة
Narrate	يروي، يحدِّث
Narration of Hadith	رواية الحديث
Narrator	راوي الحديث
Nasal voice	غُنَّة
Nation	أُمَّة
National	قومي
Nationalism	القومية
Nationalization	تأميم
Natural disposition	فطرة، غريزة
Natural impulse	فطرة، غريزة
Nature worship	عبادة الطَّبيعة
Navel	السُّرة
Near Jamra, the	الجَمرة الدُّنيا
Near kindred	الأقربون
Near of blood	ذوو الأرحام
Near relatives	ذوو القُرْبى
Necessity	ضرورة
Necessity knows no laws	الضَّرورات تُبيحُ المحظورات
Necessity has its (own) rules	للضرورة أحكام
Needy	مُحْتاج
Needy, the	المساكين

Neglect يترك، يهمل
Neglect prayer يترك الصَّلاة
Negligence تَرْك، غَفْلة، إهمال
Negligence of prayer تَرْكُ الصَّلاة
Neighborliness حُسْنُ الجِّوار
Neighbour جار
Neighbourhood الجوار
New moon هِلال
New Testament, the العهدُ الجديد
Niche مِشْكاة، كوة
Nickname لَقَبٌ
Nickname one another
يتنابزوا بالألقاب
Nicknaming تَنَابُزٌ بالألقاب
Niggardliness بُخْلٌ
Niggardly شحيح
Night Journey, the الإسراء
Night of decree ليلةُ القَدْر
Night of fasting ليلةُ الصِّيام
Night of grandeur, the ليلة القَدْر
Night Journey to Heaven, the
الإسراء
Night of majesty, the ليلة القدر
Night of power, the ليلة القدر
Night of Qadr, the ليلة القدر
Night prayer صلاة العِشاء
No blame on them لا جُناح عليهم
Noah نوح
Noah's ark سفينة نوح، فلك نوح
Noble manners مكارم الأخلاق
Nocturnal sexual discharge
ماءُ الاحتلام
Nomination تسمية
Non-Arabs الأعاجم، الأعجمون
Non-defective Hadith
حديث غير معلول
Non-islamic country دارُ الكفر
Non-muslim غير مُسْلم
Non-muslim subject ذِمِّي
Non-religious غير متدين، لا ديني
Noon prayer صلاة الظُّهر
Northern wall of the kaaba
الحِجْر
Notary public كاتب عدل
Notification تبليغ، إعلام
Null باطِل
Nullification of ablution
نَقْضُ الوضوء

Nullifications of fasting
مُبْطِلات الصَّوم

Nullifications of prayer
مبطلات الصَّلاة

Nullify يُبْطِل، يُحْبِط

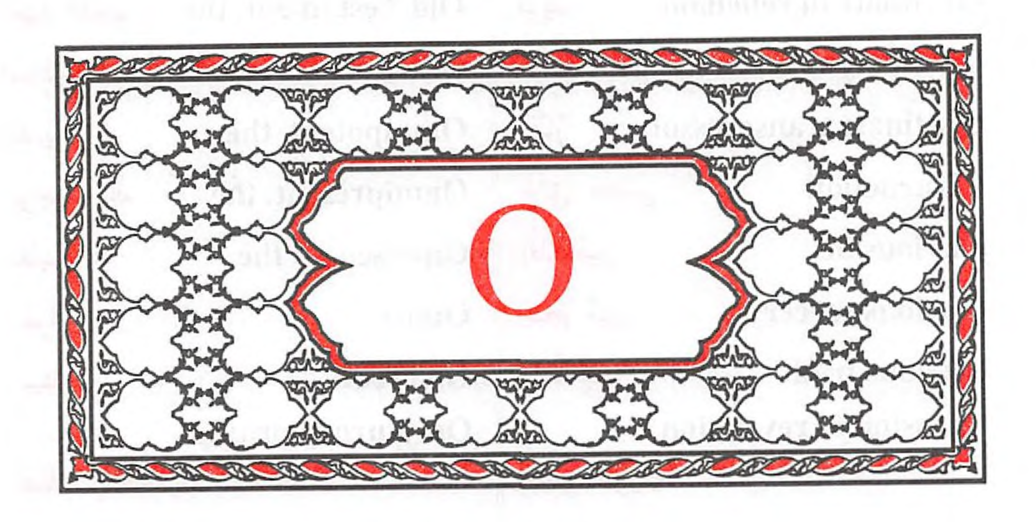
Nullify one's good deads
يُحْبِط العمل الصَّالح

Nun راهِبة

Nursing woman مُرْضِعة

Nymph حورية

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O Allah اللّهُم

O Great God! اللّهُم

O my God! يا إلهي

Oath يمين، قَسَمٌ

Oath futility لَغْوٌ في الأيمان

Oath of desertion إيلاءٌ

Oath of no value يمين اللّغو

Oath-taking أداءُ اليمين

Obedience طاعة

Obedience to the ruler طاعةُ الإمام

Obedient مطيع

Obedient servants الخاشعون

Obligations فرائِض، تكاليف، واجبات

Obligatory فَرْض، مفروض

Obligatory charity زكاة

Obligatory knowledge علْمُ الفريضة

Obligatory prayer صلاة، صلاة مفروضة

Obscene فاحش، بذيء

Obscenity رَفَثٌ، فُحْشٌ

Observe يؤدي (فريضة)

Observe the fast of Ramadan يصوم رمضان

Observer of Allah's limits حافظٌ لحدود الله

Obstinate disbeliever كَفَّارٌ عنيد

English	Arabic
Obstinate in rebellion	مَرِيدٌ
Obstinate reverter	مُعاندٌ، مُكابرٌ
Obstinate transgressor	جَبَّارٌ
Obstruction	عائق، حابس
Obvious lie	إفْكٌ مُبين
Obvious sorcery	سِحْرٌ مُبين
Obvious trial	بلاءٌ مُبين
Occasion of revelation	سَبَبُ النُّزول
Occulation	خسوف
Odd	وِتْرٌ
Odd nights	ليالي الوِتْر
Of physical needs	أولو الإربة
Offender	مُذْنب
Offer	إيجاب (في الزَّواج)
Offered animal	الْهَدي
Offering	الْهَدي
Offering for sacrifice	أُضحية
Offspring	ذُرِّيَّة، نَسْل
Oft-Forbearing, the	الحليم: الله
Oft-Forgiving, the	الغفور: الله
Oft-repeated seven verses	السَّبعُ المثاني (الفاتحة)
Oft-Returning, the	التَّوَّاب: الله
Old Testament, the	العهد القديم
Old-world fables	أساطير الأولين
Omnipotent, the	القدير: الله
Omnipresent, the	الموجود: الله
Omniscient, the	العليم: الله
Omra	عُمْرة
On credit	نَسيئة
On-journey prayer	الصَّلاة في السَّفر
On pilgrimage state	الإحرام
One, the	الأحد، الواحد (الله)
One and Only, the	الأحد (الله)
One-fifth, the	الخُمْس
One God	إله واحد
One in His Attributes	واحِدٌ في صفاته
One in His Person	واحِدٌ في ذاته
One in His Works	واحِدٌ في أفعاله
One of the best two	إحدى الحُسنيين
One of the two fixed terms	أحَدُ الأجلين
One-tenth, the	العُشْرُ (في الخراج)
One who breaks his oath	حانِث
One who counts, the	المُحصي: الله

One who Directs, the الهادي: الله

One who has no parents or children left الكلالة

One who takes account, the الحسيب: الله

One year old cow تبيع

One year old she-camel بنت مخاض

One wrapped up, the المُدَّثِّر

Oneness وحدانية

Oneness in Attributes وحدانية الصِّفات

Oneness in Divinity وحدانية الألوهية

Oneness in Person وحدانية الذَّات

Oneness in works وحدانية الأفعال

Oneness of Allah وحدانية الله

Oneness of the Lord توحيد الرُّبوبية

On equitable terms بالمعروف

On-journey prayer صلاة السَّفر

On-pilgrimage state إحرام

On-rush, the النَّفْرة

On-rush encompassing طواف الإفاضة

On-rush from Arafat الإفاضة من عرفات

On-touch sale بيع الملامسة

Onus عِبء، مسؤولية

Onus of proof بيِّنة

Onus of proof is on the claimant, the البيِّنةُ على من ادَّعى

Open adversary خصمٌ مُبين

Open charity صدقةُ العلانية

Open disbelief كُفْرٌ بواح

Open disputer خَصيم مُبين

Open lewdness فاحشة مُبيَّنة

Opening chapter سورة الفاتحة

Opening invocation, the دعاءُ الاستفتاح

Opinion الرأي

Opponents خصوم (أمام القاضي)

Oppress one another تظالَموا

Oppressed مظلوم

Oppressed, the المظلومون

Oppression ظُلْمٌ، مظلمة

Oppression from people قَهْرُ الرِّجال

Oppressor ظالِمٌ

Option of contract خِيار العَقْد

Option of deceit خيار التَّغرير

Option of determination خِيار التَّعيين

Option of freeing خيار العتق

Option of inspiction خيار الرُّؤية

Option of puberty خيار البلوغ

Optional night prayer قيام الليل، صلاةُ التَّهجد

Optional prayer صلاة التَّطوّع

Optional sale بيعٌ بالخيار

Optional worship عبادة نافلة، نافلة

Oral divorce طلاق شفهي

Oral gift هِبَةٌ شفهية

Orator خطيب

Ordain يأمُر، يُشَرِّع

Ordained punishments حدود

Ordainment أَمْرٌ

Ordered without obligation مُسْتَحَب

Ordinance فريضة، فَرْض، قانون

Ordinances of Islam أحكام الإسلام

Organization هيئة، منظمة

Oriental studies الاسْتِشراق

Orientalism الاسْتِشراق

Orientalist مُسْتَشْرِق

Originate creation بدأَ الخلق

Originator, the البديع، البادِئ (الله)

Origins of law أصولُ الفِقه

Orphans يتيم، أيتام

Orphan's wealth أموالُ اليتامى

Orphanhood يُتْم

Our Helper مولانا: الله

Over-garment جلباب

Overstep يتجاوز، يتعدى

Overstep the boundaries set by Allah يتعدَّى حدود الله

Overtake يُحيقُ بـ

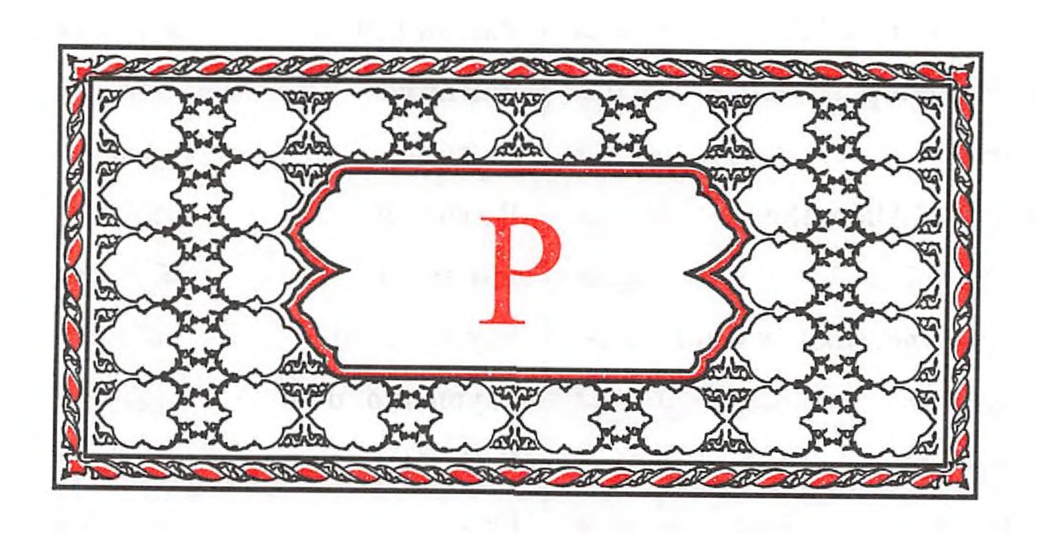
Overtransgress يطغى

Overwhelming Event, the الغاشية

Ozostomia خُلوف

Ownership مِلْكية

Ownership by cultivation مِلْكية بالإحياء



Pagan	وَثَني، مُشْرِك
Paganism	وَثنية، شِرْك
Pair	شَفْع
Palatable and sweet	عَذْبٌ فراتٌ
Palatalization	تحْنيك
Palatalize	يُحنِّك
Palm-leaf stalks	عُسُبٌ
Pan-islamism	عالمية الإسلام
Papal	بابوي
Parable	مَثَلٌ
Paradise	الجَنَّة، الفردوس
Paradise dwellers	أهلُ الجَنَّة
Paradise river	الكوثر
Pardon	يعفو، يصفح عن
Pardonable sins	صغائر الذُنوب
Pardoner, the	الغَفَّار، العفُو (الله)
Parentage	والديَّة
Parents	الوالدين
Parson	خوري
Part	جُزءٌ (من القرآن)
Partiality	تَحَيُّز، حَنَفٌ
Partisan	مُتَعَصِّب، مشايع
Partisanship	تعَصُّب، مُشايعة
Partisanship for Ahlu-Bait	التَّعَصُّب لأهلِ البيت
Partner	شريك

Partner with Allah شريكٌ مع الله
Partners to Allah شركاء لله
Partnership شِرْكٌ
Party فريق، حزب
Party of Allah, the حِزبُ الله
Party spirit عصبيَّة
Pass urine, stool or wind أَحْدَثَ
Pass wet يمسح على الجورب
Passer-by عابر سبيل
Passion عاطفة، هوى، شهوة
Pastime لهو
Paternal أبوي
Paternal aunt عمَّة
Paternal uncle عَمٌّ
Paternity أُبوَّة
Path of Allah, the سبيل الله
Path of rectitude سواء السَّبيل
Path of right سبيل الرَّشاد
Path to Bliss اليُسْرى
Path to Misery العسْرَى
Patience الصَّبر، المصابرة
Patient, the الصَّبور: الله
Patient, the الصَّابرون

Patient men الصَّابرون
Patient prayer صلاةُ المريض
Patriarch بطريرك
Patron وليٌّ، نصير
Patronage رِعاية، وِلاية
Pay zakat يؤدي الزَّكاة
Paying zakat إيتاء الزَّكاة
Payment of debt أداءُ الدَّين
P. B. U. H. عليه السَّلام
Peace سلام، سِلْم
Peace maker مُصْلِح
Peace be on you السَّلام عليكم
Peace be upon him (P.b.u.h) عليه السَّلام
Pebbles حَصَوات
Pecuniary penalty عقوبة ماليَّة
Penal laws قوانين العقوبات
Penalty عِقاب، عقوبة، عذاب
Penalty of burning fire عذابُ الحريق
Penalty of the burning fire عذاب الحريق
Penalty of the grave عذاب القبر
Penalty of the Hereafter عذاب الآخرة

Penalty of humiliation عذابُ الهونِ، عذاب الخزي

Penalty of the scorching fire عذاب الحريق

Penalty of the scorching wind عذابُ السَّموم

Penis and vagina القُبُل (الذكر من الرجل والفرج من المرأة)

Pentateuch, the التَّوراة (أسفار موسى الخمسة)

People of the Book أهلُ الكتاب

People of the House أهل البيت

People of the Grove أصحاب الأيكة

People of Lut قومُ لوط

People of opinion أهلُ الرَّأي

People of paradise أصحاب الجَنَّة، أهلُ الجَنَّة

People of the scripture أهلُ الكتاب

People of the two scriptures أهلُ الكتابين

People of Tubba' قومُ تُبَّع

People under protection أهلُ الذِّمَّة

People who have sacred scriptures أهلُ الكتاب

People who know Quran by heart حملة القرآن

People with reconciled heart المؤلفة قلوبهم

Perceive يشعر، يُدْرِك

Perceiving الوعي

Perdition تَبَارٌ، بوار

Perfect مُحْكَم

Perfect faith يقين

Perfection الكمال

Perfectly-Acquainted, the الخبير: الله

Perform ablution يتوضَّأ

Perform ablution perfectly يُسْبِغُ الوضوء

Perform one rakaa يُوتِر

Perform pilgrimage يؤدي الحجّ، يحج

Perform prayer يؤدي الصَّلاة، يصلي

Perform the rites of the minor pilgrimage يَعْتمر (يؤدي العمرة)

Perform Umra يعتمر (يؤدي العمرة)

Performance of prayer أداء الصّلاة

Perfume طِيْبٌ
Performing the Kaaba تَطْيِيب الكعبة
Perjure يحلف زوراً
Perjurer حالِفٌ زوراً، حانِث
Perjury oath يمين غموس، شهادة زور
Performance of marriage دوامُ الزَّواج
Permissible مُباحٌ، جائزٌ
Permissible actions المُباحات، الأعمال المباحة
Permission اسْتِئذان، إجازة، إباحة
Permit أحَلَّ
Permitted مُباح
Perpetrate يرتكب، يقترف
Perpetrate a crime يرتكب جريمة
Perpetration اقْتِراف
Perpetration of a sin مقارفة الإثم
Perpetual دائم
Perpetual punishment عذابٌ واصبٌ
Perpetual youths وِلْدانٌ مُخلَّدون
Persecution اضطهاد، فتنة
Perseverance الصَّبر

Persevere يَصْبر
Persia بلاد فارس
Person in ihram مُحْرِمٌ
Person in prayer الْمُصَلِّي
Persons involved in li'an مُتلاعِنون
Personal rights حق شخصي
Perspicuous Book, the الكتابُ المُبين
Perverse فاسِقٌ، منحرف
Pervert يُحرِّف
Perverted transgressor فاسِقٌ
Pessimism التَّطيُّر، التَّشاؤم
Pessimist مُتشائم، مُتَطيِّر
Peter بطرس
Pharaoh فِرعون
Pharaoh's people آل فِرعون
Phenomenalism (sect) الظَّاهرية
Phonetic rules of Quran recitation أحكام التَّجويد
Physical disability العاهة
Pick-pocketing نَشْلٌ
Piety تَقْوى، وَرَعٌ
Pig خنزير

Pilgrim حاجٌّ

Pilgrim garb ملابس الإحرام

Pilgrims' guide مُطوِّف

Pilgrimage حَجٌّ، حَجَّةٌ

Pilgrimage ceremonies مناسِكُ الحَجِّ

Piling up تكاثُر (في الأموال)

Pillar رُكْنٌ

Pillar of religion عمودُ الدِّين

Pillars of faith أركانُ الإيمان

Pillars of Islam أركانُ الإسلام

Pious تقي

Pious deed طاعة

Pithiness of speech جَوامعُ الكَلِم

Place of prayer مُصَلًّى

Places of worship أماكن العبادة

Play and amusement لَعِبٌ ولَهْوٌ

Plea حُجَّة

Pleasant place of Return حُسْنُ مآب

Pledge رَهْن، كفالة، عَهْد

Pledge in hand رِهانٌ مقبوضة

Pledge of allegiance بَيْعة

Plot يَمْكُر

Plotting مَكْرٌ

Political system نِظامٌ سياسي

Poll-tax جِزْية، خراج

Pollination الإبار

Pollinization التَّأبير

Polygamy تَعَدُّد الزَّوجات

Polytheism شِرْك، تَعَدُّد الآلهة

Polytheist مُشْرِكٌ

Poor فقير، مُعْسِرٌ

Poor, the الفقراء

Pope الباب

Pork لَحْمُ الخِنْزير

Portent آية، بيِّنَة، علامة

Portents of the Hour أشراطُ السَّاعة

Portents of the Day of Judgement أشراطُ السَّاعة

Positive law قانون وضعي

Possessed مجنون

Possessor of Greatness, the المُتَكبِّر: الله

Possessors of constancy أولو العزم

Possessors of determination أولو العزم

Post ميقات (في الحج)

Post-natal بعد الوِلادة

Post-natal bleeding دَمُ النفاس

Posterity of Jacob آل يعقوب

Postponer, the المؤخِّرُ: الله

Postponers, the (sect) المُرْجِئة

Post-sexual-intercourse state جَنَابة

Pour water أفاضَ الماء

Poverty فَقْرٌ

Power قوة، قدرة

Power of attorney وكالة، توكيل

Power of perception, the بصيرة

Powerful, the القادر، المُقْتَدِر: الله

Praise يَحْمد، حَمْدٌ

Praise be to Allah, Lord of all creation الحمد لله رب العالمين

Praise worthy الاستحباب

Praised station مَقَامٌ محمود

Praiseworthy, the الحميد: الله

Praising Allah تحميد

Pray on يصلي على

Prayer صلاة

Prayer at its appointed hour الصَّلاةُ لوقتها

Prayer by signs الصَّلاة بالإيماء

Prayer call أذان

Prayer carpet سجَّادة الصَّلاة

Prayer commencement افتتاح الصَّلاة

Prayer for divine guidance صلاةُ الاستخارة

Prayer for the Eclipse of the Moon and the Eclipse of the Sun صلاة الكسوف والخسوف

Prayer for rain صلاة الاستسقاء

Prayer leader إمامُ الصَّلاة، إمام

Prayer leadership إمامَةُ الصَّلاة

Prayer make-up قضاءُ الصّلاة

Prayer of invocation دعاءُ القنوت

Prayer niche المحراب

Prayer rug سجادة

Prayer shortening قَصْرُ الصَّلاة

Prayer unit رَكْعة

Prayer validity صِحَّةُ الصَّلاة

Prayer while sitting صلاةُ القاعد

Praying person الْمُصَلِّي

Praying place مُصَلّى

Preach يَعظ

Preacher واعظ

Preaching موعظة، وَعْظ
Precept مبدأ
Pre-dawn meal سحُور
Predestination القضاء والقدر
Pre-determinism (sect) الجَبريَّة
Pre-emption شُفْعة
Pre-emption claimant الشَّفيع
Pre-emption right حَقُّ الشُّفعة
Pre-emptor شافِعٌ (في الملكية)
Preference استْحسان (من مصادر التَّشريع)
Pregnancy حَمْلٌ
Pregnant حاملٌ
Pregnant women أُولاتُ الأحمال
Pre-islamic ما قبل الإسلام
Pre-islamic ignorance الجَّاهلية
Pre-islamic paganism age الجاهلية
Pre-islamic period عصر الجَاهلية
Pre-islamic time عصر الجَاهلية
Premeditated murder قَتْلٌ مع سبق الإصرار
Pre-requisite الشَّرْط اللازِم
Prepaid dower المُعَجَّل

Prescribe يقرر، يَفْرِض
Prescribed as Sunnah مَسْنون
Prescribed period العِدَّة
Prescribed punishments حدود
Prescribed shares of inheritance فرائِض
Present life, the الحياةُ الدُّنيا
Preserved Tablet, the اللّوحُ المحفوظ
Presumption of death افتراض الموت (للزَّوج المفقود)
Pretender مُتَكَلِّف
Preternatural خارق للعادة
Preternatural phenomena خوارِق
Prevent يمنع، يَعْضِل
Pride الكِبْر
Priests أحبار (لدى النَّصارى)
Principal رأس المال
Principles of Islam أُصول الإسلام، مبادئ الإسلام
Principles of Islamic jurisprudence أصول الفقه الإسلامي
Prisoner of war أسيرُ حرب
Prisoners of war أسْرى الحرب

Privacy خصوصيَّة

Private خاص، سري

Private endowment وَقْفٌ خاص

Private ownership مِلْكِيَّةٌ خاصَّة

Private parts of body السَّوءتان

Private talk نجوى

Privately and publicly سِرًّا وجهراً

Probation period العِدَّة

Proceeding at noon تَهْجِير

Proceeding from Arafat الإفاضة من جبل عرفات

Proclaim the Message بَلِّغَ الرِّسالة

Proclaim the time of prayer يؤَذِّن

Profanation تدنيس المقدَّسات

Profanity انتهاك الحُرمات

Profess يُدين (بكذا)

Profess Islam يُدين بالإسلام

Profession of Muslim faith التَّشَهُّد (النطق بالشَّهادتين)

Profit or harm نَفْعاً أو ضَرّاً

Progeny ذُرِّيَّة

Prohibit يُحرِّم، يَنْهى

Prohibit what is prohibited يُحرِّمُ الحرام

Prohibited حَرَامٌ، مُحَرَّمٌ

Prohibited food طعام مُحَرَّم

Prohibited marriages زيجات مُحَرَّمة

Prohibited month, the الشَّهر الحرام

Prohibited things مُحَرَّماتٌ، محارم

Prohibition of evasive legal devices سَدُّ الذَّرائع

Prohibitions نواهي، مُحَرَّمات

Prolong prayer يُطوِّل الصَّلاة

Prolonging prayer تطويلُ الصَّلاة

Prolonging reading مَدُّ القراءة

Promise of marriage وعدٌ بالزَّواج

Promised day, the اليومُ الموعود

Prompt dower صَدَاقٌ مُعَجَّلٌ، مَهْرٌ مُعَجَّلٌ

Pronounce His Name over it يذكر اسمَ الله عليه

Pronouncement of divorce النُّطق بالطَّلاق

Proof بَيِّنة

Prop of Islam رُكْنُ الإسلام

Propagate greetings يُفشي السَّلام

Propagation نَشْر، ترويج

Propagation of greetings إفْشاءُ السَّلام

Propagation of Islam نَشْرُ الإسلام، الدَّعوة إلى الإسلام

Proper dower مَهْرُ المِثل

Property مال

Prophecy النُّبُوَّة

Prophet نبيٌّ

Prophethood نُبُوَّةٌ

Prophetic نبوي

Prophetic biography السِّيرة النبوية

Prophetic tradition حديث نبوي

Prophet's family آل النَّبي

Prophet's migration, the هِجْرَةُ الرَّسول

Prophet's mosque, the المسجد النَّبوي

Prophet's practice, the فِعل النَّبي

Prophet's saying, the قولُ النَّبي

Prophet's scribe, the كاتبُ النَّبي

Prophet's silent approval, the تقرير الرَّسول

Prophet's suckling, the رَضَاعةُ النَّبي

Proposal عَرْض، اقتراح

Proposal of marriage خِطبة

Propped-up pieces of timber خُشُبٌ مُسَنَّدَة

Prosperous, the المُفلحون

Prostitution دَعَارة

Prostrate سَاجدٌ

Prostrate himself سَجَدَ

Prostrate one-self to Allah خرَّ لله ساجداً

Prostrater ساجدٌ

Prostrating, the السَّاجدون

Prostration of forgetfulness سُجودُ السَّهو

Prostration of recitation سجود التِّلاوة

Prostration of thanks-giving سَجْدَةُ التِّلاوة

Prostration position وَضْعُ السُّجود

Protected non-Muslim ذِمِّيٌّ

Protected subject ذِمِّيٌّ

Protection of intellect حِمايةُ العَقْل

Protection of life حِمايةُ الحياة

Protection of offspring حِمايةُ النَّسْل

Protection of property حِمايةُ المِلْكية

Protection of religion حماية الدِّين

Protector وليٌّ، حافظٌ

Protector, the الحفيظ، الحافظ، الوليّ (الله)

Protectors أولياء

Protestant بروتستانتي

Protestantism المذهب البروتستانتي

Proud متكبر

Prove the truth أحقّ الحقّ

Provide sustenance يرزق

Providence العناية الإلهية

Provider, the الرَّازِق: الله

Providing pilgrims with water سِقايةُ الحجيج

Provision رِزْق

Provisional maintenance نَفَقةٌ مُؤقَّتة

Psalms, the الزَّبور

Pseudo Messiah الدَّجَّال، المسيحُ الدَّجَّال

Puberty بُلوغ، احتلام

Pubic متعلق بالعانة

Public endowment وَقْفٌ عامٌّ

Public interests المصالح المُرْسَلة

(من مصادر التَّشريع)

Public morals الأخلاق العامة

Public property مُشاع

Public sale بيع المزايدة

Public treasury بيت المال

Publicity of marriage إعلانُ الزَّواج

Publicly جِهاراً، علانية

Publicly-owned land الأرض المشاع

Pudenda العورة، الفرج

Pudendum عورة المرأة (الأعضاء التَّناسلية)

Puerperium نِفاسٌ

Pulpit مِنْبَرٌ

Pungent tree شجرة الزَّقّوم

Punishment عقوبة

Punishment in the grave عذابُ القبر

Punishments عقوبات

Pure طيِّبٌ، طاهر

Pure companion أزواجٌ مُطَهَّرة

Pure and clean, the المُتَطَهِّرون

Pure men الطَّيبون

Pure woman الطَّيِّبات

Purification طهارة، تطهير

Purification bath غُسْلُ الجَنابة

Purification by stone الاستجمار

Purification with earth تَيَمُّم

Purification with sand تَيَمُّم

Purified مُطَهَّر، مُخْلَص

Purified, the المُطَهَّرون

Purify يُطَهِّر

Purify oneself تَزَكَّى، تَطَهَّرَ

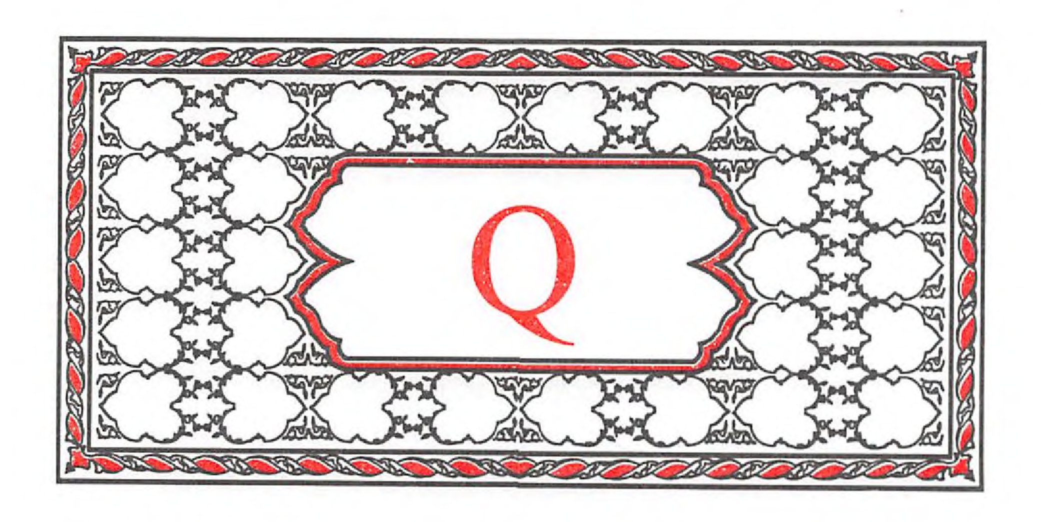
Purity طُهْر، طهارة

Put on perfume تَطَيَّبَ

Put one's trust in God يتوكل على الله

Put scent on oneself تطَيَّبَ

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Qabil قابيل

Qadi القاضي

Qarun قارون

Qibla القِبْلة

Qirat قِيراط

Quails السَّلوى

Quake, the الرَّجفة

Quaker, the الرَّاجِفة

Qualification كفاءة

Qualified كفؤ

Qualified oath اليمين المقيَّدة بوقت

Quarter رُبْعٌ (من القرآن)

Quasi-deliberate شِبْهُ العَمْد

Quasi-deliberate murder قَتْلٌ شِبْهُ عَمْدٍ

Quasi-public endowment وَقْفٌ شِبْهُ عام

Quraish قريش

Quran, the القرآن

Quranic قرآني

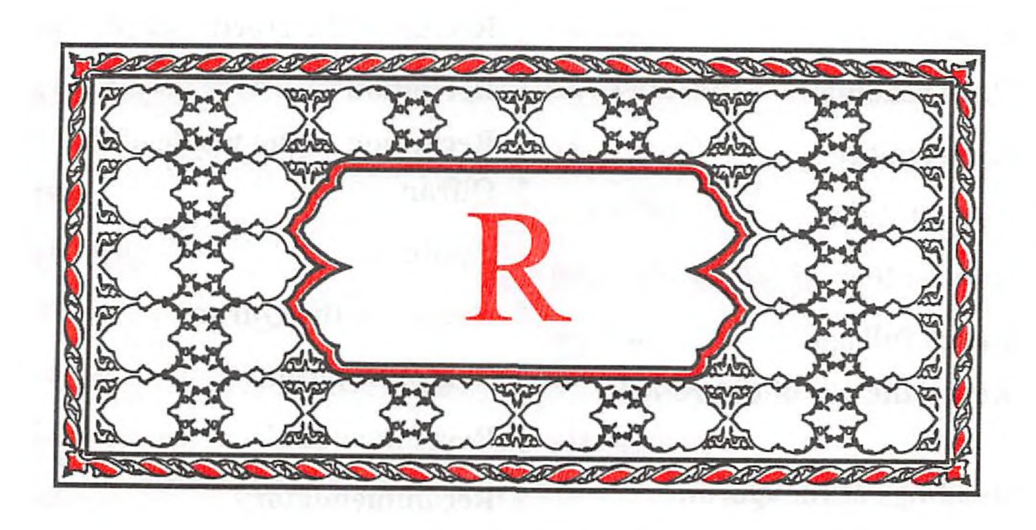
Quranic exegesis تفسير القرآن الكريم

Quranic heirs ذوو الفرائض، أصحاب الفرائض

Quranic recitation over patient رُقْيَةٌ

Quranic teachings تعاليم القرآن

Quranic text النَّصُ القرآني



English	Arabic
Rabbi	حَبْر، حاخام
Rage	غَيْظ
Raiment	لِباس
Raiment of righteousness	لِباسُ التَّقوى
Rain-invoking prayer	صلاة الاستسقاء
Raise (the voice)	الجهد
Raise up	يبعث: بعد الموت
Raise up the price	النَّجش
Raised-high thrones	فُرُشٌ مرفوعة
Raised up	مبعوث (بعد الموت)
Rajab	شهر رجب
Rajab pagan sacrifice	عتيرة
Rakaa	رَكْعَة
Ram	كبش
Ramadan	رمضان
Ramadan optional night prayer	صلاة التَّراويح
Rancour	حِقْدٌ، غِلٌّ
Rancour amongst Muslims	فسادُ ذات البين
Ransom	فِداء، فِدْية، يفتدي
Ransom of slaves	تحرير الرِّقاب
Ransom oneself	يفتدي نفسه
Ransoming	افتداء

Rapacious (beast) جارح

Rape اغتصاب

Rare reading القراءة الشَّاذة

Rare tradition حديث عزيز

Rate of Zakat نسبة الزَّكاة

Raw leather إهاب (جلد غير مدبوغ)

Reach full age بَلَغَ أشُدَّهُ

Reach the age of discretion يبلغ سن التكليف

Readings of the Quran قراءات القرآن

Ready sentinel رقيب عتيدٌ

Ready with oaths حَلاَّف

Realm of Islam حظيرة الإسلام

Rebellion تَمَرُّد

Rebellious عصيٌّ، فاسِقٌ

Rebellious, the الفاسق

Rebellious people المَارِقون

Rebellious wife امرأة ناشِز

Rebutable presumption قرينة غير قاطعة

Recalcitrant wife امرأة ناشِز

Recantation اعلان التَّوبة، اسْتتابة

Reciprocal harming ضِرارٌ

Reciprocity of treatment المُعاملة بالمثل

Recital of the creed نُطقُ الشَّهادتين

Recitation ترتيل، تلاوة

Recitation of the whole of the Quran ختْمة

Recite يتلو، يرتِّل

Reciter of the Quran قارئ

Recognized right حَقٌّ معلومٌ

Recommendable مُسْتَحب

Recommendatory مَطلوبٌ

Recommended مُسْتَحب، مندوب

Recompensation الاستعاضة

Recompense جَزاءٌ، يجازي

Recompenser مُثيبٌ، مُكافِئٌ

Reconcile يوفق، يصلح (بين المتخاصمين)

Reconciled, the المؤلَّفة قلوبهم

Reconciliation إصلاح، مُصالحة، صُلح

Reckoner, the الحسيب: الله

Record, the الكتاب

Record of the Righteous, the كتابُ الأبرار

Record of the wicked, the كتابُ الفجَّار

Recruited troops جُنُودٌ مُجَنَّدة

Rectitude استقامة

Redeem (oneself from sth.) يفتدي (نفسه من كذا)

Redemption خُلْعَة، خُلْعٌ، فدية

Redress يُنصِف

Redress grievances يمنعُ الظُّلم

Reflection تَدَبُّر، تأمُّل

Reformer مُجَدِّد، مُصْلِح

Refrain يمتنع، ينتهي

Refrain from evil-doing إمْسَاكٌ عن الشَّرِّ

Refrain from harming others يكفُ الأذى عن الآخرين

Refuge ملجأ، ملاذ

Registration of marriage تسجيلُ الزَّواج

Regular charity زكاة

Regular-charity officials العاملون عليها (الزكاة)

Regulations أحكام، قواعد، ضوابط

Rehabilitation ردُّ الاعتبار

Rehearse يتلو

Reject faith يكفر

Reject Allah's signs يُكَذِّب بآيات الله

Rejected مردود

Rejected Hadith حديث مردود

Rejected satan, the الشَّيطان الرَّجيم

Rejecter كافر

Rejecter of faith كافِرٌ

Relate يروي

Relation قرابة، عصبة

Relations on father's side التَّعَصيب

Relationship by marriage مُصاهرة

Relationship of paternal uncle العمومة

Relatives أرحامٌ، أولو الأرحام

Release her يُسرحها

Relent يَلِينُ، يَرِقُّ

Relenting, the التَّواب (الله)

Reliable person الثِّقة

Relief يُسْرٌ

Relieve يُخَفِّف، يُفْرِح

Religion دِيْن، مِلَّة

Religion is sincerity الدِّين النَّصيحة

Religion of nature دِيْنُ الفطرة

Religion of truth, the دينُ الحقِّ

Religiosity تديُّنٌ، وَرَعٌ

Religious ديني، مُتَدَيِّن

Religious ceremony شعيرة

Religious court محكمة شرعية

Religious duty فريضة، فَرْض

Religious endowment وَقف

Religious expiation كَفَّارة

Religious jurisconsult المفتي

Religious knowledge العِلمُ الشَّرعي

Religious minority أقلية دينية

Religious obligations واجبات دينية

Religious observances عبادات

Religious rituals شعائِر دينية

Religious sect نِحْلَة

Religious school of thought مذهب

Religious values قِيَمٌ دينية

Religious verdict فتوى شرعية

Religious woman ذاتُ الدِّين

Religiousness تَدَيُّن

Relish يذوق

Relish the flavour of Iman يذوق حلاوة الإيمان

Remainder سؤر

Remaining with ablution طُهورٌ

Remarriage رجعة

Remarriage with one's divorced wife يرجع إلى الزَّوجة المطلقة

Remembrance ذِكْرٌ

Remembrance of Allah ذِكْرُ الله

Reminder مُذَكِّرٌ

Reminder of one's own generosity مَنَّان

Reminder to the mindful ذِكْرى الذَّاكرين

Reminding of one's own charity مَنٌّ

Remission عَفو

Remit يعفو

Remorse إنابة، تأنيب الضَّمير

Render يُقَدِّم، يُسدي

Render good for evil يقابل الإساءة بالإحسان

Render help يسدي معونة

Render thanks to Allah يُقدِّمُ الشُّكر لله

Renounce يزهد في، يهجر، يترك

Renounce one's faith يزهد عن دينه

Renounce pleasure in worldly things يزهدُ في الدُّنيا

Renting كِرَاءٌ

Repaying debts قضاءُ الدَّين

Repeated Quake, the الرَّادفة

Repent يتوب

Repent to Allah يتوب إلى الله

Repentance توبة

Repenter تائبٌ

Report يروي

Reporter راوٍ

Reporter of a hadith راوي الحديث

Reprehensibility كَرَاهة

Reprehensible مكروه

Repress يكظم

Repress anger يكظم الغيظ

Reprobate فاسق

Reproducer, the المُعيد: الله

Repudiated Hadith حديث مردود

Repudiation طَلْقة

Repulse يُنَفِّر

Repulse the orphan يَدُعُّ اليتيم

Request for a formal legal opinion استفتاء

Request of protection الاستئمان

Residence مَسْكن، سُكنى

Responsibility مسؤولية، ذمَّة

Responsible مسؤول، مُكلَّف

Restrain يضبط، يكظم

Restrain one's anger يكظم الغيظ

Restrain your tongue! أمْسك عليك لسانك

Restriction تقييد المطلق

Resurrect يبعث

Resurrecter, the الباعث: الله

Resurrection البعث، النُّشور

Resurrection after death البعث بعد الموت

Retaliation قِصاصٌ، جزاءٌ

Retaliation penalty عقوبة القِصاص

Retiring into a mosque for devotion اعتكاف

Retribution الحساب (في الآخرة)، انتقام

Retrospective effect أثَرٌ رجعي

Return, the الرُّجعى

Return to one's wife after divorced المُراجَعَة
Return gift هِبَةُ العِوَض
Return greetings يردُّ السَّلام، رَدُّ السَّلام
Return-stipulated gift هبَةٌ بشرط العوَض
Reveal يوحي، يعلن
Reveal and conceal يُبدي ويكتم
Revealed مُنَزَّلٌ
Revealed Books, the الكُتُبُ السَّماوية
Revealed it in portions نَزَّلَهُ مُنَجَّماً
Revelation تنزيل، وحي
Revenge انتقام
Reversal of sale إقالة العقد
Revert from يرتدُّ عن
Revert to disbelief يعود إلى الكفر
Reverter مُرْتَدٌّ، مفارقٌ لدينه
Reverting to Sunnah إحياء السُّنَّة
Revocable divorce طلاقٌ راجع، طَلْقَةٌ راجعةٌ
Revocation of divorce رجوعٌ عن الطَّلاق
Revoke repudiation اسْتَرْجَعَ الطَّلْقة

Reward أجْرٌ، جزاءٌ، مثوبة
Reward for good جزاءُ الإحسان
Reward of the Hereafter أجرُ الآخرة
Rib ضِلْعٌ
Ribs التَّرائب
Rich, the الغنيُّ: الله
rich, the الأغنياء
Right conduct تقوى، برٌّ
Right-doer مُحْسِنٌ
Right of drink حقُّ الشُّرب
Right of guardianship حقُّ الوِلاية
Right of ownership حَقُّ التَّملُّك
Right of passage حقُّ المرور
Right path الصِّراط المستقيم
Right-Straight Religion, the دينُ القيِّمة
Righteous تقيٌّ، صالحٌ
Righteous, the المُتَّقون، الأبرار، الصَّالحون
Righteous deed عَمَلٌ صالحٌ
Righteous deeds الصَّالحات (من الأعمال)
Righteous guidance هَدْيٌ، صالِحٌ

Righteous man إنسانٌ صالِحٌ

Righteous servants عبادٌ صالحون

Righteousness تقوى، بِرٌّ

Rights حقوق

Rights of inheritance حقوقُ الميراث

Rightly-guided, the المهتدون

Rightly-guided caliphs, the الخُلفاءُ الرَّاشدون

Rinse one's month يتمضمض

Rite مَنْسَكٌ، شعيرة

Rites مناسك، شعائر

Robbery قَطْعُ الطّريق، حرابة

Ritual منسك، شعيرة

Rituals مناسك، شعائر

Ritual impurity الجنابة

Ritual purification with dust التَّيَمُّم

Rocky Tract, the الحِجْر

Rotten رميم

Row completion إتمام الصَّف (في الصلاة)

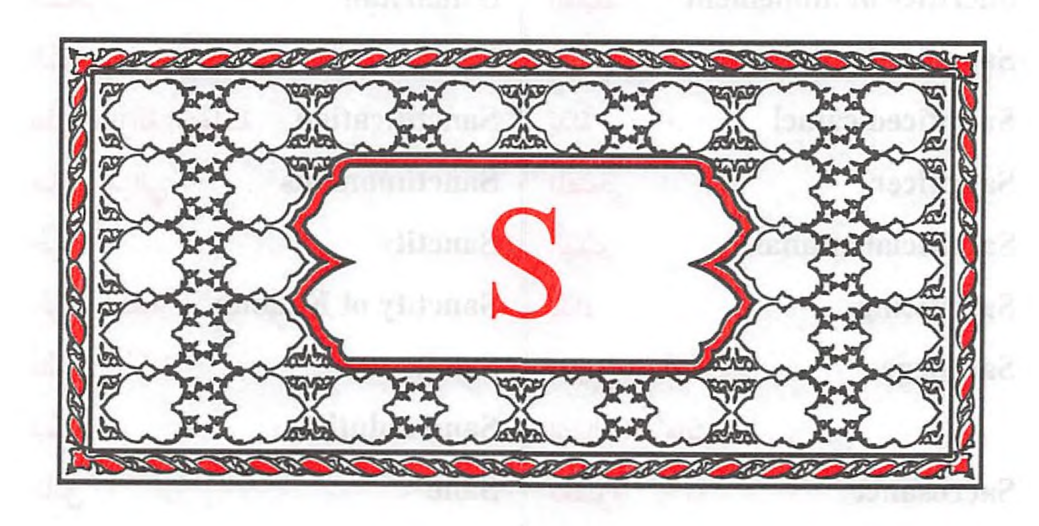
Ruler حاكم

Running place, the المَسْعى (بين الصَّفا والمروة)

Rush in search of refuge in Allah يجأر

Rushing impetuously down Arafat الدَّفع من جبل عرفات

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Saba'	سَبأ
Sabbath	السَّبت (عند اليهود)، الأحد (عند النصارى)
Sabian	صابئ
Sabians	الصَّابئون
Sacred	حَرامٌ، مُقدَّسٌ، قدسي
Sacred Books, the	الزُّبر
Sacred boundary of Al-Madinah	حَرَمُ المدينة
Sacred boundary of Mecca	حَرَمُ مكة
Sacred hadith	حديث قدسي
Sacred House, the	البيتُ الحرام
Sacred law	شريعة
Sacred Month, the	الشَّهْرُ الحرام
Sacred Monument, the	المشعر الحرام
Sacred Mosque, the	المسجد الحرام
Sacred-Mosque maintenance, the	عمارة المسجد الحرام
Sacred oath	يمين مُغَلَّظة
Sacred Valley, the	الوادي المقدَّس
Sacredness	قدْسيَّة، حُرْمة
Sacrifice	أُضحية، ضَحَّى
Sacrifice meat	أُضحية
Sacrifice stones	نُصُبٌ

Sacrifice of atonement العقيقة
Sacrificed animal الْهَدْي
Sacrificed camel بَدَنة
Sacrificer المُضَحِّي
Sacrificial animal الْهَدْي
Sacrificing فِدَاء
Sacrilege تدنيس المقدّسات، انتهاك الحُرُمات
Sacrosanct معصوم
Safa (mountain) الصَّفا
Safeguard يصون، يحفظ
Safeguard the commandments of Allah احفظ الله!
Saffron زعْفران
Sale بيع
Sale at a profit بيعُ المُقايضة
Sale of pre-mature vegetable بيع المخاضرة
Salih صالح (عليه السلام)
Salih's she-camel ناقةُ صالح
Salsabil سلسبيل
Salt and bitter مِلْحٌ أُجاج
Salutation تحية
Salvation خلاص، نجاة

Samaritan السَّامري
Samirra السَّامرة
Sanctification تطهير، إزالة النّجاسة
Sanctimonious منافق، مُرائي
Sanctity حُرْمة
Sanctity of Kaabah حُرْمة الكعبة
Sanctuary قُدْسية، حُرْمة
Sand ablution تَيَمُّم
Sane عاقل
Sariya سَرِيَّة
Satan إبليس، الشَّيطان
Satan's handiwork عَمَلُ الشَّيطان
Satan's party حِزْبُ الشَّيطان
Saul طالوت
Say amen أمَّنَ
Say Allah is Greater كَبَّرَ
Say in the name of Allah, the Compassionate the Merciful بَسْمَلَ
Saying Allah is greater تَكْبير
Saying aloud جَهْرٌ
Saying amen تأمين
Saying come to prayer الحَيْعَلة
Saying praise be to Allah الحَمْدلة

Saying thank Allah تحميد

Scandal فاحشة، فضيحة

Scandal-monger هُمَزَة

Scattered dust هباءً منبثاً

Scattered locusts جرادٌ مُنْتَشِرٌ

Scattered moths فراشٌ مبثوث

Scent طِيْب

Scent for embalming الحنوط

Schism شِقاق

Scholar of religion فقيه، عالِم الدِّين

School مذهب فكري، مدرسة

School of religious law مذهب

Science of interpretation عِلْمُ التَّفسير

Science of the law عِلْمُ الفقه

Science of religion العِلْمُ الدِّيني

Science of the Traditions علم الحديث

Scorching Fire, the سَقَرٌ

Scourging جَلْدٌ

Scriptuary كتابي

Scriptural كتابي

Scripture, the الكتاب

Scroll, the الصُّحف

Sea game صيدُ البحر

Seal his heart طبعَ على قلبه

Seal of Messengers, the خاتم المرسلين (محمد صلى الله عليه وسلم)

Seal of prophecy ختامُ النُّبوة

Seal of prophethood, the خاتِمُ النُّبُوَّة

Seal of prophets, the خاتِمُ النَّبيين

Seamless غَيْرُ مخيط

Seats of dignity أرائك

Secede يخرج عن (فئة دينية)، ينشق

Seceders, the الخوارج

Seclusion خلوة، اعتكاف

Seclusion at mosque اعتكاف

Second Blowing, the الرَّادفة

Second call, the الأذان الثاني، إقامة الصَّلاة

Second Creation, the النَّشأة الأخرى

Second degree injury brining blood الدَّامية

Second descent نَزْلَةً أُخرى

Second of two, the ثاني اثنين

Secret call دعوة سِرِّيَّة

Secret charity صدقةُ السِّرِّ

Secret consultation نجوى

Secret hatred الغِلّ

Secret meaning of the Quran أسرار القرآن

Secret talk مناجاة

Secretly and openly سِرًّا وعلانية

Secrets of hearts ذاتُ الصُّدور

Sect طائفة

Sectarian طائفي

Sectarianism طائفية

Secular دنيوي

Secularism علمانية، دنيوية

Secular law قانون وضعي

Secure sanctuary حَرَمٌ آمنٌ

Secure soul نَفْسٌ مطمئنّة

Sedentary-dwellers مكان المَدَر (القرى والمدن)

Sedition فتنة

Seduce يُغوي، يفتن

Seduction غواية، إغواء

See evil omen in things يتطير

Seeds الحَرْث

Seeing, the البصير: الله

Seek Allah's pleasure يبتغي وجه الله

Seek clothing of Allah استكسى الله

Seek food of Allah استطعم الله

Seek forgiveness استغفر

Seek Allah's help استعانَ بالله

Seek Allah's protection استعاذ بالله

Seek Guidance of Allah استهدى الله

Seek the help of Allah يستعين بالله

Seek refuge with Allah استعان بالله، تَعوَّذ بالله

Seek to tempt sb. يراود

Seek sb.'s advice يستنصح

Seen and unseen bounties نِعَمٌ ظاهرة وباطنة

Self-conceited ثاني عِطْفِه

Self-contentment غنى النَّفس

Self-defence الدِّفاع عن النَّفس

Self-discipline تهذيب النَّفس، ضبط النَّفس

Self-reproaching soul النَّفسُ اللوّامة

Self-restraint ضَبْطُ النَّفْس

Self-Subsisting القَيُّوم: الله

Self-Sufficient, the الغنيّ: الله

Semen ejaculation قَذْفُ المني

Seminal emission استمناء

Temptation فتنة، إغواء

Send greetings to يقرؤه السَّلام

Sense of honor غَيْرَةٌ

Sent-Down Message, the التَّنزيل

Sentence قضاء، حكم القاضي

Separate prayer صلاة الوِتْر

Separation فَصْل

Separation between the spouses التَّفريق بين الزَّوجين

Sermon خطبة، موعظة

Sermonization الوَعْظ

Set an example يضربُ مثلاً

Set things aright يُقَوِّم، يصلح

Set up equals to rank with Allah يَجْعَلُ لله أنداداً

Seven earths سَبْعُ أرضين

Seven firmaments, the السَّموات السَّبع

Seven reading, the القراءات السَّبع

Severe poverty بأساء

Severe punishment عذابٌ أليم

Severer of kinship bonds قاطع الرَّحم

Sewn clothes المخيط

Sexual intercourse جماع، رَفَثٌ

Shafi'i school المذهب الشَّافعي

Shaking hands مصافحة

Shame خِزيٌ

Shameful act الفحشاء

Shameful deed فحشاء، فاحشة

Shameful sin فاحشة، ذنب قبيح

Share-cropping مُزارعة

Shareholder مُساهِم

Shares in estate الفرائض

Shares of inheritance حِصَصُ الميراث

She-camel ناقة

She-thief سارِقة

Sheep killed with the horns النَّطيحة

Sheep zakat زكاة الغنم

Sheet worn below the waist إزار

Shed يهرق، يسفك

Shed blood سفك الدِّماء

Shed tears يذرف الدُّموع

Shield مِجَنٌّ

Shiism المذهب الشِّيعي

Shiite شيعي

Shiites شيعة

Ships جواري، سُفن

Short rich expressions جَوامِعُ الكَلِمِ

Shorten prayer يقصر الصّلاة

Shortening of prayer قَصْرُ الصَّلاة

Shouting of pilgrims to raise one's voice الإهلال

Show hospitality to one's guest يكرم ضيفه

Shroud كَفَنٌ، يُكَفِّن

Shu'aib شُعيب (عليه السلام)

Shyness حياء

Siesta قيلولة

Sign آية، معجزة، علامة، أَمَارَة

Signs of Allah آياتُ الله

Signs of the Hour أشراط السَّاعة، إمارات السَّاعة

Signs of prophethood, the علاماتُ النُّبوة

Signal triumph نَصْرٌ مُبين

Silk cloth ديباجٌ

Silver vessels آنيةُ الفضة

Simple loan العارية

Simulated sale البيعُ الصُّوري (بيع التَّلجئة)

Sin إثم، ذنب، مأثم، خطيئة

Sincere, the الصِّدِّيقون

Sincere repentence توبةٌ نصوحٌ

Sincerity إخلاص

Sincerity in worship الإخلاص في العبادة

Sinful أثيم، آثِمٌ، فاسق

Sinful, the الآثمون

Sinful deeds المعاصي، الخطايا، الذنوب

Single cry, a زجْرَةٌ واحدةٌ

Single ritual إفراد (حجٌّ أو عُمرة)

Sinlessness تَنزُّهٌ عن الإثم

Sinner المُذنب، العاصي

Sinners مُذنبون، أهل المعاصي

Sinning فُسوقٌ، ارتكابُ الآثام

Circumcision خِتان

Sitting قعودٌ في الصّلاة

Sitting position وَضْعُ الصلاة

Six Reliable collections, the الصِّحاح السِّتَّة

Slander بُهتان، إفك

يقذف المحصنات

Slander chaste women يقذف المحصنات

Slanderer قاذفُ المحصنات، هَمَّاز

Slanderer and backbiter هُمزة لُمَزَة

Slandering قَذْفُ المحصنات

Slanderous افترائي

Slanderous fabrication محض افتراء

Slaughter يذبح، يَنْحَر

Slaughtered animal ذبيحة

Slaughtering ذَبحٌ، نَحْرٌ

Slaughtering place مَنْحَرٌ

Slave مملوك، عبد، رقبة

Slave who has a contract of manumission المُكاتَبْ

Slave who has been freed at the death of the master المُدَبَّر

Slave girl جارية

Slave woman أَمَةٌ

Slave woman who has a child by her master المُسْتولَدة

Slavery رِقٌّ، عبودية

Slit-ear she-camel بحيرة

Slow recitation of the Quran ترتيلُ القرآن

Slumber سِنَة، نعاس

Small action الحدثُ الأصغر

Small chunk of meat المُضغة

Smallest Jamra, the الجمرة الصُّغرى

Sneezer عاطس

Sneezing عُطاس

Social justice عدالة اجتماعية

Social life الحياة الاجتماعية

Social system نظام اجتماعي

Sodomite لُوطي

Sodomy لِواط

Solar eclipse الكسوف

Sole heir وارِثٌ وحيد

Sole legatee وارِثٌ وحيد

Solomon سُليمان

Somebody narrated to us حَدَّثنا فلان

Son of Mary, the ابنُ مريم

Son's daughter ابنةُ الإبن

Soothsayer كاهِن، عرَّاف
Soothsaying كهانة
Sorcerer ساحِرٌ
Sorcery سِحْرٌ، جِبْتٌ
Soul الرُّوح، النَّفس
Soul-Creator, the البارئ: الله
Soul transmigration تناسُخ الأرواح
Sound صحيح
Sound chain of authority إسنادٌ صحيح
Sound Hadith حديث صحيح
Sounding clay صلصال
Source of Peace, the السَّلام: الله
Sources of legislation مصادر التَّشريع
Sovereign, the المَلِكُ: الله
Sovereignty مُلْك، ملكوت
Sovereignty of the heavens and the earth ملكوت السَّموات والأرض
Sovereignty of law سيادة القانون
Speak in private أسَرَّ
Speaker of bad words فاحِشٌ
Specialist in Fiqh المُتفقِّه
Specified dower مَهْرٌ مُسَمَّى
Speculation مضاربة
Speculator مُضارِب
Speech كلام، حديث، خطبة
Speed victory فتحٌ قريبٌ
Spendthrift مُبَذِّرٌ، مُسرِف، السَّفيه
Sperm نُطْفة
Sperm atorrhea المذي
Sperm-drop نُطْفة
Spirit, the الرُّوح
Spirit of Allah, the رُوحُ اللهِ
Spiritual روحاني، روحي
Spiritual bond رِباطٌ روحيٌّ
Spiritual guide مُرشد ديني
Spiritual system نظامٌ روحيٌّ
Spiritual values قِيَمٌ رُوحيَّة
Splint جبيرة
Splitting of nature خَرْقُ العادة
Spoil يُفْسِد
Spoils غنيمة
Spouse زوج، زوجة
Spouses, the two الزَّوجان (الزّوج والزّوجة)
Spread corruption ينشر الفساد

Spread-out carpets زرابيُ مبثوثة

Spy يتجسس

Spying تَجَسُّس

Squandering تبذير

Stages أطوار

Stagnant water ماءٌ دائِمٌ

Stallion-camel حام

Stance of Abraham مقامُ إبراهيم

Standing قائمٌ، قيامٌ (في الصّلاة)

Standing on Arafat الوقوف بعرفة

Standing position وَضْعُ القيام في الصّلاة

Standing-up, the القائمون (في الصّلاة)

Start from the right side يَتَيَمَّنُ

Starting from the right side تَيَمُّنٌ

State of consecration الإحرام

Stated times of prayer مواقيتُ الصّلاة

Station of Abraham, the مقامُ إبراهيم

Status مكانة، منزلة

Status of woman in Islam مكانة المرأة في الإسلام

Steadfast, the الصَّابرون (في الجهاد)

Stealing from the war booty before its distribution الغُلول

Step-child ربيب (ابن الزَّوج أو الزَّوجة)

Step-daughter ابنةُ الزّوجة أو الزّوج، ربيبة

Sterility عُقْمٌ (عدم الإنجاب)

Stern and severe angels ملائكةٌ غِلاظٌ شِداد

Sticky clay طِينٌ لازِبٌ

Stipulate يشترط

Stipulations of the marriage contract شروطُ عَقْدِ الزَّواج

Stone يرجم

Stoned, the المَرْجومون

Stone dedication الأنصاب

Stone to death يرجم حتى الموت

Stoning رَجْمٌ

Stoning to death رَجْمٌ حتّى الموت

Stony tornado حاصِبٌ

Stool براز، غائط

Stool and urine ducts السَّبيلان

Stories of the unseen أنباءُ الغيب

Straightforwardness استِقامة

Straight path, the الصِّراطُ المستقيم

Straight way, the الصِّراط المستقيم

Straighten the row يُسوي الصَّف (في الصلاة)

Straightening rows تسويةُ الصُّفوف في الصَّلاة

Straitener, the القابِضُ: الله

Strangled animal المُنْخَنِقة

Stray ضَلَّ

Stray from Allah's path يضل عن سبيل الله

Straying, the الضَّالُّون، الغاوون

Strict in punishment شديدُ العِقاب

Strict pudenda العورة المُغلَّظة

Strife against self جِهادُ النَّفس

Strife in Allah's cause جهادٌ في سبيل الله

Stripe جَلْدَةٌ

Strive يجاهد

Strive for يسعى إلى

Strive for Allah's sake يجاهدُ في سبيل الله

Strive with one's person يجاهد بنفسه

Strive with one's wealth يجاهدُ بماله

Strong, the القويُّ، المتين (الله)

Strong Hadith حديث عزيز

Strong oath يمينٌ مغلَّظة

Strongest hand-hold, the العُروة الوُثقى

Stunning calamity, the القارعة

Stupor of death سكرةُ الموت

Stupors of death سَكَراتُ الموت

Subduer, the القَهَّار: الله

Subjects الرَّعية

Sublime رفيع، سامٍ

Sublime morals خَلْقٌ عظيم

Submission الاستسلام، التَّسليم

Submissiveness خُشوعٌ، خضوع

Submit himself to Allah يُسْلِم نفسه لله

Submitter مُسْلِمٌ، خاضِعٌ

Subnarrator راوٍ غيرُ مباشر

Sub-part حِزْبٌ (من القرآن الكريم)

Successful, the الفائزون، المفلحون

Successors of the companions التَّابعون

Suckle تُرْضِع

Suckling period فَتْرَةُ الرَّضاعة

Sudden death موتُ البَغْتة

Sufficiency duty فَرْضُ كِفاية

Sufficient is Allah for me حسبي الله

Sufi orders طُرُقٌ صوفية

Sufism الصُّوفية

Suicide انتحار

Sun decline زوال

Sunna, the السُّنَّة

Sunna prayer صلاةٌ مسنونة

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Sunset prayer صلاةُ المغرب

Supererogation التَّنَفُّل

Supererogatory acts نوافل

Supererogatory deeds نوافل

Suppliant داعٍ، مُتَضرِّعٌ

Supplicate يتضرع، يبتهل

Supplication تَضرُّع، دعاء، ابتهال

Supplication of the oppressed دعوة المظلوم

Supporter أنصاري (من الأنصار)

Supporters, the الأنصار

Supreme, the العظيم، العلي، المتكبر (الله)

Supreme achievement الفوزُ العظيم

Supreme Creator, the الخلَّاق: الله

Supreme Deity اللهُ تعالى

Supreme felicity الفوزُ العظيم

Supreme Power, the الجبَّار: الله

Supreme Throne, the العرشُ العظيم

Sure Reality, the الحاقَّة

Surrender يستسلم

Suspected of irreligion مجروح

Suspected Hadith حديث معلَّق

Suspension of divorce تعليقُ الطّلاق

Suspicion سُوءُ الظَّن، شبهة

Suspicion of practice شبهة الفعل

Suspicious مريب، مثير للشّك

Suspicious things شُبُهات

Sustain يرزق

Sustainer, the الرَّزَّاق: الله

Sustenance رِزقٌ، قوتٌ

Swear allegiance يبايع

Swear by Allah يحلف بالله

Swear falsely يحلف كذباً

Swear to يحلف بـ

Swearer حلّاف

Sweet-smelling plants الرَّيحان

Sweet water ماءٌ فراتٌ

Swell one's cheek يُصعِّر خدَّهُ

Swerve ينحرف

Swerve from the right way يَضِلُّ سواء السَّبيل

Swift in account سريعُ الحساب

Swift in taking account سريعُ الحساب

Swine خنزير

Swine flesh لحمُ الخنزير

Sworn allegation of adultery committed by either husband or wife المُلاعنة

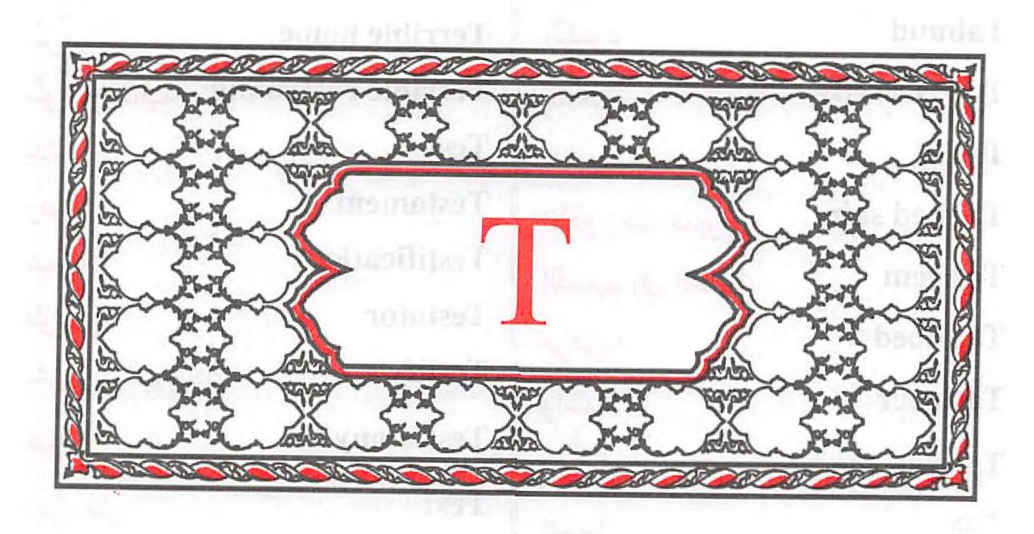
Sycophancy مُداهنة

Symbolic interpretation تأويل

Synagogue معبد اليهود (بيعة)

Syrian corner, the الرُّكنُ الشَّاميُّ

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Taboo حرام، محظور اجتماعياً

Take a bath يغتسل

Take a bath after spermation يغتسل من الجنابة

Take for a night journey أسْرَى

Take her back يراجع المرأة (بعد الطّلاق)

Take in يلوذ بـ

Take the oath of fealty يبايع

Take out the one-fifth خَمَّسَ (الغنائم)

Take refuge with Allah (from sth.) يستعيذ بالله (من شر أمر ما)

Take a solemn oath يحلف يميناً مغلّظة

Take a solemn pledge يُعاهِد

Take usurious interest يأكل الرِّبا

Taking back one's gift الرُّجوع في الهبة

Taking a bath اغتسال، غُسْل

Taking hand, the اليدُ السُّفلى

Taking an oath حَلْفُ اليمين

Taking refuge with Allah تعوُّذ بالله

Tale bearer نَمَّامٌ

Tales of the ancients أساطير الأولين

Talisman تعويذة، طلسم

Talmud التَّلمود

Talk secretly يتناجى

Talut طالوت

Tanned skin الأدَم (جلد مدبوغ)

Tasleem التَّسليم (في الصلاة)

Tattooed موشومة

Tattooer واشِمة

Tawrat, the التَّوراة

Tax ضريبة

Teachings تعاليم

Teachings of Islam, the

تعاليم الإسلام

Temple معبد

Temporal world, the دارُ الغناء،

دار البوار

Temporarily-lent thing العارية

Temporary marriage نِكاحُ المتعة

Tempt يغري، يغوي

Temptation اغراء، فتنة

Tender-hearted أوَّاه

Tenets of Islam أحكام الإسلام

Tenth of Muharram, the

عاشوراء، يوم عاشوراء

Term أجَلٌ

Terminology اصطلاح

Terrible home سُوءُ الدَّار

Terrible reckoning سُوءُ الحساب

Test بلاء

Testament وصية

Testification شهادة

Testator المُوصي

Testify يشهد (الشَّهادتان)

Testimony شهادة

Text نصٌّ، مَتْن

Text of the tradition مَتْنُ الحديث

Thamud, the ثمود

Thankful حامِدٌ

Theft سرقة

Theologian عالِمٌ في الدِّين

Theology عِلْمُ الكلام

Theoretical bases of Islam

أصولُ الشَّريعة

There is no power and no strength save in Allah

لا حول ولا قوة إلا بالله

Thick silk استَبْرَق

Thick soft cloth قَطِيفة

Thin white stones لِخافٌ (حصيات)

This life الحياةُ الدُّنيا

This-life reward ثوابُ الدُّنيا

This world الدُّنيا

Thornless lote-trees سِدْرٌ مخضود

Those in need أولو الإربة

Those in power أهلُ الحل والعقد

Those who are perverse الفاسقون

Those who are well grounded in learning الرّاسخون في العلم

Those who have been given the scripture الذّين أوتوا الكتاب

Those who ward evil المتّقون

Three-mile distance فَرْسَخٌ

Three veils of darkness ظُلُماتٌ ثلاثٌ

Three-year she-camel حِقّة

Thrice-divorced woman امرأة مطلقة ثلاثاً

Throne, the العَرش

Throne of the Beneficent, the عَرْشُ الرَّحمن

Through illicit means بالحرام، بطريقة غير مشروعة

Throwing pebbles رميُ الجمار

Tith حَرْثٌ

Tith of the Hereafter حَرْثُ الآخرة

Time appointed, the الوقت المعلوم

To Him belongs praise له الحمد

To Him is the return إلى الله المآب، إلى الله المصير

Token علامة، آية

Tolerance تَسَامُح

Tolerant مُتسامح

Toleration تَسَامُح

Tomb لحد، قبر

Tongue of truth, the لسان صدْق

Tooth for tooth السِّنُّ بالسِّنِّ

Torah التوراة

Torment عذاب

Torture عذاب

Tossed animal النَّطيحة

Total ablution غُسْلٌ

Touch of Hell مَسُّ سَقَر

Touch sale بيعُ الملامسة

Two abodes الدَّارين

Two testifications, the الشّهادتان

Traceable Hadith حديث مُسْنَد

Traceable in ascending order of hadith to prophet حديث مردود

Trade تجارة

Tradition حديث، أثر، خبر

Traditionalist مُحَدِّث

Traditionist مُحَدِّث

Trained hound كلبٌ مُعَلَّمٌ

Trait صفة

Tranquility سكينة

Transaction صفقة

Transactions معاملات

Transgress يفسق، يعتدي، يطغى

Transgressing اعتداء، ظلم

Transgressing people قومٌ عادون، قومٌ فاسقون

Transgression فُسوق

Transgressor مُعْتَد، ظالم، فاسق

Transmigration of souls التّناسخ

Transmission رواية الحديث

Transmit يروي، ينقل

Transmitted chain إسنادُ الحديث، سند الحديث

Transmitter راوٍ

Treacherous غَدَّار، خائن، غادر

Treacherous, the الخائنون

Treacherous plan كيدٌ

Treachery غَدْر، خيانة

Treasures of the heavens and the earth خزائن السّموات والأرض

Treasury بيتُ المال

Treat as lawful that which is lawful يُحِلّ الحلال

Treaty maker مُعاهد

Tree of eternity شجرة الخُلد

Trench holy battle, the غزوة الخندق

Trial فتنة، بلاء

Tribes, the الأسباط

Tribute جزية

Trinity الثّالوث (لدى النّصارى)، عقيدة التّثليث

Triple divorce طلاقٌ بالثّلاث

Triply divorced مُطَلَّقة ثلاثاً

Triumph نصر

Truce conclusion موادعة، مهادنة

True, the الحقُّ: الله

True, the الصّادقون

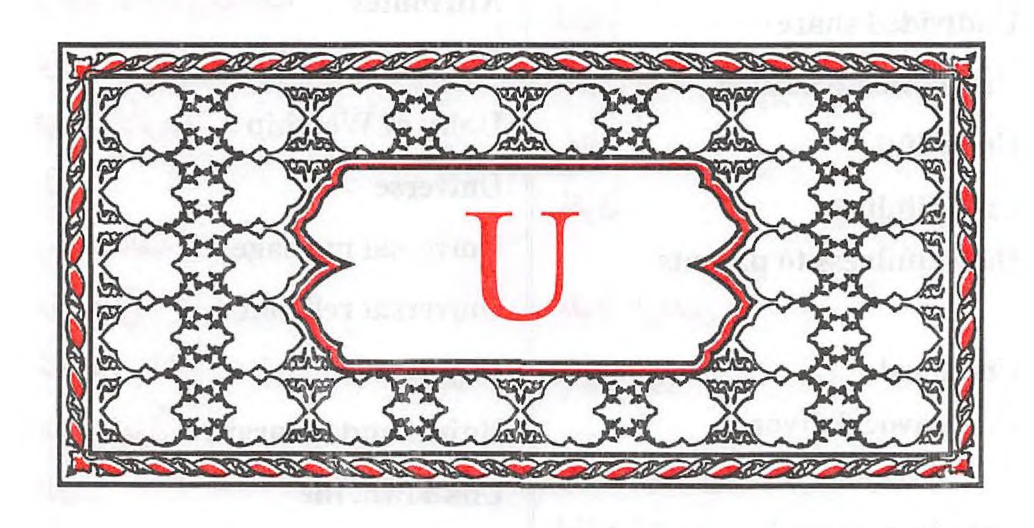
True believer حنيف

True grandfather جَدٌّ من الأب

True in faith حنيف

True men الصَّادِقون
True promise, the الوعدُ الحقُّ
True religion, the الدِّين الحنيف
Truly pious حنيفٌ
Trumpet, the الصُّور، النَّاقور
Trust أمانة، وديعة
Trust in Allah يتوكل على الله
Trustworthy ثقة، موثوق به
Trustworthy adviser ناصِحٌ أمين
Trustworthy narrator of traditions راوٍ ثقة
Truth, the الحقُّ
Truthful, the الصَّادِقون
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Turbaned مُرتَدِ العمامة
Turn away يتولى، يُعرِض
Turn back يتولى
Turn one into a Christian ينصِّر
Turn one into a Jew يُهَوِّد
Turn to Allah in repentence يتوبُ إلى الله
Turner of Hearts, the مُقلِّبُ القلوب
Twelvers الإثنا عشرية

Twilight at sunset الخيط الأسود
Twinkling of an eye لَمْحُ البصر
Two at a time مثنى مثنى
Two bow-lengths or nearer قابَ قوسين أو أدنى
Two exits, the المخرجان
Two Festival, the العيدان
Two Holy Mosques, the الحرمان الشَّريفان
Two last suras of Quran, the المعوِّذتان
Two natural orifices, the السَّبيلان
Two paths, the النَّجدان
Two salutations, the التَّحيَّات (عند نهاية الصلاة)
Two-testimonies, the الشَّهادتان
Two years old camel ابن لبون
Two-years old she-camel بنتٌ لبون
Two Yemenite corners, the الرُّكنان اليمانيان
Tyrannical طاغية، جائِر
Tyrannical ruler سلطانٌ جائر
Tyranny استبداد



Ugliness قُبحٌ
Umayydas, the الأمويُون
Umra العمرة
Umra performer مُعْتَمِرٌ
Umra pilgrimage combination تمتُّعٌ
Unanimity اجْماع
Unanimous resolution on something إجماعُ الرَّأي
Unanimously بالإجماع
Unbelief كُفْرٌ
Unbeliever كافرٌ، مُشْرِكٌ
Unbelieving woman مُشْرِكة، كافرة

Unchurch يطرد من الكنيسة
Uncircumcised person أَقْلَف (غير مختون)
Uncontrolled animal عَجْماء
Uncultivated land الأرضُ الموات
Under age غيرُ بالغٍ، قاصر
Under compulsion بالإكراه
Undergoing idda مُعْتَدَّة
Underworld, the عالم الرَّذيلة والإجرام
Undesirable مكروه
Undesirable fast صومٌ مكروه
Undivided gift هبة غيرُ مقسومة

Undivided hoof ظُفُرٌ

Undivided share مُشَاعٌ

Undoubted tradition حديث متواتر

Undutiful عاقٌّ

Undutifulness عُقوقٌ

Undutifulness to parents عُقوقُ الوالدين

Unethical لا أخلاقي

Unequivocal divorce الطّلاق الصَّريح

Unfailing reward أجْرٌ غيرُ ممنون

Unfair جائر، ظالم

Unfair division قِسْمَةٌ ضيزى

Unfamiliar Hadith حديثٌ غريبٌ

Ungrateful كَفَّارٌ، كفور

Ungratefulness جُحود، نُكْران الجَميل

Unheedful غافِلٌ

Unholy شرِّير، آثِم

Unitarian قائِم على الوحدانية

Unitarian concept of Allah, the مفهوم الوحدانية

Uniting pilgrimage and Umra إقران

Unity of following توحيدُ الاتِّباع

Unity of Allah's Names and Attributes توحيدُ الأسماء والصِّفات

Unity of Lordship توحيدُ الرُّبوبية

Unity of Worship توحيدُ الأُلوهية

Universe الكون

Universal message رسالةٌ عالَميَّةٌ

Universal religion دِينٌ عالميٌّ

Unjust مُجْحِف، ظالم

Unjust and ignorant ظلومٌ جَهولٌ

Unknown, the الغيب

Unlawful مُحَرَّمٌ، حَرَامٌ، غير شرعي

Unlawful clothing مَلْبَسٌ حَرَامٌ

Unlawful drink مَشْرَبٌ حرامٌ

Unlawful food طعامٌ حَرَامٌ

Unlawful killing سفكُ الدَّم الحرام

Unlettered أُمِّي

Unlettered folk أُميُّون

Unlettered people أُميُّون

Unmarriageable مَحْرَم (من المحارم)

Unmindful غافِلٌ

Unpardonable sin ذنبٌ لا يُغْفر

Unreceived gift هِبَةٌ غيرُ مقبوضة

Unrestricted authority مُطْلَق التَّصرُّف

Unqualified oath اليمين المطلقة

Unrighteous غيرُ صالح

Unripe dates بُسْرٌ

Unseen, the الغيب

Unspecified public interest مصلحة مُرْسلة

Untraceable Hadith حديثٌ موقوف

Untrue فاسد

Unveiled غيرُ مُحَجَّبة

Upbringing تَنْشئة

Upright مستقيم، قويم، حنيف

Urana (a place near Arafat) عُرْنة

Urethral discharge مذي

Urinate يُبَوِّل

Urination بَولٌ، تَبَوُّلٌ

Use perfume يَتطيَّب

Using the right hand تَيَمُّنٌ

Usufruct منافِعٌ

Usufruct gift هِبَةُ المنافِع، عارية

Usufruct will وصيَّةُ المنافع

Usurer المُرابي، آكِلُ الرِّبا

Usurious ربوي

Usurp يَغْتصب (مالاً أو حقّاً)

Usurpation غصْبٌ، اغتصاب

Usury ربا

Usury giver مُوكِلُ الرِّبا

Uterine brother أخٌ من الأمِّ

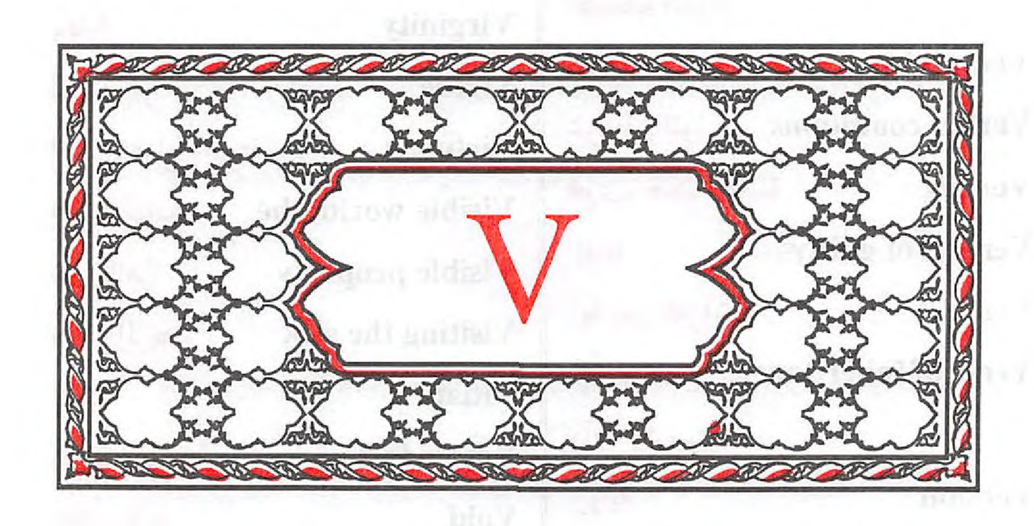
Uterine heirs ورثةٌ من جهة الأمِّ

Uterine sister أختٌ من الأمِّ

Utterly ruined خاوية

Uzza (name of Arabian idol) العُزَّى (صنم)





Vain desires أهْواء
Vain discourse لغْوٌ
Vain sale البيع الباطل
Vain talk لغْوٌ
Vainglorious boaster مُخْتالٌ فخورٌ
Valid صحيح
Valid gift هبَةٌ صحيحة
Valid marriage زواجٌ صحيح
Valid retirement خلوةٌ صحيحة
Validity صحَّة
Validity of a contract صحَّةُ العقد
Valuable مُتَقوِّم
Valuation تقويم
Vanities of this world, the زخارف الدُّنيا
Vanity غرور، خيلاء
Vatican, the الفاتيكان
Vatican council, the مجلس الفاتيكان
Veil حجابٌ، خِمارٌ
Veiled مُحَجَّبَةٌ
Veiled woman امرأةٌ محجَّبَةٌ
Veiling تَحجُّبٌ
Vendee مُشْترٍ
Vendor بائع

Venerable companions, the الصَّحابة الكرام

Venial sin الصَّغيرة

Verbal conditions شروطٌ بالقول

Verdict فتوى، حكم المحكمة

Verdict of guilty إدانة

Verse آية (من القرآن)

Verse of inheritance آيةُ الفرائض (آية الكرسي)

Version رواية

Vicar قِس، كاهِن

Vicar of Christ, the البابا

Vicegerent on earth خليفةٌ في الأرض

Vicious فاسدٌ، أثيم

Viciousness فُسوق

Violate ينتهك، يُدَنِّس (المقدسات)، ينكث

Violate one's oath يحنث بقسمه، يحنث بيمينه

Violation انتهاك، تدنيس (المقدسات)

Violently-blown animal الموقوذة

Virgin بِكْرٌ

Virgin Mary, the مريم العذراء

Virginity بكارة

Virtue فضيلة، برٌّ

Virtuous فاضل، صالح، مستقيم

Visible world, the عالم الشَّهادة

Visible property مالٌ ظاهِرٌ

Visiting the sick عيادة المريض

Vitiate يُفْسِد

Vitiate fast يُفْسِدُ الصَّوم

Void باطِلٌ، لاغٍ

Void marriage زواجٌ باطِلٌ

Voidable يُمكن إبطاله

Voidness of the contract بُطلانُ العَقْد

Voluntarily طواعية

Voluntary acts نَوافِلُ

Voluntary charity صَدَقة

Voluntary fast صوم نافلة

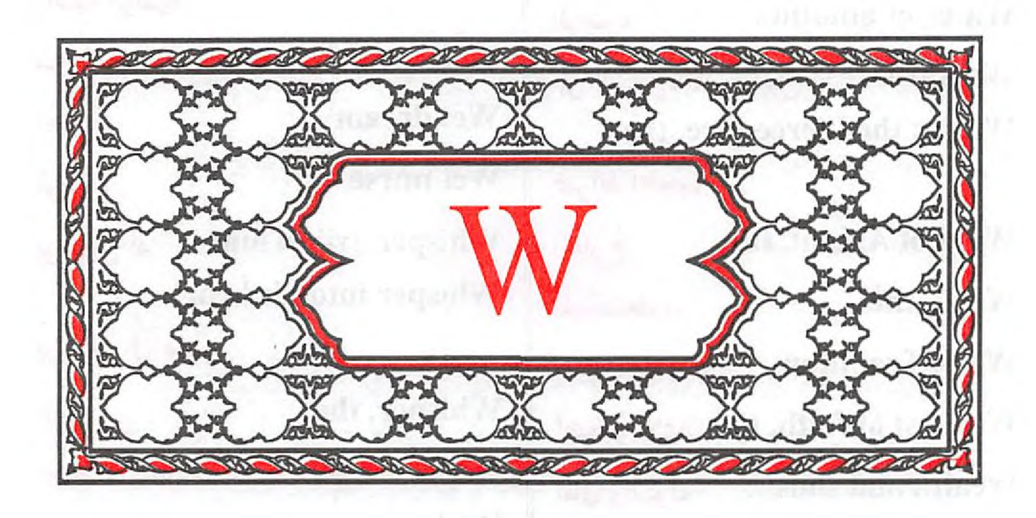
Voluntary prayer صلاةٌ نافلة

Vow ينذر، نَذْر

Vow fulfillment وفاءُ النَّذر

Vow of continence إيلاء

Vowed fasting صومُ النَّذْر



Wages	جَعَائِل، إجارة
Waif	اللّقيط
Wail	ينوح
Wailing	نُواح، مناحة
Wailing wall, the	حائط المبكى
Want it crooked	أرادها عِوَجاً
Wanton display of beauty	تَبَرُّجٌ
War booty	مَغْنَمٌ
War land	أرضُ الحرب
War spoils	أنفالٌ، غنائم
Waqf	وقف
Ward	مُوصًى عليه
Ward off	يَتّقي
Warding off	مدارأة
Warner	نذير، مُنذر
Warning	نُذُرٌ
Warranty deed	الضَّمانة
Warrior	الغازي
Washing the dead	غُسْلُ الميّت
Wasila (honourable station)	الوسيلة
Waste	يُسْرِف
Waste land	أرضٌ مواتٌ
Waster	مُسْرِفٌ
Watcher, the	الرَّقيب: الله
Water closet	بيتُ الخلاء

Water-game صيدُ البحر

Water of ablution الوضوء

Wayfarer ابنُ السَّبيل، عابر سبيل

Way to the Fierce Fire, the صراطُ الجحيم

Ways of Ascent, the المعارِجُ

Weak, the المُستَضعفون

Weak Tradition حديثٌ ضعيف

Weakest of faith, the أضعفُ الإيمان

Wealth and sons المالُ والبنون

Wealth distribution توزيع الثَّروة

Weaning فصالٌ، فطامٌ

Weariness لُغُوبٌ

Wearing jewllery التّحلي

Wedding banquet وليمة الزَّواج

Weight of an atom مثقالُ ذرَّةٍ

Weight of a mustard seed مثقال حبةٍ من خردل

Well-Acquainted, the الخبير: اللهُ

Well-grounded in knowledge, the الرَّاسخون في العلم

Well-Guarded Book كتابٌ مكنون

Well-guarded pearls لُؤلؤٌ مكنون

Well-known Hadith حديثٌ مشهور

Well-pleased and well-pleasing راضية مرضيّة

Well-versed sorcerer ساحِرٌ عليمٌ

Wet dream احتلام

Wet nurse مُرْضعة

Whisper evil to him يوسوس له

Whisper into his heart يوسوسُ في صدره

Whisper, the الوسواس

White thread الخيط الأبيض

Wicked أثيم، فاجر

Wicked, the فُجَّار

Wicked disbeliever فاجرٌ كَفَّارٌ

Wicked people أهلُ الفساد

Wicked person فاسِقٌ

Wickedness فُسوقٌ، فجورٌ

Widow أرملة، أيِّم

Widower أرمل، أيِّم

Widowhood تَرَمُّل (الزوجة)

Widower hood تَرَمُّل (الزوج)

Wifely disobedience نُشوز

Wifely rebellion نُشوز

Willful متعمد، عن قصد

Willful negligence prayer تَرْكُ الصَّلاة عمداً

Willfully عمداً
Will وصيَّة، إرادة، مشيئة
Will of the deceased وصيَّةُ الميِّت
Winding sheet كَفَن
Wine خَمْر
Wine addict المُدْمِن
Wine drinking شُرْبُ الخمر
Winds الذَّاريات
Wiping over bandage المَسْحُ على الجبيرة
Wiping over the shoes المسح على الخفين
Wise, the الحكيم: الله
Wisest of Judges, the أحْكَمُ الحاكِمين
With an authority chain of transmitters بإسناد صحيح
With good intent بحسن نيَّة
With hair cut short مُقَصِّرٌ
With one consent بالإجماع
Withdrawal of guardianship سَحْبُ الوِصاية
Withholder مانِع
Withholder, the المانِع: الله
Withholding stool الحاقِن

Without measure بغير حساب
Witness شاهد، شهيد، شهادة
Witness, the الشَّهيد: الله
Witness falsehood يشهد الزورَ
Witr prayer صلاة الوِتر
Wives of the prophet أمهات المؤمنين
Woe to ويلٌ لـــ
Woe to him who...! ويلٌ لِمَنْ...!
Woe to those who associate partner with Allah ويل للمشركين
Woe upon you! ويلٌ لك!
Woman of truth صدِّيقة
Woman slapping her own face صَالقة
Woman slave أَمَة
Woman tearing off her own clothes شاقَّة
Woman's course مَحيض، حيض
Woman under Iddah المُعْتَدَّة
Woman staying behind خوالِف
Woman with restrained eyes خافِضات الطَّرْف
Woman's testimony شهادة النِّساء
Wool عِهْن

Word of Allah, the كلام الله

World, the العَالَم

World religion دِيْنٌ عالميٌّ

World of spirit عَالَمُ الأرواح

Worldly دنيوي

Worldly punishment عقوبة دنيوية

Worldly things متاعُ الدُّنيا العاجلة

Work righteousness يعمل الصَّالحات

Worship يعبد، عبادة

Worship-renderer قانت

Worshipper عابدٌ

Worst of creatures, the شَرُّ البريَّة

Worthless people قومٌ بور

Wrath سُخط غضب

Wretched بائس

Wretched life معيشة ضنكى

Written divorce طلاقٌ كتابيٌّ

Wrong يظلم، مَظْلمة

Wrong-doer ظالم

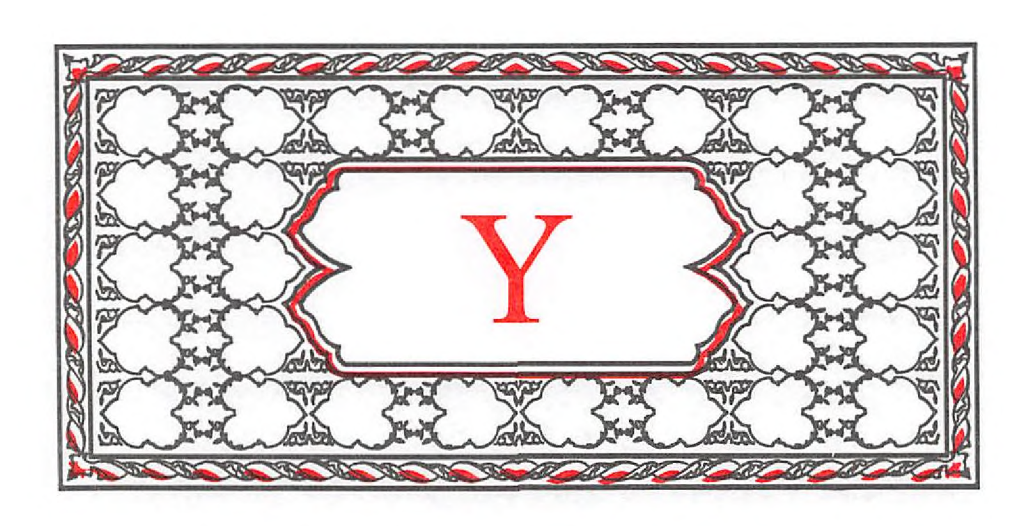
Wrongdoing إثْمٌ،ظُلْمٌ

Wronged مظلوم

Wrongful ظالم

Wrongs مَظَالِمٌ

Wudd (name of an idol) وُدّ (صنم)



Yaguth يغوث

Yalamlan (place near Mecca), Miqat of the people of Yaman يلملم

Yathrib (Ancient name of Medina) يثرب

Ya'uq (idol) يعوق

Yawning التّثاؤب

Year سنة، حول

Year of the elephant, the عام الفيل

Yellowish discharge صُفرة

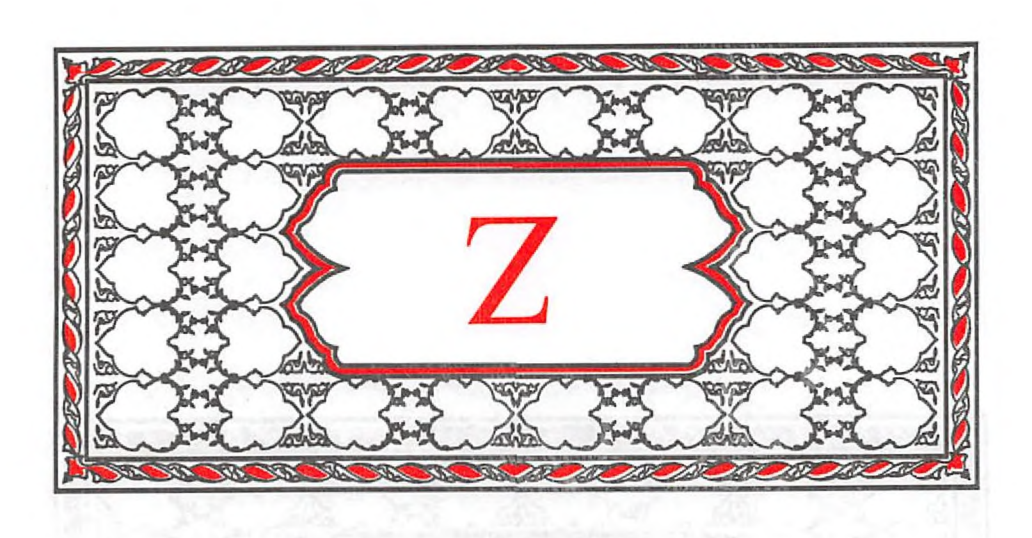
Yemenite corner, the الرُّكْنُ اليمانيُّ

Young فتى، شاب

Young man غلام

Young she-camel القَلُوص

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Zacharias زكريَّا

Zakariyya زكريَّا

Zakat الزّكاة

Zakat of bulls, cows and buffaloes زكاة البقر

Zakat of camels زكاة الجِّمال

Zakat collectors العاملون عليها

Zakatu al-fitr زكاة الفطر

Zakat payer دافِع الزّكاة

Zakat upon articles of merchandise زكاة عروض التِّجارة

Zakat upon the fruits of the earth زكاة الزُّروع

Zakat upon gold زكاة الذهب

Zakat upon mines, or buried treasures زكاة الرِّكاز

Zakat upon sheep and goats زكاة الغنم والماعز

Zakat upon silver زكاة الفضّة

Zamzam spring نبع زمزم

Zamzam water ماء زمزم

Zihar الظِّهار

Zoroastrian مجوسيٌّ

Zoroastrianism المجوسيّة

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